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THE
NĀRADA-PURĀṆA

Translated and Annotated by
Dr. G.V. TAGARE

PART I

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PUBLISHER'S NOTE

The purest gems lie hidden in the bottom of the ocean or in the depth of rocks. One has to dive into the ocean or delve into the rocks to find them out. Similarly, truth lies concealed in the language which with the passage of time has become obsolete. Man has to learn that language before he discovers that truth.

But he has neither the means nor the leisure to embark on that course. We have, therefore, planned to help him acquire knowledge by an easier course. We have started the series of *Ancient Indian Tradition and Mythology* in English Translation. Our goal is to universalize knowledge through the most popular international medium of expression. The publication of the Purāṇas in English translation is a step towards that goal.

PREFACE

The present volume contains the *Nārada Purāṇa* Part I (Chapters 1-41 completing the first Pāda in English translation). This is the fifteenth volume in the series of fifty volumes, which we have planned on *Ancient Indian Tradition and Mythology.*

The project of the series was envisaged and financed in 1970 by late Lala Sundarlal Jain of Messrs Motilal Banarsidass. Hitherto fifteen volumes of the series, including the present one (that is, four volumes of the *Śiva Purāṇa*, two volumes of the *Liṅga Purāṇa*, five volumes of the *Bhāgavata Purāṇa*, three volumes of the *Garuḍa Purāṇa* and the present volume of the *Nārada Purāṇa*) have been published and released for sale.

The present volume, like all other volumes, is encyclopaedic in character. It deals with miscellaneous topics such as religion, philosophy, Veda and its ancillaries—Śikṣā, Kalpa, Vyākaraṇa, Nirukta, Chandas and Jyotiṣa. In *Śikṣā* it describes the rules of pronunciation of Vedic and Classical Sanskrit and the rules regarding music. In *Kalpa* it deals with the Nakṣatra, Veda, Saṁhitā, Āṅgirasa and Śānti kalpas. In *Vyākaraṇa*, it gives a general idea of the subject. In *Chandas* it prescribes rules for Sanskrit and Prākṛta, Vedic and Classical metres by the method of *Prastāra.* In Jyotiṣa it explains the essentials in detail. While dealing with the Purāṇas, it describes the contents of the Purāṇas which help us to ascertain the interpolations of the later period. Among the general topics, it describes Vratas and Tīrthas in details and exhaustively.

In the Sectarian grouping of the Purāṇas, the Nārada Purāṇa is classified as a Vaiṣṇava Purāṇa on the basis of the fact that among the deities glorified in this Purāṇa, Viṣṇu holds the supreme position, though laudatory references to other deities — Śiva, Śakti, etc. are also made. In his obvious partiality for Vaiṣṇavism, Nārada gives special treatment to Rādhā and Kṛṣṇa, even prescribes a hymn of 1000 names in their eulogy and proclaims special importance of Ekādaśī Vrata in honour of Viṣṇu. He is the first to mention Rāma, Kṛṣṇa, Nṛsiṁha and other incarnations in connection with Tāntric practices.

The variety of topics is very interesting but it is marred as sometimes it is couched in expression that needs elucidation — a task which could not be accomplished by a mere translation. Hence, a provision has been made for the notes, which are attached to each chapter, separately, and not put at the foot of a page as has been the practice hitherto. We hope the reader will not feel embarrassed by this shift.

The translation is based on the Sanskrit text of the *Nārada Purāṇa* published by Messrs Kṣemarāja Śrīkṛṣṇadāsa, Veṅkaṭeśvara Press, Bombay. This text, constructed on the collation of mss and supported by the evidence of citations found in the Smṛti granthas, is fairly accurate.

We have included abbreviations in this part and they will be repeated in successive parts with such additions as are inserted in the notes in those parts. The Glossary and the General Index to the complete Purāṇa will be appended to the last part.

Acknowledgment of obligation

It is our pleasant duty to put on record our sincere thanks to Dr. R. N. Dandekar and the authorities of the UNESCO for their kind encouragement and valuable help which render this work more useful than it would otherwise have been. We are extremely grateful to Dr. Tagare who in the storm and stress of his pressing occupations has snatched time for this national work. The exhaustive Introduction, the lucid translation and explanatory notes are, in fact, monumental contributions in the field of Indology. We must also thank Shri T. V. Parameshwar Iyer for his valuable assistance in the preparation of Translation, and express our gratitude to all those who offered suggestions for improving the same.

—Editor

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ABBREVIATIONS

Common and self-evident abbreviations such as ch (s)—chapter(s), p—page, pp—pages, v—verse, vv—verses, Ftn—footnote, Hist. Ind. Philo—History of Indian Philosophy are not included in this list.

ABORI —*Annals of the Bhandarkar Oriental Research Institute*, Poona.

AGP —S. M. Ali's *The Geography of Purāṇas*, PPH, New Delhi, 1973.

AIHT —*Ancient Indian Historical Tradition* F. E. Pargiter, Motilal Banarsidass (MLBD), Delhi.

AP —*Agni Purāṇa*, Guru Mandal Edition (GM), Calcutta, 1957

AV —*Atharva Veda*, Svadhyaya Mandal Aundh.

Bd.P. —*Brahmāṇḍa Purāṇa*, MLBD, Delhi 1973.

Bh.P —*Bhāgavata Purāṇa*, Bhagavat Vidyapeeth, Ahmedabad.

Bm.P. —*Brahma Purāṇa*, GM, 1954

Bnr. —*Bṛhan-narādiya*—Pt. Hrishikesh Shastri, Chowkhamba, 1975.

Bs.P. —*Bhaviṣya Purāṇa*, Vishnu Shastri Bapat, Wai

Bv.P. —*Brahma Vaivarta Purāṇa*, GM, 1955-57

CC —*Caturvarga Cintāmaṇi* by Hemādri.

DB. —*Devi Bhāgavata*, GM, 1960-61.

De or *GDAMI*—*The Geographical Dictionary of Ancient and Mediaeval India*—N. L. De, Orienta Reprint Delhi, 1971.

Dh.s. —*Dharma Sūtra* (preceded by the author's name such as Gautama).

ERE —*Encyclopaedia of Religion and Ethics*—Hastings.

GP. —*Garuḍa Purāṇa*, Ed. R. S. Bhattacharya, Chowkhamba, Varanasi 1964.

GS. —*Gṛhya Sūtra* (Preceded by the name of the author such as Āpastamba).

HD —*History of Dharma Śāstra* by P. V. Kane, G.O.S. class B6.

IA —*The Indian Antiquary*
IHQ —*The Indian Historical Quarterly.*
KP —*Kūrma Purāṇa*, Venkateshwar Press Edt. Bombay also Kashirāj Trust Edt., Varanasi 1971.
LP. —*Liṅga Purāṇa*, GM, 1960.
Mbh —*Mahābhārata*, Gita Press, Gorakhpur v.s. 2014.
MK. —*Mārkaṇḍeya Purāṇa.*
MN. —*Mahābhārata Nāmānukramaṇi*, Gita Press, Gorakhpur v.s. 2016
Mt.P. —*Matsya Purāṇa*, GM, 1954.
MW —Monier Williams—*Sk.-English Dictionary*, MLBD, Delhi, 1976.
NP —*Nāradiya or Nārada Purāṇa*, Venkateshwar Press, Bombay.
PCK —*Bhāratavarṣiya Prâcina Caritra Kośa*—Siddheshwar Shastri Poona 1968.
Pd.P. —*Padma Purāṇa*, GM., 1957—1959.
PE *Puranic Encyclopaedia* by V. Mani, English, MLBD, Delhi, 1975.
PJ —*Purāṇa* (Journal of the Kashirāj Trust) Varanasi.
PR or PRHRC—*Puranic Records on Hindu Rites and Customs*—R. C. Hazra, Calcutta, 1948.
ṚV —*ṚG Veda*, Svadhyaya Mandal, Aundh.
Śat. Br. —*Śatapatha Brāhmaṇa.*
SEP —*Studies in Epics & Purāṇas* by A.D. Pusalkar, Bharatiya Vidya Bhavan, (BVB), Bombay.
SG or SGAMI—*Studies in the Geography of Ancient & Mediaeval India*—D. C. Sircar MLBD, Delhi, 1971.
SKD —*Śabda-Kalpa-Druma—Raja* R.K. Dev., Chowkhamba, Varanasi.
Sk.P. —*Skanda Purāṇa*, GM. 1960-65.
SM —*Sādhana Mālā*—B. Bhattacharya, GOS, Baroda, 1928.
SMC —*Smṛti Candrikā*—Devanna Bhatta.
Smr. —*Smṛti* (preceded by the author's name or simply by the author's name e.g. Manu Smr. or Manu. All GM editions in the Smṛti-Sandarbha, 1952-57).
Sv.P. —*Śiva Purāṇa*, Pandit Pustakālaya Kashi v.s. 2020.

Va.P.	—*Vāyu Purāṇa*, GM, 1959.
Vm. P.	—*Vāmana Purāṇa*, Kashiraj Trust, Varanasi.
VP.	—*Viṣṇu Purāṇa*, Gita Press, Gorakhpur, v.s. 2026.
VR	—*Vālmiki Rāmāyaṇa*, Gita Press, v.s. 2020.
VRK	—*Vālmiki Rāmāyaṇa Kośa*—Ramkumar Rai, Chowkhamba Varanasi.
Yaj	—*Yājñavalkya* (*Smṛti*), etc.
YSP	—*The Yoga Sūtras of Patañjali* by J.H. Wood.

NĀRADA PURĀṆA (NOTES)
PURĀṆAS—ABBREVIATIONS

1.	AP	—	Agni Purāṇa
2.	Bh.P.	—	Bhāgavata Purāṇa
3.	Bd.P.	—	Brahmāṇḍa Purāṇa
4.	Bm.P.	—	Brahma Purāṇa
5.	Bs.P.	—	Bhaviṣya Purāṇa
6.	BVP	—	Brahma Vaivarta Purāṇa
7.	GP.	—	Garuḍa Purāṇa
8.	HP.	—	Harivaṁśa Purāṇa
9.	KP	—	Kūrma Purāṇa
10.	LP	—	Liṅga Purāṇa
11.	MBH	—	Mahā-Bhārata Purāṇa
12.	Md.P	—	Mārkaṇḍeya Purāṇa
13.	Mt.P	—	Matsya Purāṇa
14.	NP.	—	Nārada or Nāradīya Purāṇa
15.	Pd.P	—	Padma Purāṇa
16.	Sk.P.	—	Skanda Purāṇa
17.	Sv.P	—	Śiva Purāṇa
18.	Va.P	—	Vāyu Purāṇa
19.	Vh.P	—	Varāha Purāṇa
20.	VMP	—	Vāmana Purāṇa
21.	VP	—	Viṣṇu Purāṇa

INTRODUCTION

I. THE NĀRADĪYA PURĀṆA (NP.) AND ITS PLACE IN THE EVOLUTION OF THE PURĀṆA LITERATURE

i. *The Ur-Purāṇa* :

The term Purāṇa, though variously derived,[1] originally meant 'old' and was used as an adjective in the *Ṛgveda* (ṚV.). It developed the connotation 'something handed down from old times', 'a collection of old legends' by the time of the *Atharvaveda* (AV.) wherein it is used as a noun. Its use in the singular number in the sense of a tract of literature consisting of some ancient traditional lore in the AV[2] testifies to the existence of some collection of legends or an *Ur-Purāṇa* in the days of the AV. The institution of sacrifice needed some such collection of legends for narration on certain days (called *Pāriplava*) during the course of a sacrifice of long duration is clear from the prescription in the *Śatapatha Brāhmaṇa* (*Śat. Br.*) which calls upon the reciter to assert that the Purāṇa is the Veda and recite it.[3]

That there was such an *Ur-Purāṇa* in ancient times has been endorsed by Purāṇas in their mythological way. States the *Nāradiya Purāṇa* (*NP.*)

'There was only one Purāṇa (at the beginning of) every Kalpa. It was one hundred crores (of verses ?) in extent and that Purāṇa was the source of all Śāstras.[4]

---

1. For example :

Purānavaṁ bhavati "What was new in ancient times" Yāska-*Nirukta* III. 27, *Purāanati* 'That which breathes (existed) in the past (*Vāyu* P. I. 203)., *Purā* (*Pūrvasmin kāle*) *bhavam* (*Pāṇini* 4.3.23, 2.1.4).

2. AV. XI. 7.24; XV.6.10-11.

In AV.XI.8.7., the designation *Purāṇa-vit* 'Knower of Purāṇas' merely testifies to the existence of *Purāṇa* at that time but not the number of *Purāṇas.*

**Ṛcaḥ sāmāni chandāṁsi Purāṇaṁ yajuṣā sahaḷucchiṣṭāj jajñire ...*

(AV.XI.7.24)

Tam itihāsaś ca Purāṇaṁ ca gāthāś ca nārāśaṁsīś cānuvyacalaṇ

(AV.XV.6.10-11)

3. Śat. Br. XIII.4.3.12-13.

4. NP.I.92.22.23.

The Matsya Purāṇa (Mt. P.) is more explicit.

'God Brahmā 'remembered' Purāṇa (*sg. no.*) before all other Śāstras. It is after that all the Vedas proceeded from his mouths. Purāṇa was only one at the beginning.[5]

As the mention of 'Purāṇa' in the sg. no. in AV is corroborated by the traditional belief in Purāṇas in the existence of one, single *Ur-Purāṇa*, this tradition need not be regarded as 'purely imaginary', though the mythical origin of Purāṇas is fictitious.

But the Purāṇas accept the theory of the human authorship and the compilation of the first Purāṇa is attributed to Kṛṣṇa Dvaipāyana, the 'arranger' (Vyāsa) who is credited to have compiled this Purāṇa from the floating mass of orally transmitted legends (*ākhyāyikās*), tales or anecdotes (Upākhyānas) gnomic or *Subhāṣita*-like verses (*gāthās*) and description of the Kalpa-epochs.[6] If as is traditionally believed, this compiler be the same sage who arranged the scattered — traditional *mantras* into *Vedic Saṁhitās*, he is located on a sober datation to the middle of the 10th cent. B.C.[7]

ii. *The Mūla Purāṇas* :

The VP. informs us that Vyāsa taught this Purāṇa—compilation to a disciple who could thrill his audience (*Roma-harṣaṇa*) with his narration. As the Purāṇa was to be recited during the leisure period of sacrificial sessions, Romaharṣaṇa must

---

5. Mt.P.53.3-4.

Also *vide* the *Vāyu* (Vā. P.) I-60-61, Brahmāṇḍa (Bd.P.) (I.1.40-41), *Padma* (Pd.P) V.1.45.52.

6. *ākhyānaiś cā'pyupākhyānair gāthābhiḥ kalpaśuddhibhiḥ|*
Purāṇa-saṁhitāṁ cakre purāṇārtha-viśāradaḥ ||
Viṣṇu P. (VP) III.6.15

Endorsed in the *Vāyu* I.60.21. The Bd. P., P.I.1.8-11 establishes the relation between the composer of the heavenly Purāṇa and its human adapter as follows : Brahmā → Vasiṣṭha → Parāśara → Jātūkarṇya → Dvaipāyana (Vyāsa).

7. S. K. Chatterji—*Selected Writings*—P. 140 (Vikas, Delhi 1978) Ray Chaudhari locates king Parīkṣit in 900 B.C. (*Political History of India from the Accession of Parīkṣit to the Extinction of the Gupta Dynasty P.* 9)
also Pargiter, A I H T. P. 54 fn. 1.

have tried to make it interesting with additions, modifications etc. It thus became a revised and enlarged edition of Vyāsa's Purāṇa and this came to be looked upon as an independent Purāṇa. Romaharṣaṇa taught it to his six disciples out of whom Akṛtavraṇa of Kāśyapa *gotra*, Sāvarṇi of Somadatta clan and Suśarmā of Śaṁśapāyana *gotra* composed their own *Purāṇa-Saṁhitās*.[8]

Thus the *Purāṇa Saṁhitā* of Vyāsa proliferated into four *Saṁhitās*, viz). that of Romaharṣaṇa which through his son Ugraśravas continued independently and the three ones revised (and enlarged ?) by his three disciples mentioned above. The four *Saṁhitās* were the basic ones — *Pūrva-Saṁhitā* (*Vāyu*. II.61.58), or *Mūla-Saṁhitā* (Bh.P.XII.7.7) or *Ādi-Purāṇas* (Mt. P. 164.16). The *Vāyu* tells us that all these *Saṁhitās* consisted of four parts (*catuṣ-pādāḥ*); they dealt with the same subject matter but were distinguished from one another in readings. All of them consisted of 4000 verses except that of Suśarmā (Śāṁśapāyana) which consisted of 8600 verses.[9]

The four *Pādas* of these original purāṇas are called (1) *Prakriyā*, (2) *Anuṣaṅga* (3) *Upodghāta* and (4) *Upasaṁhāra*. The *Bd*. and *Vāyu*, the oldest of the Purāṇas follow the *Mūla-Purāṇas* in this division. The NP. also has four Pādas (in part I*) (1) Chs. 1-41, (2) Chs. 42-62, (3) Chs. 63-92, and (4) Chs. 93-125. As the Part II of the NP. is apocryphal, the original NP. seems to follow the old tradition of four *Pādas*.

These original Purāṇas are not now extant but their

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8. *VP.III*.6. 16-18.

vide *Bhāgavata P*. (Bh. P.) XII.7.5.7; *Vāyu* II. 61.56-58 mentions the *gotras* of these as follows :

Name of the disciple	: *Gotra*
Sumati	—Atri
Akṛtavraṇa	—Kāśyapa
Agnivarcas	—Bhāradvāja
Mitrāyu	—Vasiṣṭha
Sāvarṇi	—Somadatta
Suśarmā	—Śāṁśapāyana.

9. *Vāyu*. II.61.

*The *Pādas* are originally named as *Bhoga*, *Mokṣa*, *Kriyā* and *Caryā*, though the printed edition gives (1) Prathama, (2-4) Bṛhadupākhyāna as the names of these sections.

authors — Romaharṣaṇa, Sāvarṇi, Kāśyapeya and Śaṁśapāyana are the interlocutors in various Purānas.[10]

What could have been the contents of the *Mūla-Purāṇas* is anybody's guess. But as Purāṇas served the needs of sacrificial ritual, the ten cycles of legends to be recited on *Pāriplava* days as laid down in the *Śat. Br.*, *Āśvalāyana Śrauta Sūtra* (Aś. ŚS) may be regarded as the topics therein. They are as follows :

1. King Manu Vaivasvata and his subjects (human beings).
2. King Yama Vaivasvata and his people (Pitṛs).
3. King Varuṇa Āditya and his subjects, the Gandharvas.
4. King Soma Vaiṣṇava and his subjects, the Apsaras.
5. King Arbuda Kādraveya and his subjects, the serpents.
6. King Kubera Vaiśravaṇa and his subjects, the Rākṣasas.
7. King Asita Dhanva (or Dhanvan) and his subjects, the Asuras.
8. King Matsya Sammada and his people, the water-dwellers.
9. King Tārkṣya Vaipaśyata (or Vaipaścita) and his subjects, the birds.
10. King Dharma, Indra and his subjects, the gods.[11]

To these may be added the ancient Vedic legends forming the background of the *Ākhyāna Sūktas* (e.g. Purūravas and Urvaśī), cosmological hymns like the *Nārad̤iya Sūkta* and similar statements in ancient works like the AV. XI.7.24, XV.6.10-11, eulogistic legends composed by bards in honour of the royal sacrificer or patron leading to descriptions of the heroic exploits, conquests, donations granted by royal families. Pargiter rightly concludes "that the original Purāṇa dealt with ancient traditions about gods, *ṛṣis*, kings, their genealogies and famous deeds.[12]

10. For example : Śāvarṇi (Vāyu 1.21.1) Kāśyapeya (Vāyu I.56.1-2, 57.86-88, Bd. P.II. 15.1. etc.) vide Pargiter A I H T, P. 23 ft. notes.

Mahābhārata (Mbh.) and Purāṇas quote a number of old verses with some such remarks 'they say' 'It is said'. These verses presumably belonged to the older Purāṇas.

11. R. C. Hazra — The Aśvamedha, the common source of the origin of the Purāṇa Pañca Lakṣaṇa. ABORI. 1955, pp. 122.3.

12. *Pargiter — A I H T, p. 36.

These topics later developed in the famous five characteristics (*pañca lakṣaṇas*) of *Purāṇas* viz. original creation (*Sarga*), re-creation after deluge (*Pratisarga*), genealogy (*Vaṁśa*), *Manvantaras* and accounts of dynasties of kings and sages (*Vaṁsānucarita*). But Pargiter's presumption that the *Ur-Purāṇa* had all the characteristics of later Purāṇas is not adequately substantiated and hence not acceptable.[13]

What may be the period of the proliferation of the *Ur-Purāṇa* in four *Mūla-Purāṇas* ? Even if Ugraśravas, Sāvarṇi and others are regarded as the direct disciples of Romaharṣaṇa whom Vyāsa taught his *Purāṇa-Saṁhitā*, for the establishment of four different traditions of these Purāṇas as independent *Mūla-Purāṇas* a period of at least one century from Vyāsa would be necessary. If the normally acceptable date of Vyāsa is 950 B.C., the *Mūla-Purāṇas* may be assigned to *circa* 850 B.C. as the probable date of their recognition as independent (though related) *Mūla-Purāṇas*. The use of *Purāṇāni* (in the Plural number) in the *Taittiriya Āraṇyaka* II-10, in Manu III. 232 and Yaj. III. 189 indicate that the number of Purāṇas then was 3 or more. VP's statement of being based on Mūla Purāṇas (III.6.19) shows that these existed at least upto the 3rd cent. A.D.

iii. *Purāṇam Pañca-Lakṣaṇam* :

As stated above, the five characteristics, viz., *Sarga* (creation), *Pratisarga* (Re-creation after dissolution), *Vaṁśa* (genealogy), *Manvantaras* and *Vaṁśānucarita* (Saga of the dynasties of kings and sages) came to be looked upon as *sine qua non* of Purāṇas. Not merely *Amara Siṁha* (5th cent. A.D.) in the *Amara-kośa* but Purāṇas themselves (e.g. AP. 1.14, BD.P.I 1.37.38, GP. I.215.11, KP.I.1.12, Mt.P. 53.65, SK.V.1.37) have endorsed this *Pañca-lakṣaṇa* definition of Purāṇas, viz.,

sargaś ca pratisargaś ca vaṁśo manvantarāṇi ca |
vaṁśyānucaritaṁ caiva purāṇam pañca lakṣaṇam ||

This enumeration of characteristics of Purāṇas is not strictly a definition as it does not record the *differentia* of Purāṇas; nor is there any invariable concomitance. On the

13. *vide Kirfel — *Purāṇa Pañcalakṣaṇa* — Intro : A view accepted by Kane — HD. V. ii, p. 853.

contrary, as noted by Pusalkar "Pañca-lakṣaṇa occupies as insignificant part (about 1/40) of the extant Purāṇas."[14]

The analysis of the contents of the Mahāpurāṇas in NP. I. Chs. 92-109 (and annotations thereon) shows that the extant Purāṇas (with the exception of VP. and KP.) generally do not conform to the Pañca-lakṣaṇa definition (*vide infra* NP. and the five characteristics of Purāṇas). The problem is : why Purāṇas have been associated with the five characteristics in public mind though many of them do not conform to them and some Purāṇas such as the Bh.P. and NP.II.82.30, (unsuccessfully) claim themselves to have ten characteristics — and even when they incorporated much more material than could be covered in the "Ten characteristics."

A review of the evolution of Purāṇas shows that from the days of *Kauṭalīya Arthaśāstra* (c. 300 B.C.)* to the days of Viṣṇu Purāṇa (100-300 A.D.), the five characteristics from Sarga (creation) to *Vaṁśānucarita* (the saga of the dynasties of kings) were probably prominent in the then current Purāṇas and the *Pañcalakṣaṇa* definition became permanently associated with Purāṇas — even in the minds of the (non-conformist) authors of the Purāṇas themselves.

iv. *Dharma-Śāstra and Purāṇas*

By the 5th cent. B.C., there was probably some increase in Purāṇas which came to acquire titles and included some materials on Dharma Śāstra. The *Āpastamba Dharma Sūtra* (Ap. Dh. S.) quotes from some *Bhaviṣyat Purāṇa*, which states that performers of Vedic injunctions become the seed (i.e. Progenitors or Prajāpatis) of the new creation after Pralaya.[15] Ap. Dh. S. quotes from another (un-named) Purāṇa, the view of Prajāpati that food offered unasked and if its gift is unannounced

14. Studies in Epics and Purāṇas (SEP.), p. 23.

**vide* Kane — HD. V. ii. 818-819 and his conclusion about the existence of Purāṇas resembling the extant ones before the Mahābhārata (*ibid.*, p. 821).

15. *punaḥ sarge bījārthā bhavantī'ti Bhaviṣyat Purāṇe*
—Ap. Dh. S. II.9.24.6

This implies the existence of the feature *pratisarga* as well as the inclusion of *Dharmaśāstra* in the then *Bhaviṣyat Purāṇa*. For the injunction mentioned cf. *Yājñavalkya Smṛti* (Yāj). III. 184.186 which echoes the wording of the Āp. Dh. S.

is acceptable (even from a sinner); if it be rejected, the *manes* (Pitṛs) of the rejector do not accept food from him for fifteen years nor does the fire carry his offering to gods.[16]

Āpastamba quotes another Purāṇa which states that house-holders performing sacrifices and desiring progeny undergo births and deaths while those who remain celibate throughout their life (renouncing *saṁsāra*) become immortal.[17]

Āpastamba summarises the view of another Purāṇa wherein he enunciates the right of self defence stating that no sin is incurred if a person attacked by another with the object of injuring, kills the attacker.[18]

v. *Dharmaśāstra in the Nārada Purāṇa*

It will be thus found that matters on Dharmaśāstra began to be incorporated in Purāṇas since the 5th cent. B.C. We find that the following topics of Dharmaśāstra are treated in the NP : *Tirthas* — Holy places (I.12), *Pūrta* (e.g. temple-building, works for public well-being) and *Dānas* 'religious gifts' (I.13), duties of *Varṇas* 'castes' and *Āśramas* 'stages in life', sins, penances, funeral rites (I.14), *Vratas* 'vows' (I.chs. 17-23), *Varṇāśrama-dharma*, funeral rites, penances or *prāyaścittas*, *tithis*, major and minor sins (I.chs. 24-30), *Varṇāśramadharma* (I.31-32 and ch. 43), Initiation, the methodology of *Mantraśāstra* and worship

16. *atha purāṇe ślokāvudāharanti—*
udyatām āhṛtām bhikṣām purastād apraveditām/
bhojyām mene prajāpatir api duṣkṛta-kāriṇaḥ//
na tasya pitaro'śnanti daśa varṣāṇi pañca ca/
na ca havyaṁ vahatyagnir yas tām abhyadhimanyate//
—Ap.Dh.S.I.6.19.13

Quoted *verbatim* in Manu IV 248-249.

17. *aṣṭāśīti sahasrāṇi ye prajām īṣirarṣāyaḥ/*
dakṣiṇenāryamṇaḥ panthānaṁ te śmaśānāni bhejire//
aṣṭāśīti sahasrāṇi ye prajāṁ neṣirarṣayaḥ/
uttareṇāryamṇaḥ panthānaṁ te'mṛtatvaṁ hi kalpante//
ityūrdhvaretasāṁ praśaṁsā/
Āp. Dh. S. II.9.23.3-6

Cf. Vp. II.8.93, *Vāyu* II.50.214.

18. *yo hiṁsārtham abhikrāntaṁ hanti manyur eva manyuṁ spṛśati na tasmin doṣa eti purāṇe—*
Ap. Dh. S. I.10.29.7

Cf. Manu VIII. 350-351, Mt. P. 226. 115-118.
Vṛddha-Hārīta IX. 34.50.

(I.chs. 64-68, I chs. 82-91), *Vratas* (I.chs. 110-124). The II part though apocryphal deals with the importance of religious vows (chs. 1-37) and glories of *Tirthas* 'holy places' (chs. 39 & to the end.)

To these may be added the scrappy description of the terrestrial globe (I. ch. 3), the contents of 18 Mahāpurāṇas (NP.I.92-109) which is very important from the Purāṇa literature point of view and brief resumé of each of the Vedāṅgas, *viz. Śikṣā, Kalpa, Vyākaraṇa, Nirukta, Chandas, Jyotiṣa* (NP. I. chs. 50-57).

The NP. is thus a Purāṇic encyclopaedia.

(vi) *The Purāṇa in Modern Indian Languages* :

As a matter of fact, there was an unbounded and unrestrained scope for the Purāṇas to expand. Indians being a mixed people synthesized their traditional Aryan, Dravidian, Austric and Mongoloid beliefs, folk-lore, dogmas and rituals into Purāṇas. And when Sanskrit ceased to be understood by the masses, they wrote Purāṇas in modern Indian languages, e.g. the *Mānasa Purāṇa* in Assamese and Bengali, the *Ḍāṅgavai Purāṇa* in Marathi, the Śaivite *Periya-Purāṇam* in Tamil.[19]

To sum up :

1. There was a collection of ancient legends or an *Ur-Purāṇa* at the time of the AV. and the credit of its being the arranger (Vyāsa) is given to Kṛṣṇa Dvaipāyana (Circa 950 B.C.).
2. The Ur-Purāṇa developed into four *Mūla* or *Ādi Purāṇas* by Circa 850 B.C.
3. By the time of Āpastamba (C. 500 B.C.) Purāṇas having names like *Bhaviṣyat* existed and in addition to the usual characteristics like *Sarga, Pratisarga*, matters pertaining to *Dharma Śāstra* were found in them.
4. By the time of *Kauṭaliya Arthaśāstra* (C. 300 B.C.) the Paurāṇika Sūta came to be substituted by an officer of the state with the Purāṇa portfolio. Dr. Kane presumes that those Purāṇas were similar in characteristics with the extant ones.

19. vide S. K. Chatterji — *Purāṇa Apocrypha Select Writings*, pp. 121-138.

5. The Mūla Purāṇas seem to have survived till the time of the *Viṣṇu Purāṇa* (100-300 A.D.). The VP. retained the *Pañcalakṣaṇa* structure in tact.
6. As the Purāṇas were associated with *Pañca-lakṣaṇas* for about 5 or 6 centuries, even the Purāṇa authors who did not conform to that structure, have incorporated the *Pañca-lakṣaṇa* definition of Purāṇa in their own works — a fact recorded by Amara Simha (5th cent. A.D.) in his Sk. lexicon (*Amara Kośa*).
7. Purāṇas went on developing and incorporating copious material on *Dharmaśāstra* and some from other branches of knowledge in encyclopaedic *Purāṇas* like the *Nārada*, *Garuḍa* and *Agni*. But the mediaeval writers on *Dharma Śāstra* treated them like Smṛtis and quoted them as authorities on matters pertaining to Dharma (such as *Vrata*, *Tīrtha*, *Prāyaścitta*, *Varṇāśrama-dharma* and others).
8. The tendency of Purāṇa writing continued even in Modern Indian languages.

The NP. however, belongs to the Sk. stage. Hence, we consider it as per *pañca-lakṣaṇa* criterion of Mahāpurāṇas.

II. THE NĀRADĪYA AS A MAHĀPURĀṆA :

Mediaeval Writers on Dharma-Śāstra quote from two similar-sounding and equally authoritative Purāṇas viz. *Nārada* or *Nāradīya* (NP.) and *Bṛhan-nāradīya* (Brn. P.). Out of them the NP. is a Mahāpurāṇa and Brn. is an *Upa-purāṇa* and as the adj. *Bṛhat* shows, it is later than the NP. The Brn. is a small work of about 3600 verses and 38 chapters.[20] It is a sectarian (Vaiṣṇava) work and though Nāradā is the speaker, the criteria of *Pañca-lakṣaṇa* is not applicable to it. The NP. is a *mahāpurāṇa* traditionally supposed to contain 25000 verses (though the printed text of Venk, edt. has 18550 verses — 13144 in NP. Part I and 5406 in Part II). Maybe due to the synthesis of Aryo-Dravidian cultures as suggested by S. K. Chatterji,[21] the number eighteen became favourite with ancient Indians. The Vāyu Purāṇa mentions a part stage of ten Purāṇas but gives no

20. Edited by Hrishikesha Shastri, 2nd Edition Chowkhamba, Varanasi, 1975.
21. S. K. Chatterji — *Select Writings*, p. 123.

details. But soon the number of Purāṇas came to be stated as eighteen though actually nineteen Purāṇas are enumerated.[22] Even the *Upa-purāṇas*, (minor Purāṇas) the actual number of which exceeds one hundred* are also stated to be eighteen.

The NP. gives the following list of Purāṇas[23] (Mahā-Purāṇas) :

1. Brahma	2. Padma	3. Viṣṇu
4. Vāyu	5. Bhāgavata	6. Nārada
7. Mārkaṇḍeya	8. Agni	9.. Bhaviṣya
10. Brahma-Vaivarta	11. Liṅga	12. Varāha
13. Skanda	14. Vāmana	15. Kūrma
16. Matsya	17. Garuḍa	18. Brahmāṇḍa

This list with slight variations is repeated in many other Purāṇas such as the *Viṣṇu* III. 6.21-23, *Liṅga* I.39.61-63, *Matsya* 53.11 ff, *Padma* IV.100.51-54, *Bhaviṣya* I.1.61-64, *Mārkaṇḍeya* 134.7-11, *Bhāgavata* XII 13.4-8 and the *Devi Bhāgavata* I.32.

The variations are about the inclusion of the *Śiva* P. for the *Vāyu* P. and the rank of the NP. in the list of Purāṇas. The NP. gives itself the 6th place which is confirmed by other Purāṇas like VP. III 6.21-23, MK.P. 134 7-11, while it is ranked as the 7th in the list of Purāṇas in KP. I.13-15 and LP.I.39.61-64. Though the NP. is included as a (Mahā)-Purāṇa in the Purāṇa-lists of most other Purāṇas, the list in the *Bhaviṣya* P. III (*Pratisarga*) iii.28.10-14 does not mention the NP. and the Brahma-Vaivarta (Br. V). Alberuni gives two lists of Purāṇas, the one being the same as in the VP., but the second list omits the NP., Bh.P. and Pd.P.[24] The list of Purāṇas with Kavīndrācārya (1600-1650 A.D.) omits the NP. and substitutes the *Nandi* Purāṇa instead.[25]

The NP. consists of two parts — *Pūrvārdha* and *Uttarārdha*. The Pūrvārdha seems to be the original NP. as, like old Purāṇas, it is divided into four Pādas and concludes with a *Phalaśruti* (merit accruing from listening to the NP.). The *Phalaśruti* indicates that the NP. ends there. The Mt.P. 53.23 AP. 272.8, and

22. KP. I.1.13-15.

*R. C. Hazra — *ABORI* XXI. 38-62 and *Upa-purāṇas* I., p. 24, note 24.

23. NP. I. 92.26-28.

24. E. C. Sachau — *Alberuni's India*, Vol. I, p. 131 ff.

25. G.O.S. 1921 PJ VII.2., pp. 339-340.

Skanda VII. i-2-43 say that the NP. was declared by Nārada with reference to events in the Bṛhat-Kalpa in 25000 verses.* In the present NP., Nārada is the listener while his four brothers, Sanaka, Sanandana, Sanatkumāra and Sanātana are the speakers and there is no reference to Bṛhat-Kalpa. The Brn. though an Upa-Purāṇa has *Nārada* as the speaker but makes no mention of Bṛhat-Kalpa and the whole of Brn. is textually the same as NP. chs. 1-41. The statements of other Purāṇas about the interlocutors, Kalpa of reference and the textual identity between NP. part I and Brn. indicate that there must have been an older (and different) NP. which was the source of the extant NP. and Brn.

Now let us see how far the *Pañcalakṣaṇa* definition is applicable to the extant NP.

(i) *Sarga* (creation of the universe)

The NP. is a Vaiṣṇava Purāṇa; as such it attributes the ultimate credit of creation, destruction, etc., of the Universe to Mahā-Viṣṇu. The NP., however, records the following theories of creation :

1. The Popular Purāṇic Trinity Theory.
2. The Śākta-Sāṅkhya Theory.
3. The Māṇasa or Bhṛgu theory quoted from Mbh. Śānti. ch. 182.

1. *The Trinity Theory* :

Mahāviṣṇu divided himself into three forms according to *guṇas*; Brahmā characterised by *Rajo-guṇa* was created from the right side of Mahā-Viṣṇu for the creation of the Universe; from the middle (chest) appeared Rudra, characterised by *Tamo-guṇa*, for the destruction of the Universe. While Viṣṇu (a lower grade deity than Mahā-Viṣṇu) characterised by *Sattva-guṇa* was originated from his left side for the maintenance and protection of the Universe.[26]

**yatrāha nārado dharmān bṛhat-kalpāśritān iha/*
pañca-viṁśa (°*śat-*) *sahasrāṇi nāradīyaṁ tad ucyate//*

26. NP. I.3.3-4.

2. *The Śākta-Sāṅkhya Theory* :

The other theory gives all credit to the *Parā śakti* (the Supreme Power) of Mahāviṣṇu. It is of the nature of existence and non-existence (*bhāvābhāvarūpā*). It is variously called Vidyā, Avidyā, Umā, Lakṣmī, Bhāratī, Girijā, Ambikā, Durgā, Bhadrakālī, Caṇḍī, Maheśvarī, Kaumārī, Vārāhī, Aindrī, Śāmbhavī, Brāhmī, Māyā.

The NP. emphasizes the fundamental unity of the divine power under different nomenclature. This power manifests itself into three forms — *Prakṛti*, *Puruṣa* and *Kāla* (Time) when *Prakṛti* is agitated the principle called *Mahat* is produced. The process is as follows : *Prakṛti*→*Mahat*→*Ahaṁkāra* (Cosmic ego) → Five *Tanmātras* (subtle elements) and (subtle) sense-organs → (*Mahā*) *bhūtas* (Five gross elements, viz., *Ākāśa* (the sky or ether), *Vāyu* (air, wind) *Agni* (Fire), *Jala* (Water) and *Bhūmi* (the earth) — each element arising out of the previous one. After the creation of the earth, god Brahmā created beings characterised by *Tamoguṇa* (e.g. insects, birds, beasts and other non-human beings), by *Sattvaguṇa* (Devas — gods in heaven) and by *Rajo-guṇa* (viz. human beings). He created progenitors like Dakṣa and others who populated the world.[27]

2. *The Mānasa or Bhṛgu Theory* :[28]

The eternal ageless God called Mānasa at first created *Mahat* from which was evolved *Ākāśa* (ether), the support of all *Bhūtas*. The evolution here differs from the traditional one. From Ākāśa is evolved water, from water arose fire and wind and the earth is the product of fire and wind. The unmanifest Mānasa (Viṣṇu) created the lotus from which was born Brahmā, the embodiment of Vedas, also known as *Ahaṁkāra*. The earth is the lotus for the Brahmā form of Mānasa and Mount Meru is its pericarp. Mānasa created mentally all the subjects.

The first theory is a popular Purāṇic way of attributing the functions of creation, protection and destruction to the Trinity whose mutual identity and one-ness with the Brahman is always emphasized.

27. NP. I.3.6.36. The verse after 36 enumerates the worlds (*bhuvanakośa*).

28. Ibid., I.42. 7-40. This is borrowed from Mbh.-Santi 182-11-33.

The second theory which appears with some modifications in the VP. (I.2.4, 5 etc.), Bh.P. (III Skandha) and with some difference in KP.I.4 employs the doctrine of transformation (*Pariṇāmavāda*) typical of the *Sāṅkhya*[29] system of thought to explain the evolutionary process. The philosophic aspect of this theory cannot be discussed here.[30]

The third theory is a quotation from *Mbh. Śānti.* 182.11-38. How far the credit of this is to be given to the NP. is doubtful. But as NP. claims it as its part, this theory seems alternatively acceptable to the NP.

2. *Pratisarga*

As compared with other Purāṇas like Bh.P., KP., NP. gives a meager description of *Pratisarga* when Mārkaṇḍeya was shown the *Pralaya* by Viṣṇu (NP.I.5.20 ff.). But that is the description of the *Naimittika pralaya.* Other Purāṇas like Bh.P., KP.II.45 describe the four types of Pralayas, viz. *Nitya* (everyday — disappearance of the world in the dark), *Naimittika* (at the end of the Kalpa), *Prākṛta* (At the end of god Brahmā's life when every thing is destroyed and *Prakṛti* attains equilibrium of the *guṇas*), *Ātyantika* — merger of the individual soul in the Para Brahman due to attainment of the Supreme spiritual knowledge. The NP. gives the duration of Viṣṇu's sleep, viz., two Parārdha years in one verse[31] while Mārkaṇḍeya floated on the waters of the deluge and states that Viṣṇu assumed the form of Brahmā and re-created the Universe.

The treatment of *Pratisarga* in the NP. is quite scrappy.

3. *Vaṁśa* (Genealogy)

Genealogies of gods or sages are not recorded in the NP. This characteristic is not applicable to the NP.

4. *Manvantaras* :

Though *Kāla* (Time) has been regarded as beginningless and endless and the evolutions and dissolutions of the Universe per *Kalpa*-periods have been going on, since time immemorial,

29. For details *Tattvakaumudī of Vācaspati on the Kārikās of* Īśvarakṛṣṇa

30. For this, vide S. Bhattacarya's *The Philosophy of Śrīmad Bhāgavata* I, pp. 285-307.

31. NP. I.5.31.

an empirical attempt is made by man to measure Time. We find tabular statements of units of time in the Vedāṅga Jyotiṣa, in Smṛtis (e.g. Manu I.64), Purāṇas (like the Bh. P.III. 11.310, KP. I.5.6-19, Mt. P. 142.4, Vāyu 50.169) and Secular works like *Kauṭalīya Arthaśāstra* II.20.41). Though there is a general consensus regarding the names and duration of these units of Time, there are some differences regarding the duration of Kṣaṇa and Yāma.[32]

Purāṇas regard one human year as one day of gods, so one divine year = 360 human years.

As Kane shows, the theory of Yugas and Kalpas began to take shape in the 3rd cent. B.C. and was fully developed in the first centuries of the Christian era.[33]

The NP. enumerates Kṛta, Tretā, Dvāpara and Kali as the four Yugas and this set of four Yugas (inclusive of the 'twilight period' — *Sandhyā*+*Sandhyāṁśa* — preceding and following a Yuga) is 12000 divine years.[34] At another place the NP. gives the following durations of each yuga :[35]

Kṛta	: 1728,000	Tretā	: 1296,000
Dvāpara	: 864,000	Kali	: 432,000

human years.

It will be seen that though some *Purāṇas* (e.g. Vāyu I.57. 22-28, KP.I.5.9-13) give the duration of these Yugas in 'divine years', they do not differ much from each other.

NP. has given the further division of time units as follows :[36]

12000 Divine years = 1 *Divya-yuga* (Divine Yuga)
1000 Divya Yugas = 1 day of Brahmā (or the period of 14 Manus.
71 divya-yugas = 1 Manvantara.
2 Parārdhas—Brahmā years = one day or night of Viṣṇu.

Description of Yugas

The NP. I.41.6 ff. gives the description of the nature of four Yugas. The close similarity (even Textual) in these

32. vide Annotation No. 90 for details.
33. HD. III.888-890.
34. NP. I. 41.4-5.
35. Ibid., I. 54.61-62.
36. Ibid., I. 5-21-31.

descriptions as found in *Mbh. Vana.*149.11-38, Vāyu 32 and 57-58 LP.39, Mt.p. 142-144, KP.I.30 shows that probably some Ādi-Purāṇa contained the nucleus of this description. Briefly the following are the characteristics of different Yugas.

Kṛta was an age of equality. All persons were contented, pious. The Veda was undivided. People followed the duties of their respective stages of life with no ulterior motive. Lord Nārāyaṇa was white in complexion and Dharma (whom Manu equated with a bull in VIII.16) was stable on four legs. In the Tretā age Dharma became pale and three-footed. Hari became red-complexioned. People engaged themselves in meditation and performance of sacrifices. They were truthful but a bit distressed. In Dvāpara, Dharma became two-footed and Hari became yellow in complexion. Veda-saṁhitā became divided. People had taken to Adharma.[37] And their span of life became shorter.

Description of the Kali Age

The dismal, harrowing 'Predictions' about the social, political, economic and religious disintegration and reversal of previous order in the NP. I.41.21-89 deserve comparison with similar 'predictions' about the state of society in the Kali Age in Mbh. Vana. chs. 188, 190, Brahma P. chs. 229-230, LP.I.40, Bh.P.XII.2, VP.VI. chs. 1-2 KP.I.30, Vayu, chs. 58, Mt.P. 143.32-88. These descriptions agree not only in the details of contents but even in the text of many verses. This points to some common source — some *Ādi-purāṇa* — of the closely similar descriptions or 'predictions'.

About social disintegration, the NP. states, "Kali is a sinful age. All castes will give up their prescribed rites and duties; all will be like Śūdras; Brāhmaṇas will desist from Vedic studies and follow psuedo-religion. Brāhmaṇas will 'sell' Dharma and the Vedas and will accept gifts from the unworthy. Brāhmaṇas will sell wine, take food from Śūdras and go to Śūdra women.

The Śūdra dynasties like Nandas, and Mauryas ruled over the land. Naturally there was the dominance of Śūdras and servility of Brāhmaṇas. As NP. puts it, :

37. dharmādharmau samau syātām/ NP. I. 41.19

"Śūdras will pretend to be Brāhmaṇas, study the Vedas and preach Dharma. They will disguise as Brāhmaṇas and deceive people. Brāhmaṇas will intermarry, serve Śūdras and lower castes and even carry the dead bodies of Śūdras. Kings will be of Mlecchа tribes. They will be greedy and will squeeze money from the people by top-heavy taxation."

There was the dominance of Buddhism and Jainism. As NP. puts it : "Heretics (Buddhists and Jainas) would denounce the Vedas, condemn *Āśramas* (stages in life) and walk nude or wearing ochre-coloured garments. Their woman are faithless; women maintain themselves by prostitution.

When Kṛṣṇa (Viṣṇu) turns black in complexion, nobody will think of God. Women will imitate courtesans, sell their virtue. There will be droughts and famines. Average human span of life will be 16 years and girls will give birth to children at the age of five.

Only the devotees of Viṣṇu or Śiva will be immune from the effects of Kali Age."

R. C. Hazra shows that such was the condition in the Indian Society before 200 A.D.[38]

4. *Manvantaras*

We have seen above that one day of god Brahmā extends to 1000 *Divya-yugas* during which 14 Manus rule. Every Manvantara has a new set of a Manu, Manu's sons, an Indra, Devas and Seven Sages.[39] NP. gives the following names of Indras and gods.[40]

	Manu	*Indra*	*Gods*
1.	Svāyambhuva	Śacīpati	Yāmas.
2.	Svārociṣa	Vipaścit	Pārāvatas & Tuṣitas

38. PRHC, Part II, ch. 1, pp. 193-215.

39. vide VP. III. chs. 1 & 2, Bh. P. VIII, chs. 1,5,13.
KP. I. 51.4-5, 53.29-31; Vāyu, ch. 62.
Also cf. *Manus saptarṣayo devā bhūpālāś ca manoḥ sutāḥ/*
manvantare bhavantyete śakrāś caivādhikāriṇaḥ//
—VP. III.2.48
To these officers Bh. P. adds Hari's part incarnations.
(Bh. P. XII.7.15)

40. NP. I.40-20-23 gives the list of 14 Manus and vv. 24-35, their sets of Indras and Devas.

	Manu	*Indra*	*Gods*
3.	Uttama	Suśānti	Sudhāmans, Satyas, Śivas and Pratardanas.
4.	Tāmasa	Śiva	Sūtas, Pārāharas, Sutyas and Sudhīs.
5.	Raivata	Vibhu	Amitābhas and others.
6.	Cākṣuṣa	Manojava	Aryas and others.
7.	Vaivasvata	Purandara	Ādityas, Vasus, Rudras and others.
8.	Sūryasāvarṇi	Bali	Aprameyas, Sutapās and others.
9.	Dakṣa Sāvarṇi	Adbhuta	Pāra and others.
10.	Brahmasāvarṇi (-ka)	Śānti	Suvāsanas.
11.	Dharmasāvarṇi-(-ka)	Vṛṣa	Vihaṅgamas and others.
12.	Rudrasāvarṇi	Ṛbhu	Harināhhas.
13.	Rocamāna	Divaspati	Sutrāmās, etc.
14.	Bhautya	Śuci	Cākṣuṣa and others.

The Manus, Indras and Devas of different Manvantaras possessed equal refulgence, prosperity and prowess.[41]

There is a consensus of the Purāṇas regarding the number and names of Manus, though there are some differences about the names of future Manus. Thus, Mt. P. gives the names of the future Manus as follows:[42]

Sāvarṇa, Raucya, Bhautya, Merusāvarṇi, Ṛta, Ṛtudhāma and Viśvaksena — while the *Brahma* P.[43] gives the following list, of future Manus : Sāvarṇi, Raibhya, Raucya and Merusāvarṇa.

Kalpa

Like all Purāṇas, NP. states that the present Manvantara is Vaivasvata in the Śveta-Vārāha Kalpa. But it does not give the list of Kalpas nor does it mention matters belonging to Bṛhat Kalpa. But Mt. P. chs. 53 and the Vāyu P. chs. 21, 22 give the list of Kalpas and the Purāṇas pertaining to them.

41. NP. I. 40.18-19.
42. Mt. P. 9.30-38.
43. Brahma P. 5.5 & 6.

5. *Vaṁśānuvarṇana*

The NP. is not interested in giving the genealogies of kings belonging to the Solar and Lunar races. It describes the episodes and information regarding the reigns of the following kings from the Solar race :

Bāhu — Sagara — Asamañjasa — Aṁśumān — Dilīpa — Bhagīratha (NP.I. 7 & 8) ; Sudās and Saudāsa alias Kalmāṣapāda (NP.I.ch.9) — Daśaratha — Rāma (and his three brothers) — NP. I.73.

Only three kings from the Lunar race are mentioned, viz., Sumati (I.ch.20), Dharmakīrti (I.ch.23) and Jayadhvaja (I.ch.39). As compared with Kṛṣṇa or Sahasrārjuna, these kings of Lunar race are insignificant if not fictitious.

It will thus be found that the definition *Purāṇam Pañcalakṣaṇam* is not applicable to the NP. In fact, it claims to be a Purāṇa of ten characteristics in its apocryphal part :

Nāradiyam purāṇaṁ tu lakṣaṇair daśabhir yutam |
— NP.II.82.30.

But the ten characteristics are not spelt out. Nor the ten *lakṣaṇas* of the Bh.P. are applicable to the NP. In fact, the author of the NP. is interested in the *Dharma-Śāstra* rather than the traditional characteristics of Purāṇas.

III. THE SOURCES OF THE NĀRADĪYA AND ITS PROBABLE DATE

As the NP. calls itself 'a compilatory work' (*Saṁhitā*),[44] its sources are numerous and its date or rather the dates of its parts depend on the dates of its sources. The NP. is mainly divided into two parts, — the first containing four Pādas and the second containing the glorification of the Ekādaśī vow and the story of Rukmāṅgada. The first part is, according to the NP. itself, the complete *Nārada Purāṇa*. It calls itself "consisting of four Pādas" (*catuṣpādasamāyuktam* — NP.I.125.26) in the *Phala-śruti*.

Being a Purāṇa — an *Upabṛṁhaṇa* of the Vedas — it draws heavily upon Vedic literature — the philosophical hymns like the *Puruṣa Sūkta* (RV.X.90), the Ākhyāna Sūktas, stories from

44. NP. I. 62.77, 79; II.82.34, 35.

Brāhmaṇas and the *Mantras* of *Upaniṣads*. It is obviously post-Vedic. Moreover, like other Purāṇas, it fully utilised traditional gnomic verses — *gāthās* or *subhāṣita*-like verses — current in the Indian Society since ancient times, as many of these *gāthās* are found in old Sk., Pāli and Prakrits. The Mbh. and Purāṇas many times use the words "It has been said," "So they or the wise say" indicating that such verses are quotations and quote them. These are found in secular works like the *Pañca Tantra* or *Hitopadeśa* or collection of verses under *Śatakas* or 'a treasury of Subhāṣitas'. It is difficult to fix the date of a work on the basis of these gnomic verses as their authorship or source is many times obscure. The NP. has absorbed a number of verses from *Smṛtis* like Manu, Yāj. NP. I.14 is the same as the *Laghu Yama Smṛti*.

The Bnr. and NP Part I (chs. 1-41) are textually the same. Though the adj. *Bṛhan* — in Bnr. shows that it is later than the NP., it is not later than the extant NP. but than the one to which the Mt. P. 53.23, the Sk.P. VII; 1.2.43 and AP. 272.8 refer as one narrated by Nārada with reference to the Bṛhat-Kalpa[45] — which the extant NP. is not. The Bnr. is an *Upa-purāṇa* and the extant NP. is the borrower from the Bnr.[46] Naturally the date of NP. Part I (chs. 1-41) is later than that of the Bnr. Govindānanda (1500-1540 A.D.) quotes Bnr. 7.14, 25-27 in his *Kaumudi* works viz. *Śuddha-Kriyā* — *Varṣa-Kriyā* and *Śrāddha-kriyā*, Raghunandana (1520-1575 A.D.) quotes Bnr. 7.14,22, and 24 in his *Smṛti-tattva*. Śūla-pāṇi (1375-1440 A.D.) quotes Bnr. ch.16 in his *Vrata-Kāla-Viveka*. Hence, Bnr. cannot be later than 1350 A.D. The Bnr. and NP. are mentioned as separate works in the *Bṛhad-dharma Purāṇa* (after 1250 A.D.), in the Bengal version of the Uttarakhaṇḍa of *Śiva Purāṇa* (circa 1200 A.D.) and the Orissan-*Ekāmra Purāṇa* (circa 1000-1100 A.D.). Hence, the Bnr. may be assigned 1050 A.D. at least. The Viṣṇu Śakti theory in the Bnr., crediting her with power of creation and destruction of the Universe and her various forms such as Lakṣmī, Durgā, Bhāratī and her identification with Prakṛti and Māyā (Bnr. 3-6, 9, 15, 16 etc.), shows that the Bnr. is posterior to Āgamas. The doctrine of Advaita and Māyā in

45. *yatrāha nārado dharmān bṛhat-kalpāśritān iha/*
pañca-viṁśa (o śat-AP.) sahasrāṇi nāradīyaṁ taducyate//

46. R. C. Hazra — PRHRC, p. 127.

(Bnr. 31.57ff) shows Bnr's acquaintance with the Advaita teacher Śaṅkara (788-820 A.D.). Thus the date of the composition of the Bnr. appears to be circa 850 A.D. Hence, the date of NP. Part I (chs. 1-41) is probably somewhat later i.e. circa 900-950 A.D.

3. *The Mahābhārata and the Viṣṇu Purāṇa*

From the comparison given below between NP.I. chs. 42, 43, 44 and 45 with Mbh. Śānti.[47] chs. 183, 192, 194, 195, 218 and 219 will show that NP. borrowed a great deal from the Mbh.

Topics	*NP.I.*	*Mbh. Śānti*
Evolution of the Universe-Sāṅkhya theory	42.7-40	182.1-38
Evolution of (gross) elements	42.41-57	183-1 ff.
Nature of the gross elements	42.58-98a	184.1-44
Nature of the vital airs and gastric fire	42.98b-113	185-1-17
Doubts about the existence of the Jīva	43.1-15	186.1-15
The Jīva exists and is eternal.	43.18-49	187.1-31
Creation of *Varṇas* (castes)	43.50-62	188.1-20
Code of conduct for *Varṇas*	43.63-81a	189.1.18
The greatness of truth, etc.	43.81b-98	190.1-16
Duties of Āśramas — of celibates and householders	43.99-119	191.1-18
Duties of Vānaprasthas and Sannyāsins	43.120-127	192.1-6
The excellence of the northern region	44.1-20	192.7-25
Disquisition on Spiritual knowledge	44.22-82	194.1-63
Dhyāna-Yoga	44.83-105	195.1-22
Existence of the eternal soul	45.2.-49	218.2-49
Mokṣa-dharma	45.50-87	219.2-28, 44-52
Story of Śuka. (Many verses common in the NP. & Mbh.)	58-62 NP. I	323-333 VP.*
The story of Khāṇḍikya etc.	46, 47	VI. 5.56 ff. & chs. 6, 7
The story of Jaḍa Bharata (and Ṛbhu and Nidāgha)	48, 49	II. 13.13ff & chs. 14,15,16

47. Gita Press, Gorakhpur V. S. 2014.
*Gita Press, Gorkhpur V.S. 2036

The NP. is ascribed to the 3rd cent. A.D. The present text of the Mbh. is assigned to 400 A.D., so this part of the NP. is later than 400 A.D.

4. *The Vedāṅgas*

The chapters on the *Vedāṅgas* are derived from different sources and as such needs be assigned different dates. The chapter on Śikṣā (phonetics) in the NP. (I.50) deals not only with the correct pronunciation of Vedic and classical Sk. but treats of vocal and instrumental music also. As many of the terms and points of information are found in the *Sthānāṅga* Sūtra of the Śvetāmbara Jainas, this section need not be considered as late as the 11th cent. work — *The Saṅgita Makaranda* of one Nārada (of the 11th cent. A.D.), but it is obviously later than Bharata's *Nāṭya Śāstra* (400 A.D.). The source of NP.'s treatment of music needs more investigation, though the *Nāradiya śikṣā* may be one.

The chapter on Kalpa (vedic ritual) (NP.I.51) deals with the following *Kalpas — Nakṣatra K., Veda K., Saṁhitā K., Āṅgirasa K.* and *Śānti K.* and not with the *Śrauta, Gṛhya* and *Dharma Sūtras* as of old. Moreover, according to the NP., these Kalpas belonged to every branch of the Veda though in ancient times they formed a part of the *Caraṇa Vyūhas* of the *Atharva Veda.* This innovation is due to Kumārila Bhaṭṭa (8th cent. A.D.) and as such the chapter may be assigned to the latter half of the 9th cent. A.D.

The chapter on *Vyākaraṇa* (Grammar), though not a systematic treatment based on Pāṇini's *Aṣṭādhyāyi* shows that it is not based on Kātantra but on Pāṇini, probably after the revival of studies in Pāṇini after Bhartṛhari (7th cent. A.D.). This chapter may be assigned to Circa 700-750 A.D.

The GP. and AP. do not treat *Nirukta.* The NP. gives a popular statement of that erudite work of Yāska but its immediate source is the Vaidikī Prakriyā of Paṇini's *Aṣṭādhyāyi* (the order of the Sūtras being similar to that in Bhaṭṭoji Dīkṣita's *Siddhānta Kaumudī.* Its date (though post-Yāska) cannot be precisely stated. But we are on surer grounds with regard to chapters on *Jyotiṣa* (chs. 54-56). The profuse quotations from the *Sūrya-Siddhānta* (6th cent. A.D.) in the chapter on *Gaṇita,* those from Varāha-mihira's *Bṛhajjātaka* (6th cent. A.D.) in the portion of *Jātaka* and those from *Nāradiya Saṁhitā* (4th cent. A.D.) in the *Saṁhitā* portion of the NP. show that

the chapters on *Jyotiṣa* (Astronomy) cannot be earlier than the middle of the 7th cent. A.D. The three verses common to Bhāskarācārya's *Līlāvatī* (12 cent. A.D) may be probably from a common source from which NP. borrowed them.

Though other encyclopaedic Purāṇas like the GP. and the AP. treat *chandas* (metrics) in details, its treatment in the NP. is succinct and different, but its date is uncertain.

Thus the chapters on the Vedāṅgas are presumably compiled between the 7th and the 9th cent. A.D.

The third part of the NP. deals with sects like Pāśupata, Śākta and Tantrism in general. The Pāśupata in the NP. regards Bindu as a Pāśa (I.63.22 and later), but Mādhava in the *Sarvadarśana-saṅgraha* does not mention it to be so in the sections on Nakulīśa-pāśupata, Śaiva and the Pratyabhijñā (प्रत्यभिज्ञा) *darśanas*. The Pāśupata in the NP. may be an old stage of the *darśana* discussed in a late (14th cent. A.D.) work like the *Sarvadarśana saṅgraha*, but that does not help to fix the date, though 8th cent. A.D. proposed by H. P. Sastri is not improbable. But more interesting and chronologically more helpful is the Rādhā cult in chs. 82-90. In the NP. there is a phenomenal exaltation of an anonymous cowherd woman of the Bh.P. to the position of the topmost deity of whom great goddesses like Mahālakṣmī and Durgā are but part-incarnations (*aṁśāvatāras*) and whose *Sahasra-nāma* eulogy is sung by the great god Mahādeva and the Tāntric procedures of *Mantras* and *Yantras* of whose sixteen incarnations occupy a place of honour in the NP. It must have taken some 2-3 centuries after the Bh.P. As the Bh.P. is mentioned in the *Nandi Sūtra* of the Śvetāmbara Jain canon, it must be located at least in the latter half of the 5th cent. A.D. Thus the date of the chapters on the Rādhā cult may be assigned to the 8th cent. A.D. Hazra, however, assigns the chapters I.64-68, 82-91 and the chapters on Vratas I.110-124 as "late interpolations" without assigning a probable date or period. This exaltation of Rādhā provided a sound background for Gauḍīya Vaiṣṇavism for the other circumstantial evidence about the author of the NP. shows that he belonged to the eastern part of India — probably the Bengal-Orissa region.

Allied with the Rādhā cult, we have the Śakti cult under different names (chs. 85), Yakṣiṇī *mantras* (pertaining to an incarnation of Mahā Sarasvatī), *mantras* pertaining to Bagalā

and other incarnations of Mahālakṣmī (ch. 86) and the procedure about four *mantras* of Durgā (ch. 87), to which may be added the *Kavaca* and *Sahasra-nāma* of goddess Lalitā (ch. 89).

It must have been a hey-day of Tantrism as the NP. gives not merely Śākta and Śaiva Tantrism (ch. 91) but the so-called *Bhāgavata Tantra* in the NP. includes cults such as (1) Vaiṣṇavism (with special emphasis) and (2) Śākta (3) Śaiva (4) Pañcāyatana (i.e. a group of Viṣṇu, Śiva, Devī, Gaṇeśa and Sūrya), (5) Rāma group (wherein Hanūmān, the monkey-lieutenant of Rāma, receives much more importance than both Rāma and Lakṣmaṇa) and the Kārtavīrya *mantra* and planet-worship.

As is well-known Tantrism was practised by Hindus, Buddhists and Jainas and there is much in common in their Tantric rites. East India—especially Bengal and Assam—were the centres of Tantrism for centuries. But between 8th to 11th cent. A.D. Tantrism was very popular. We shall not be much wrong if we assign early part of the 11th century as the time and East India (especially the Bengal-Orissa area) as the place of composition of these chapters.

(6) *The Mahāpurāṇas*

As shown elsewhere (and in the annotations) chs. 92-109 show that the contents of the *Purāṇas* and the technical names of the sections of the *Purāṇas* in the NP. are different from those in extant *Purāṇas*. The extant *Purāṇas* were practically completed by the 10th cent. A.D. These chapters from the NP. showing an earlier version of the purāṇas must be earlier at least by half a century or so.

Here ends the 4th Pāda and the original NP. In ch. 125 named as *Purāṇa mahimā*, all interlocutors disperse and vv. 25-30 describe when and how the NP. should be recited and the fruit accruing therefrom. Sūta also departs to see Vyāsa. Thus ends the NP. itself.

(7) *NP. Part II*

In the *Uttarārdha* of the NP., there is no Nārada either as a speaker or a listener. It is Vasiṣṭha who expounds the greatness of *Ekādaśi Vrata* to King Māndhātā and the story of Rukmāṅgada and Mohinī covers chs. 1-37. Though this part has no direct connection with Part I, these *dramatis personae* are mentioned as narrators in the *Caturvarga-cintāmaṇi* (1260-1270 A.D.) by

Hemādri, in the *Smṛti-Candrikā* by Devaṇṇabhaṭṭa (1200-1225 A.D.). Aparārka (1100-1130 A.D.) quotes two verses from NP. II on the *Ekādaśi Vrata*. The above evidence shows that even the II part of the NP. was composed before 1100 A.D.[48]

It will thus be seen that the NP. I was probably compiled between 700-1000 A.D. while NP. II was appended by the 11th cent. A.D.

Dr. P. V. Kane[49] assigns 700-1000 A.D. while Dr. R. C. Hazra,[50] 875-1000 A.D., as the period of compilation of the NP.

IV. THE VEDĀṄGAS IN THE NP. (Chs. 50-57)

The Vedāṅgas are the 'limbs' or accessories of the Veda which help the proper understanding, recitation and sacrificial application of the Vedas. They include the following exegetical sciences : *Śikṣā* (phonetics), *Kalpa* (ritual), *Vyākaraṇa* (grammar), *Nirukta* (etymology), *Chandas* (metrics) and *Jyotiṣa* (astronomy).[51] These are compared to the following limbs of the Veda: the nose, the hands, the mouth, the ears, the feet and the eyes.

1. *Śikṣā*

The traditional list of *Vedāṅgas* assigns the first place to *Śikṣā* or instruction given for the correct pronunciation, accentuation, etc. of the Vedic text. Its oldest mention is found in the *Taittiriya Upaniṣad* (I.2) and the oldest text dealing with them are the *Prātiśākhyas*.

The NP. deals with not only the rules of correct pronunciations of (Vedic and classical) Sanskrit but also with the science of music—vocal and instrumental. The importance of this section of the NP. becomes obvious when we find AP. summarising the *Pāṇiniya Śikṣā* practically in Pāṇini's words.[52]

According to Nārada, *Svara* (accent) is important in *Śikṣā*. In chanting *ṚK, Gāthās and Sāma-mantras, the Svarāntara* pertaining to ṚK (*Arcika*) is one, to Gāthās (*Gāthika*) is two, while that related to Sāma-mantras (*Sāmika*) is three. The *Arcikasvara* is used in chanting *Kaṭha, Taittiriya, Ṛgveda* and *Sāma*

48. Kane HD I.ii, p. 753.
49. Ibid. V. ii. p. 893.
50. R. C. Hazra — PRHRC, pp. 184-185.
51. NP. I. 50.9-12.
52. vide AP. ch. 336.

Veda Saṁhitās. The Ṛgveda may be chanted in *Gāthika* and *Sāmika Svaras* as well.[53]

In the *Vāṅmaya* (every day speech) the pronunciation is from (1) the chest (*uras*), (2) the throat (*kaṇṭha*), and the head (*śiras*) These three are known as *Savanas*.

The *Svaras*, low (*nīca*), medium (*madhya*) and high (*Ucca*) have their sources from *uras*, *kaṇṭha* and *śiras* respectively, and the seven notes (*sapta-svaras*) in the *Sāmaveda* also are produced from these. The *Ārcika svaras* are classified as *Udātta*, *Anudātta* and *Svarita*.[54] From physical (*pārthiva*) point of view, the *svara* is classified as *ucca*, *madhyama* and *saṅghāta*. Out of seven *Svaras*, the third, the first and the sixth (*kruṣṭa*) are used by *Āhvarakas*, the four svaras from second to the fifth by Taittirīyas, all the seven *svaras* by Sāmavedins and the second and the first *svaras* by Tāṇḍins, Śātapathas and the Vājasaneyins.

Vocal Music

Although one is tempted to compare this section of the NP. with Nārada's *Saṅgita Makaranda*, the latter being later in date (11th. cent. A.D.) cannot be the source of the NP. The NP., however, quotes verses from 50.44 ff from an older work with the words : *bhavanti cātra ślokāḥ*.

The Svara-Maṇḍala

The *Svara-maṇḍala* consists of seven *svaras*, three *grāmas* (gamut), twentyone Mūrchanās (melodies) and fortynine *tānas* (protracted tunes). The seven *svaras*[55] are : Ṣaḍja (*Sa*), Ṛṣabha (*Rṣ*), Gandhāra (*Ga*), Madhyama (*Ma*), Pañcama (*Pa*), Dhaivata (*Dha*) and Niṣāda (*Ni*). They are regarded as originating from the throat (*kaṇṭha*), head (*śiras*), nose (nāsika), chest (*uras*), conjointly from chest, head and throat, forehead and the last from all these combined (*sarva-sandhija*) respectively. These correspond to the cry of a peacock (*Mayūra*), a bull (*Go*), a goat (*Aja*) a heron (*Krauñca*), a cuckoo in spring (*puṣpa-sādhāraṇakāle kokila*), a horse (*Aśva*) and an elephant (*Kuñjara*). They were first sung by Agni, Brahmā, Soma,

53. NP. I. 50. 15-23.
54. Ibid., I. 50.23-26.
55. Ibid., I. 50.30-109.

Viṣṇu, Nārada, and (the last two by) Tumburu respectively. The *Ṣaḍja* pleases gods, *Ṛṣabha* sages, *Gandhāra* manes (*pitṛs*), *Madhyama* Gandharvas, *Pañcama* gods, sages and *pitṛs*, *Niṣāda* Yakṣas and *Dhaivata* all living beings (*bhūtas*). Strangely enough castes are associated with these *svaras*. For example, *Pañcama*, *Madhyama* and *Ṣaḍja* are supposed to have been presided over by Brāhmaṇas. The importance of these *svaras* (of *sāman*) for sustenance of all beings is emphasised by Nārada.[56]

Grāmas

The three *Grāmas* are Ṣaḍja, Madhyama and Gandhāra and they are supposed to have been produced respectively by *Bhūrloka* (the earth), *Bhuvar-loka* (the firmament) and conjointly from *Svarloka* and *Abhra* (heaven and clouds). *Grāmarāgas* are due to the special position of Svaras (NP. I.50.32a-34a.)

Mūrchanās

Mūrchanās (melodies) are classified as pertaining to gods, manes (*pitṛs*) and sages. Those pertaining to gods are : 1. Nadī, 2. Viśālā, 3. Sumukhī, 4. Citrā, 5. Citravatī, 6. Mukhā and 7. Bālā. Those belonging to *Pitṛs* are 1. Āpyāyinī, 2. Viśvabhṛtā, 3. Candrā, 4. Hemā, 5. Kapardinī, 6. Maitrī, and 7. Bārhatī. The Mūrchanās of sages are : 1. Uttaramandra in Ṣaḍja, 2. Abhirūhatā in Ṛṣabha; 3. Aśvakrāntā in Gandhāra 4. Sauvīrā in Madhyama, 5. Hṛṣīkā in Pañcama, 6. Uttarā in Dhaivata and 7. Rajanī in Niṣāda.

Gandharvas sing the Mūrchanās of gods, Yakṣas use those of *Pitṛs* and men, those of sages (NP.I.50.35-41).

It is for proper Vedic studies that the NP. seems to have discussed the science of music in *Śikṣā*. Some of the instructions to students are interesting. Good teeth being essential, he recommends the twigs of Mango, *Bilva*, Apāmārga (*Achyranthes aspera*) etc. for brushing the teeth. He advises the use of *Triphalā* powder mixed with salt for good digestions and clear pronunciation. He advises to inhale (sandal?) smoke and take in ghee. The student should recite the first seven Mantras in *Mandra* and then in his usual tone.[57]

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56. *Sarvāṇi khalu bhūtāni dharyanti sāmikaiḥ svaraiḥ//* —NP. I. 50.109a.

57. Ibid. I. 50.207ff.

In spite of this discussion, he confesses that even expert musicians like him, Tumburu, Viśvāvasu and Gandharvas have a limited knowledge of Śikṣā[58] and what he stated is only a pointer (*diṅ-mātra*) in the matter.[59]

Musical Instruments

Nārada described only two instruments — *Viṇā* (a lute) and *Veṇu* (a flute). A Lute is either wooden (*Dāravi*) or human (*Gātravati*) and the latter is to be used in singing Sāmans.[60]

Nārada gives the correspondence between the notes of the flute and those of Sāman. The Madhyama of a *Veṇu* (flute) is the first *Svara* of Sāman. Thus the 2nd, 3rd, 4th, 5th, 6th and 7th *svaras* of Sāman are the Gandhāra, Ṛṣabha, Ṣaḍja, Dhaivata, Niṣāda, and Pañcama *svaras* on the flute[61] respectively.

Unexpectedly here are two verses on *chandas*. The one gives the characteristics of *Āryā* (a *mātrā-vṛtta* with 12, 18, 12 and 15 *mātrās* per foot) and the rest Vipula (I.50.199-200).

2. *Kalpa*

This oldest tract of Sūtra literature deals with the (Vedic) ritual and was classified as *Śrauta, Gṛhya* and *Dharma Sūtras* according to the subject matter. The Kalpa in the NP. is divided into (1) *Veda*, (2) *Saṁhitā*, (3) *Āṅgirasa*, (4) *Śānti* and (5) *Nakṣatra*. The *Veda Kalpa* deals with performance of rituals with chanting of *mantras* from the *Ṛgveda*. *Saṁhitā Kalpa* describes the deities, metres (*chandas*) and *ṛṣis* of the mantras; *Āṅgirasa Kalpa* deals with the six specific acts (*karmas*) pertaining to sorcery (*abhicāra*). *Śānti Kalpa*, as the name suggests, describes the rites to ward off calamities caused by gods (*divya*), beings on the earth (*bhaumika*) and from the sky (*āntarikṣa*). *Nakṣatra Kalpa* deals with planets and stars (I.51.1-8). The NP. ascribes these *Kalpas* for every branch of the Veda though in ancient times they formed the part of the *Caraṇa Vyūhas* of the Atharva Veda.

The NP. describes the domestic rites and rituals under *Nakṣatra Kalpa* whrein we are given the purification of the plot

58. NP. I. 50.206.

59. Ibid., I. 50.237.

60. The details of recital of Sāmans given from verse 79 ff. show that *Gātravati* lute stands for human body or voice.

61. Ibid., 50.59-60.

of ground, placing of fire upon the altar (*Vedi*), arrangement of sacrificial materials, Gaṇeśa worship, propitiation of planets and *pitṛkalpa* i.e. performance of *Śrāddha* (NP.I.51.9 ff). The NP. draws heavily from the Yāj. smṛti ch. I in this chapter.

3. *Vyākaraṇa*

Vyākaraṇa or the science of grammar was developed for understanding the Veda and the earliest specimens of which are found in stray observations in the Āraṇyakas, the *Uṇādi-sūtras* (on formation of nouns from roots) and Phiṭ-sūtras (dealing with accents), Paṇini's *Aṣṭādhyāyi* being the only representative of such exegetical works. Out of the encyclopaedic Purāṇas, AP. gives the most exhaustive treatment of Sk. grammar in 11 chapters (chs. 349-359). It is an epitome of *Kumāra vyākaraṇa*.[62] GP. devotes two chapters (chs. 203-204) which show that Kātantra's grammar was its basis.[63]

According to Nārada, grammar is the mouth of the Veda (NP. I.52-1) and it discusses the following topics : (1) the seven case-endings, (2) Declension of nouns (in three genders), (3) *Kāraka* (cases), (4) *Saṁhitās* or *Sandhis*, (5) *taddhita* (nominal formation), (6) *compounds* (Samāsa), (7) *Tiṅ Vibhakti* (conjugation of verbs).

NP.'s presentation of grammar is popular and not scientific. He only gives examples and does not bother about Paṇini's rules.[64] It is possible that this section was written after Pāṇini was made popular by Bhartṛhari's *Vākyapadīya*, in the 7th cent. A.D.

4. *Nirukta*

Nirukta gives the etymology of Vedic words. The NP. considers it to be the ear of the Veda (Śrotrāṅga). It classifies Vedic roots into five categories, viz. those with *Varṇāgama* (addition of a syllable), *varṇaviparyaya* (Metathesis), *varṇa-vikāra* (change in the syllable), *Varṇa-nāśa* (Haplology), *Saṁyoga* (joining of letters) and he gives *haṁsa, siṁha, gūḍhotmā, pṛṣodara* and *bhramara* as the instances of these respectively (NP.I.53.1-5). As noted above, on p. 21 NP. further points out the difference in the

62. AP — A study, pp. 138-146.

63. R. S. Bhattacharya — GP — intro., p. 31.

64. NP. I.53.91-95 for Avyayībhāva compounds. But verses 2-24 are a versified form of the Sūtras of Pāṇini quoted in *Kāraka Prakaraṇa* of the *Siddhānta Kaumudī*.

declension and conjugation of Vedic and classical Sk. as in Pāṇini's *Vaidikī Prakriyā*. The roots are divided in ten groups (*gaṇas*) like *bhvādi*, *adādi* and the groups have 1006, 73, 22, 140, 32, 157, 25, 10, 52, 136, roots respectively. These are again classified according to their *padas* (e.g. *Parasmaipada*) and accents (e.g. *Udātta*, *Anudātta*, *Svarita*) (NP.53.16-76).

As all words are *Siddha* (derived), the study of their original form (*Prakṛti*), the morphology (*Pratyaya*), the augment (*Āgama*) should be undertaken (NP.I.53.70-86).

As compared with Yāska's work, NP. gives only a concise popular presentation containing a few illustrations. But the other two encyclopaedic Purāṇas (AP. & GP.) have not treated this topic at all.

5. *Jyotiṣa* (*Astronomy*)

Unfortunately no work of Vedic antiquity on Jyotiṣa proper has come down to us, except the references in the *Saṁhitās* and *Brāhmaṇas* (especially of the Yajurveda).[65]

Out of Purāṇas, AP. (some twenty chapters from 121ff) and GP. chapters 58-62 deal with Astronomy. GP. like NP. states that this science was composed by god Brahmā in 4,00,000 verses[66] — a figure popular with Purāṇa-writers. The treatment of this science in the NP. is more scientific and exhaustive. This science has three branches —*Gaṇita* (Astronomical calculations), *Jātaka* (Horoscopy) and *Saṁhitā* (Astrology, omens, etc.).

Gaṇita deals with (1) arithmetical operations (*Parikarma*), (2) calculation of the motions of planets, (3) place, direction, times of the *grahas*, (4) lunar and solar eclipses, (5) the time of the rising and setting of the sun, (6) the elevation of lunar cusps and (7) conjunction of planets.[67]

The arithmetical operations in the NP. are the same as in Bhāskarācārya's *Lilāvati*. This is *not* to suggest that the NP. is the borrower even though three verses in the *Lilāvati* (47, 48, 135) are found in the NP. (54.28, 29, 45).

The astronomical portion from the NP. except (4), (5), (6), and (7) is the same as in the *Sūrya-Siddhānta*. Though 186 verses of this portion are common to the NP. and the *Sūrya*

65. *Vedic Age*, BVB. Bombay P. 482.
66. GP. I.59.1; NP. I.54.2.
67. NP. I. ch. 54.

Siddhānta, both the works might be independent borrowers from a common source.

The *Jātaka* portion of the NP. (ch. 55) and Varāhamihira's *Bṛhajjātaka* are practically identical in contents though textually the verses cannot be so claimed.

But the *Saṁhitā* portion in the NP. (ch. 56) is a digest of the *Nārada Saṁhitā* and the fact that in the 755 verses of the NP. we find about 300 quotations from the *Nārada Saṁhitā* shows how the NP. is indebted to the *Nārada Saṁhitā*, though the possibility of a common source cannot be ruled out.[68]

6. *Chandas* (*Metrics*)

Literature comprising the Vedāṅga on metrics is meagre. The AP. gives a detailed summary of the *chandas śāstra* in chs. 328-335.

As compared with AP. and GP. NP.'s treatment of metrics in 21 verses is brief (*Kiñcillakṣaṇa*). Naturally, it is merely an outline of the Vedic and classical metres, (including the syllabic (*Varṇa*) and the *mātrā* varieties. He explains the eight syllabic feet (*gaṇas*) and the variation of *laghu* and *guru* syllables (short and long), in them. He also explains the *Sama* (even-footed), *Ardha-sama* and *Viṣama* types of metres and the 26 classes of *chandas* depending on the number of syllables from one to twentysix per *pāda* (feet) of a regular metre. A metre in which the *pāda* exceeds 26 syllables is called a *Daṇḍaka* having names like Caṇḍa, Vṛṣṭi, etc. (I.57.1-10).

It is by a variation in the distribution of *laghu* (short) and *guru* (long) syllables that a great variety of new, subordinate metres takes place (I.57.14-21).

V. THE NĀRADA PURĀṆA AND TANTRISM

Tantrism has a special importance in the NP. It devotes 29 chapters (NP.I.63-91) to Tantrism. After hearing the discourse on *Mokṣadharma* in the 2nd *pāda* of the NP. (I.chs.45-49

68. Dr. K. Damodaran Nambiar has traced all the quotations in the three branches of Jyotiṣa to the *Līlāvatī*, the *Sūrya Siddhānta* and the *Nārada Saṁhitā*, vide PJ. Jan.1974, pp. 103-112 of his dissertation on the *Nārada Purāṇa*.

and 59-62), Nārada asks Sanatkumāra about the Bhāgavata Tantra or the Mahā Tantra whereby one can realize Viṣṇu (I.63.8-10). Sanatkumāra gives a comprehensive discourse which covers Pāśupata-darśana (I.63), procedure of initiation (I.64), the *Pādukā-mantra* and the procedure of its chanting (I.65), procedure of chanting the *Gāyatri Mantra* and performance of the Sandhyā-prayer and worship of one's deity (I.66,67), system of worship and chanting the Mantra of Gaṇeśa (I.66), of Mahā Viṣṇu (I.70), of *Piṭhadevatās* and of Hayagrīva (I.72), of Lakṣmaṇa and Rāma (I-73) and of Hanūmān (I.74). Hanūmān receives more attention than Rāma, for we are told about his exploits (I.79), the lighting of lamps before Hanūmān (I.75) and the protective hymn (*kavaca*) of Hanūmān (I.78) and also the *mantra*, lamp-lighting and *Kavaca* of Kārtavīrya Arjuna (I.76, 77).

NP. gives also the *Yantravidhi* in addition to the procedure regarding *mantra-japa* of planets (I.69) (such as the Sun, the Moon, the Mars, the Mercury, the Jupiter and the Venus), of Nṛsiṁha (I.71).

The Rādhā cult is more enthusiastically propagated, as in addition to propitiation by Kṛṣṇa-mantra (I.80,81) and the *Rādhā-kṛṣṇa-sahasra-nāma* narrated by god Śiva to Nārada (I.82), we are informed of the *mantras* of the five Prakṛtis — rays or portions of Rādhā (I.83) and the procedure regarding the *mantras* and *yantras* of the sixteen incarnations of Rādhā (I.88). Allied with it is the Śakti cult under different names like Mahākālī, Mahālakṣmī and Mahāsarasvatī as can be seen from procedures about the *mantras* of Devī (I.85), Yakṣiṇī mantras, Yakṣīṇī being an incarnation of the deity of speech (I.85), *mantras* regarding goddesses Bagalā and others (regarded as incarnations of Mahā-lakṣmī) (I.86), the procedure about the four *Mantras* of Durgā (I.87), the *Kavaca* and *Sahasranāma* of Lalitā (I.89). Lastly the eulogy (*stotra*) and the procedure about the *mantras* of god Śiva (Maheśvara) receives attention (I.91).

Thus the *Bhāgavata Tantra* in the NP. includes :

1. Vaiṣṇava (with special emphasis), (2) Śākta; (3) Śaiva, (4) Pañcāyatana (Viṣṇu, Śiva, Devī, Gaṇeśa and

Sūrya), (5) Hanūmat and other (e.g. Kārtavīrya *mantra*, planet-worship) cults.[69]

It seems that this part was composed in the hey-day of Tantrism (700-1000 A.D.) when Hindus, Buddhists and Jainas enthusiastically followed the Tantra form of worship.[70] The synthetic tendency in Brahmanic Tantras as the inclusion of these diverse cults under the Bhāgavata Tantra shows post-Śaṅkara (After 800 A.D.) period of the composition of this part.

Though NP. glorifies the Bhāgavata Tantra as the great and the best Tantra[71] leading to attainment (of the realisation) of Viṣṇu[72], conducive to the accomplishment of people's desires[73] and 'revealing all gods', it is careful to emphasize that the first priority to one's duties according to one's caste and stage of life (*varṇāśrama-dharma*)[74] be given; 'one should never neglect them even mentally' even after getting initiation (*dīkṣā*).[75]

Importance of Mantra

In Tantrism much importance is attached to *Mantra* or incantation of a formula sacred to a deity. The NP. regards the two syllables in *mantra* as signifying 'omniscience' (*man*) and protection or liberation from Saṁsāra (*tra*).[76] *Mantras* are classified as Male, female and neuter according as they are concluded with the sound *hum* or *phaṭ* (masc) *dviṭh* or *svāhā* (Fem.) and *namaḥ* (neut). The male deities preside over man-

69. NP. I.92.233-235.

70. Vide Hazra PRHRC, pp. 260-264. He concludes : "Due to the great spread of the Tantric cult among the Hindus and the Buddhists, the Tantric elements made their way into the Purāṇas in a greater degree as the interpolations in the works were later."

71. *mahā-tantraṁ tvayā proktaṁ sarva-tantrottamottamam /*
—NP. I.92.2

72. Ibid., I. 63. 112-13.

73. Ibid., I. 91.231.

74. *sva-varṇācāra-tatparaḥ* Ibid., I. 63.113.
tasmāt tu dīkṣitaḥ kuryān nitya-naimittikā-dikam//
Ibid., I.63.118

75. *nija-varṇāśramācārān manasā 'pi na laṅghayet /* Ibid., I. 63.114

76. *mananaṁ sarva-veditvaṁ trāṇaṁ saṁsāryanugrahaḥ/*
mananāt trāṇa-dharmatvān mantram ityabhidhīyate//
Ibid. I.64.3

tras while Vidyās are presided over by female deities and they are recommended in six kinds of Karmas. Mantras are classified as pertaining to fire (Āgneya) when they are R-ending or are used with *Oṁ* or *Svāhā* and as pertaining to the moon (*Saumya*) when associated with Bhṛgubīja (*Saṁ*) and Pīyūṣabīja (*Vaṁ*). The *Āgneya mantras* are 'awakened' when one's breath flows through the right nostril (*Piṅgalā*) and the *Saumya mantras* awakened when the breath flows through the left nostril (*Iḍā*) and all mantras become active when the breath flows through both (called *Suṣumṇā*).[77] The *Āgneya mantras* are to be used in evil or cruel acts and *Saumya mantras* for mild ones. The *mantras* are again classified as *Śānta* (Quiescent), *Jñāna* (knowledge-giving) and *Raudra* (Terrific). A *Śānta mantra* can be transformed into Raudra mantra by adding *huṁ* or *phaṭ*.[78]

As Defective mantras are ineffective in protecting the *Sādhaka* and give no *Siddhi* even if muttered for one crore of Kalpas (I.64.60) the NP. enumerates the defects of *mantras*[79] and explains the meaning of the technical defects as given below.[80]

If a defective mantra is muttered while one is seated on the Yonimudrāsana (a *Siddhāsana*-like posture), it becomes effective. (vv. 60-62)./

Technical term for the defective mantra[80]	Characteristics
Chinna (broken)	: A mantra associated or dissociated with *Vahni-bija* or conjoined with a vowel (*svara-sahita*) at its beginning, middle or end. It may recur three to five times (verse 21).
Ruddha (obstructed)	: (A mantra) having two *bhūmibijas* (*Laṁ*) in the beginning, middle or end. (verse. 22).
Śakti-hina (weak)	: A mantra having three *Oṁkāras* and Varṇas (Huṁ) is 'Lakṣmī'. Bereft of these is *Śakti-hina*, (v. 23).

77. NP. I. 64.4-9.
78. Ibid., I. 64.12-13.
79. Ibid., I. 64.14-19, 20-58.
80. Defective Mantras and their characteristics. (NP. I. 64).

Procedure of Initiation[81]

(i) *Suitability of the Pupil*

Before a pupil is initiated into a particular *mantra*, the most popular method to test the suitability of the pupil to receive that *mantra* is to draw an esoteric diagram —generally a square divided into 16 equal squares. The first line of four squares is to be filled by the first four letters of the alphabet — *a*, *ā*, etc. The fifth letter is to be written in the South-east corner of the square and in this way all the squares are consecutively filled by letters of the alphabet in their usual order. The first letter of the *mantra* is to be given and the first letter of the name of the pupil to be initiated in the *mantra* are located in this square. The counting of the squares is clockwise. It begins from the square where the first letter of the pupil's name stands. If both the initial letters (of the pupil's name and of the *mantra*) come in the first square of the first row, the mantra is *Siddha* (completely achieved). If the initial letter of the mantra is found in the squares of the second row (from the row of squares containing the first letter of the pupil's name, the mantra is *Sādhya* (worth accomplishing). If the intial letter of the mantra be in the third row, the mantra is *susiddha* (already mastered) but if in the fourth row, the mantra is hostile (*ari*). If the initial letters of both the *mantra* and of the pupil come in the first, second, third and fourth squares of the first row, the *mantra* is regarded as *Siddha-Siddha*, *Siddha-Sādhya*, *Siddha-Susiddha* and *Siddhāri* in due order. If they come in the four squares of the second-row, the mantra is respectively *Sādhya-Siddha Sādhya-Sādhya*, *Sādhya-Susiddha and Sādhyāri*. If in the squares of the third row, the *mantra* is looked upon as *Susiddha-Siddha*, *Susiddha-Sādhya*, *Susiddha-Susiddha* and *Susiddhāri*, respectively and if they both are in the fourth row, the mantra is *Ari-siddha*, *Ari-Sādhya*, *Ari-Susiddha* and *Ari-ari* respectively.

Mantra Siddhi

The *Siddha-Siddha* mantras become accomplished and effective when the prescribed number of their chantings is

duly completed. Twice that number of chantings is required in the case of *Siddha-Sādhya*, *Sādhya-Siddha*, *Sādhya-Susiddha*, *Susiddha-Siddha mantras*. A *Sādhya-Sādhya* mantra takes a long time for mastering while *Susiddha-Susiddha* becomes immediately effective. But *Ari* types of mantras are dangerous. If *Siddhāri* and *Susiddhāri* is chanted, it destroys the chanter's household; *Sādhyāri mantra* destroys his relatives; *Ari-Siddha*, his sons; *Ari-Sādhya*, his daughter; *Ari-Susiddha*, his wife and *Ari-Ari*, the chanter himself.[82]

Deity-wise classification

Mantras are also classified according to deities, viz : (1) Rāma-mantras (2) Kṛṣṇa-mantras (3) Rādhā-mantras (4) Śākta-mantras (5) Sūrya-mantras (6) Gaṇeśa mantras (7) Śiva mantras. Out of these, Vaiṣṇava mantras are the excellentmost (*Sarvottamottamāḥ*). Out of them, the Rāma-mantras[83] are crorefold greater in efficacy (*koṭi-koṭi-guṇādhikāḥ*). Out of Rāma-mantras that of six-letters (*ṣaḍakṣara*) is of the greatest efficacy.[84]

(ii) *Procedure of Initiation*

The initiation of the mantra (*mantra-dīkṣā*) is as per following procedure :

1. The pupil to pay obeisance to the *guru's* (spiritual teacher's) wooden sandals (*pādukās*) and having worshipped him with cloth, ornaments, etc., to request him to initiate him in the mantra.

2. After entering the sacrificial place (*yajña-maṇḍala*) the *guru* utters *Astra mantras* to drive out all evils and prepares a mystical diagram (*maṇḍala*) called *Sarvatobhadra*. Having worshipped the fire-god along with ten *kalās* (digits), he places a pot before him and performs a sacrifice to the twelve *kalās* of the sun-god. He chants the main mantra of *viloma-mātṛkās* and filling the pot with pure water worships the sixteen digits of the moon-god in the pot. Covering the pot with two garments, he puts in it herbs, nine jewels and tender sprouts of *Panasa*

82. NP. I. 65.12-16.
83. Ibid. I. 91.233-234.
84. Ibid. I. 73.2.

(Jackfruit-tree), *Āmra* (Mango), *Aśvattha* (pippala), *Vaṭa* (banyan) and *Bakula* (*Mimusops elengi*) and thus worships the deity to be propitiated (*iṣṭa-devatā*) . The *guru* seats the pupil on the sacred altar, sprinkles water over him, places the sprouts on the pupil's head. Chanting one hundred and eight times the *Mūla mantra* in his mind, the *guru* sprinkles water over him. The pupil performs *ācamana* (sipping of water), puts on new clothes, bows to his *guru*, sits in front of him. The *guru* places his right hand on the pupil's head and repeats the *mantra* eight times in the ear of the pupil. The pupil bows down to the *guru* and the *guru* blesses him with all the desirable objects (health, wealth, fame, etc.). After paying respects and *dakṣiṇā* (religious gift) to his *guru*, the pupil returns home and worships his deity in the 'Pañcāyatana' set-up (In this set-up the main deity, say Viṣṇu, is in the middle and the remaining four gods like the sun-god, Devī, Gaṇeśa, Śiva[85] are around him.

Yogic significance of the mūla vidyā :[86]

This knowledge of the Supreme (*Mūlavidyā*) is practised by 'waking up' the *Kuṇḍalinī* and leading her through *Suṣumṇā nāḍi* upto the *Sahasrāra kamala* in the crown of the head where Kuṇḍalinī is to be submerged (*sam-magni-kṛiya*) in the reservoir of nectar thereof.[87] In directing how the *kuṇḍalinī* is to be taken from one *cakra* (*nerve-plexus* ?) to another, NP. describes each *cakra* or Lotus with its petals and the *bījas* on them, the deity presiding over the particular *cakra* and what amounts to *Japa* is to be dedicated to that deity. For example, the first *Cakra* is a lotus of four petals with four *bījas*, viz. *va*, *śa*, *ṣa*, and *sa*. Its presiding deity is Gaṇeśa with *pāśa* (a noose), *aṅkuśa* (a goad), *Sudhā pātra* (a vessel of nectar) and *modaka* (sweetmeat of a particular type) in his hand. A *japa* for 600 times is prescribed for this deity. The cakras are (1) *Mūlādhāra*, (2) *Svādhiṣṭhāna*, (3) *Maṇipūra* (4) *Anāhata* (5) *Viśuddha*, (6) *Ājñā* and the description in the NP. tallies with those given in texts on Yoga. After concentrating on the supreme Soul there, the *Kuṇḍalinī* should be brought back to its original place at *Mūlādhāra Cakra*.

85. NP. I. 65.19-47.
86. Ibid., I. 65.67 ff.
87. Ibid., I. 65.72.

Every person breathes 21600 times per day. Basing the Mantra-chanting on one's breathing is called *Ajapā-Gāyatri* or *Haṁsa-Gāyatri* and the pupil should determine to perform it.

WORSHIP

In describing the ideal, pure life of such an initiated pupil, the NP. chalks out a programme or a time-table from getting up at dawn[88], during the course of which worship of the deity occupies an important place. The deity may be represented by a *Yantra*, a Śālagrāma, a jewel, an image of gold, silver, etc. or a Bāṇaliṅga. As a *Yantra* has special place in Tantrism, a few words about it are necessary.

YANTRA

A *Yantra* is a geometrical diagram engraved on a hard medium like a stone or a metal or painted on a paper with *mantrabījas* inscribed therein. "It is a development or product of *mantra* and the deity implied in the *mantra*. The deity worshipped on a Yantra becomes immediately propitious."[89] A *Yantra* may resemble a *maṇḍala* as an outward figure, but a *maṇḍala* can be employed in the worship of any deity, while a *yantra* is specifically meant for a particular deity for a special purpose.

The NP. describes the preparation and the efficacy of some *yantras* such as :

1. *Trailokya-mohana-yantra* is to be inscribed on a white *Bhūrja patra* (a leaf of the birch tree). If duly worshipped, it helps one accomplish one's desired objects.[90]
2. [91]*Nārasiṁha-yantra* is to be inscribed on a metal (gold or copper) — gives success, influence and protection.
3. [92]*Sarva-vaśaṅkara yantra* (giving ability to control all).
4. [93]Kālāntaka (destroyer or preventer of death) to be inscribed on a *Bhūrja* leaf.

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88. NP. I. 66.
89. *Yantram mantra-mayam proktaṁ devatā mantra-rūpiṇī*
Yantre ca pujitā devī sahasaiva prasīdati // — Kulārṇava Tantra VI. 85.
90. NP. I. 71.86-89.
91. Ibid. 71.91-96.
92. Ibid. 71.96.98.
93. Ibid. 71.98-99.

5. [94]*Yantra-rāja* (the king of Yantras).
6. [95]*Hanumadyantra* is to be drawn on a leaf of a palm or a birch tree.

WORSHIP

As idol-worship was in vogue before the time of Pāṇini[96] and the Gṛhyasūtras[97], its discussion in the NP. is natural. According to it, worship confers accomplishment of the desires of the worshipper (*Sādhakā' bhiṣṭa-siddhidā*[98]). The NP. classifies worship as follows :

1. *Āturī* : Performed by a sick person. He should look concentratedly at the idol (of the sun) and offer flowers while muttering the prescribed mantras.
2. *Sautikī* : During the period of mourning or delivery of a near relative woman, only mental worship during this period of impurity is prescribed.
3. *Trāsī* : While under intimidating circumstances or duress, the devotee is to offer worship with whatever material is available.
4. *Sādhanābhāvinī* : If material of worship is not available even leaves or fruits will do. Nay even mental worship is advised.
5. *Durbodhī* : Worship by the ignorant, the aged and by women.[99]

The NP. recommends the Pañcāyatana system of worship in which the group of deities, viz. Viṣṇu, Śiva, Devī, Gaṇeśa and the sun-god are to be worshipped together, the main deity to be worshipped occupies the central position and the remaining four surround that deity.[100] This obviously points out to post-Śaṅkara (800 A.D.) period.

In different regions in India different methods of worship and articles for it are found, and they have a sanction both

94. NP. 73.35-38.
95. Ibid. 74.62.70, 74.172-176.
96. Pāṇini IV. 1.54.
97. For example, Āpastamba XX.1-3.
98. NP. I.67.1.
99. Ibid., I. 67.124-140.
100. Ibid., I. 65.43-47.

textual and that of custom. Special instructions in the NP. regarding worship are noted :

1. A disfigured (crooked, burnt, distorted, etc.) idol should not be worshipped.[101]
2. Simultaneous worship of two conch-shells, two *cakra-śilās*, two idols of the Gaṇeśa or of the sun-god and of three idols of Śakti in a house is not advisable.[102]
3. According to NP. *Arghya* is a mixture of flowers, unbroken rice-grains (*Akṣata*), barley, ends of *Kuśa* grass, sesame, mustard, sandal paste and *Dūrvādala* (young and tender leaves of grass), while *Ācamaniya* is water mixed with Japāpuṣpa, Kaṅkola and cloves (lavaṅga).
4. Vessels of conch-shells are prohibited for the worship of the sun-god and Śiva.[103]
5. Red clothes are to be offered to Śakti, the sungod, and Gaṇeśa, yellow to Viṣṇu and white to Śiva.[104]

The deities and the special flowers to be offered to them are also mentioned in the NP., but being of little interest it is passed over.

The details of the worship of a deity right from the drawing of a *maṇḍala* upto its end when the *Tirtha* is to be sipped and the *Naivedya* to be partaken of is given in NP. I.67 (for which *vide* the translation and annotations of that chapter).

Special Tantric Procedures :

The NP. belonged to the age when Tantrism (Hindu, Jain, Buddhist) was popular and widely practised. The very fact that the NP. devotes 29 chapters to Tantrism and prescribes both right and even abominable 'left' practices (*Vāmācāra*) gives credence to the theory that the author of the NP. belonged to East India as the eastern states like Assam, Bengal and Orissa were noted for such practices since olden times. The NP. records the following types of Tantric *Ṣaṭ-karmas* :

101. NP. I.67.33.
102. Ibid. 67.120-121.
103. Ibid. 67.27-29.
104. Ibid. 67.56.

1. *Pauṣṭika* (bringing peace and prosperity or propitiatory).
2. *Vaśya* (Helpful in controlling others).
3. *Stambhana* (Paralysing the other party).
4. *Vidveṣa* (creating animosity).
5. *Uccāṭana* (expulsion, extirpation).
6. *Māraṇa* (Annihilation, killing).

Durgā confers these powers if she is propitiated in the prescribed way (I.87.22-30). A number of Mantras (of various deities) have this efficacy. It may appear strange, but even an auspicious deity like Hanūmān is credited to give these evil powers, if propitiated in the special Tantric procedure (I.73.40-45). The Kārtavīrya Mantra was supposed to endow the initiated with the above-mentioned powers (I.76.30-34).

1. *Pauṣṭika* : There are auspicious practices like chanting of Śānti Mantras, worship of deities, performance of a *homa*, taking of medicines. A number of *mantras* with the technique of its *Japa*, *homa*, worship, etc. are given in this section, in connection with the propitiation of various deities e.g. for god Gaṇeśa (ch. 68) planets including the sun-god (ch. 69) etc. Muttering of *mantras* while preparing medicines had magic effects) such as a barren woman giving birth to a son. (ch. 68.81-84). The *mantras* of the deities had a healing effect; for example repetition of the Lakṣmaṇa *mantra* a hundred thousand times heals the patient from veneral diseases (ch. 73.158-160). The chanting of Hanūmān *mantra* 900 times at night for ten days and performance of Homa has the efficacy of curing the trouble of goblins, planetary troubles and diseases (I.74.17-19).

2. *Vaśya or Vaśikaraṇa* (Bringing under control). Flowers seem to be an important factor in charming others and influencing them. If Lakṣmaṇa *mantra* is chanted one hundred thousand times followed by a homa with ten thousand lotuses, it enables a man to marry a girl of his liking (NP. I.73.166-67). If one offers different types of lotuses to god Gaṇeśa, one is able to influence royal personages like the king or the queen (NP. I.68.37). If one thousand *Kumuda* (night blossoming lotuses) are offered as Homa while muttering the Viṣṇu mantra,

all kings come under one's control (70.200). While chanting Nṛsiṁha, the sacrificer can control the whole world.[105]

3. *Stambhana* (the magical power of stupefying or paralysing). If while muttering the Nṛsiṁha *Mantra*, flowers of the Madhūka (*Bassia Latifolia*) tree and pieces of *Dhātrī* (*emblica officinalis*) are offered, one attains the power of stupefying others.[106] Even a minor deity like Mātaṅgeśvarī if propitiated with a Homa of a mixture of salt and turmeric powder, can grant this magical power.[107]

4. *Vidveṣa* (creating discord)

For attaining this power the procedure is a bit elaborate. For example, for attaining this power from the gracious good Hanūmān, one should draw a *Yantra* on the hide of a donkey and chanting the *mantra* of Hanūmān, one should perform a *homa* with Hayamāra (Nerium tinctorium) flowers.[108]

5. *Uccāṭana* (Extirpation)

In order to extirpate terrible goblins and spirits causing epilepsy (*apasmāra*), one should mutter the *Jvālā-mālini-mantra* one hundred thousand times and worship Nṛhari with the performance of a Homa with cow's ghee.[109] If the deity Hanūmān is to be propitiated for this purpose, one hundred thousand chantings of the deity's *mantra* and ten thousand *Āhutis* of sesame in fire are recommended. Thereby the haunting devil yells loudly and frees the haunted person.[110] If the deity is lord Kṛṣṇa, the *mantra* describing Hari attacking the hostile forces with fiery arrows, is to be chanted one thousand times every day, for the period of a week. When the total of seven thousand chantings is completed, the enemy is extirpated in a week.[111]

6. *Māraṇa* (Total annihilation)

A number of *mantras* of various deities is credited to have this power. Even the *mantra* of a king Arjuna Kārtavīrya, if chanted and a *Homa* with mustard, garlic, Ariṣṭa (*Sapindus*

105. NP. I. 71.83.
106. Ibid. I. 71.84.
107. Ibid. 1.87.153.
108. Ibid. I. 73.42, 74.55.
109. Ibid. 71.100-106.
110. Ibid. 75.98-104.
111. Ibid. 80.274-276.

emarginatus) and cotton is performed gives such a power.[112] Durgā, if propitiated by 'left-hand practices' (*Vāmācāra*) confers this power.[113]

Black magic and left hand practices

These records in the NP. show that the author must be hailing from East India as the states of Assam and Bengal were the strongholds of these immoral and obscene rites practised by the Hindus and the Buddhists. It may be the 'twilight speech' (*Sandhyā Bhāṣā*) of the Siddhas of ancient times who camouflaged their spiritual experience and procedures by using terms with apparent un-gentlemanly significance. But if that be not the case in the NP. some of the specimens quoted in the footnote[114] are not complimentary to the then standard of morality.

VI. RELIGIOUS SECTS IN THE NĀRADA PURĀṆA

After the discussion of Tantrism in the NP. and on its background, some important religious sects may briefly be noted.

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112. NP. I. 76.30-31.

113. Ibid., I. 87.25-30.

114. I refer here only to one chapter pertaining to goddess Kāli (I.85):

If one wants the power of speech he should gaze at the female organ and chant Kālimantra for 10,000 times (20). If he performs the *japa* at midnight in a cemetary, in a naked condition, letting down his (matted hair), he attains all *Siddhis* or (Supernormal powers) (21). If he sits naked on the chest of a dead body in a cemetary and while chanting the Kāli *mantra*, worships the goddess with one thousand *Arka* (calotropis Gigantea) flowers sprinkled with his own semen, the person becomes a king ere long (22-23). If one concentrates his attention on the female organ in the monthly course and mutters the Kāli *mantra* awhile, he certainly becomes a fascinating poet (24). If he meditates upon Mahākāli fighting with Mahākāla, while he himself is having sexual intercourse, and performs even one thousand chantings of the *Kāli mantra* he becomes just like another god Śaṅkara (25-26).

The whole section is abominable. Let me conclude with one instance of the practice of offering *bali* to the goddess which is supposed to give supernatural power.

The aspirant is to sit on a corpse (at night) on the 8th or 14th of the dark half of the month. It may be in a cemetary, or a temple but a lonely place. While looking, touching or 'going' (cohabiting) a woman, he should offer as *bali* a person killed in a battle or a babe of six months only. (70-72).

The use of wine, fish and flesh in worshipping female deities was quite common (I.90.2').

The Pāñca-rātras and Vaiṣṇavism

The aversion of the writers on Dharma Śāstra against this originally non-Vedic sect and its final acceptance and amalgamation into Vaiṣṇavism cannot be discussed here for want of space. But since the 3rd cent. A.D. (the approximate date of the *Viṣṇu Purāṇa*), Purāṇas accepted Pāñcarātra as their own and all Vaiṣṇava Purāṇas including the Bhāgavata have accepted it. The elaborate form of the Pāñcarātra worship and the Tantric procedures have been prescribed by the NP. for the propitiation of all deities, irrespective of their being Vaiṣṇavites, though NP. shows them to be born of Viṣṇu — Kṛṣṇa or Rādhā.

Vaiṣṇavism

The NP. being a Vaiṣṇavite Purāṇa, identifies Mahā-Viṣṇu with the *Para Brahman*. He is the God of gods, the *Ādi-deva* (the first God), the *Śabda-brahman* and of the form of spiritual sound (*nāda-rūpa*) and consciousness (*Cidrūpa*).[115] He is imperishable (*akṣara*), infinite (*ananta*), the Lord of the Universe (*Viśveśvara*) and the Veda incarnate.[116] Gods Brahmā, Viṣṇu and Śiva are the manifestations of Mahā-Viṣṇu for the creation, protection and dissolution of the universe.[117]

The NP. knows the usual ten incarnations of Viṣṇu.[117a] but deals with only three, viz. Nṛsiṁha,[118] Rāma[119] and Kṛṣṇa,[120] though strangely enough that is in the context of Tantrism and, curiously Hanūmān is given more importance[121] than Rāma and the anonymous cowherdess of the Bh.P. is assigned the position of a Supreme goddess.[122] This development of the Rādhā-cult shows the comparatively recent date of this section.

Just as God Mahā-Viṣṇu manifests himself in the Trinity

115. NP. I.; 63.7; 33.154.
116. Ibid., I. 25.64; 31.62; 13,153154.
117. Ibid., I. 3.3-5; 31.62-71.
117a. Vide the *Daśāvatārākhya Vrata* (Ibid., I. 119.14-19).
118. Ibid., I.71.
119. Ibid., I.73.
120. Ibid., I.80. Rāma with his three brothers, is a four-fold incarnation. N.P. I. 79. 1.
121. Ibid., I.74, 75, 78, 79.
122. Ibid., I.chs. 82 ff.

of Brahmā, Viṣṇu (a lesser deity than Mahā-Viṣṇu) and Śiva Kṛṣṇa — an incarnation of Mahā-Viṣṇu is credited with creating Nārāyaṇa from the left side of his body, Brahmā from his navel and Śiva being his (left) half and these three gods are appointed by Kṛṣṇa with the functions of creation, protection and destruction of the Universe — functions assigned to the Trinity of gods in the Mbh. and other Purāṇas.

The special feature of the NP. is the application of *Tāntrika* rites to incarnations of Viṣṇu such as Nṛsiṁha, Rāma and Kṛṣṇa and the Super-goddess treatment given to Rādhā (as the highest deity in the Tantra form of worship, with other deities like Mahā-lakṣmī, Durgā holding a secondary place). even though Mahālakṣmī was born from Rādhā and Durgā from Kṛṣna (NP. I 83. 13-29). The Supreme importance of the Ekādaśī Vrata and the influence of Pāñcarātra school are undeniable.

Śaivism

The NP. though a Vaiṣṇava purāṇa, regards Śiva as Viṣṇu's alter-ego who fulfils the desires of all.[123] Viṣṇu does not spare even goddess Pārvatī for talking lightly of Śiva.[124] King Bhagīratha propitiated god Śiva[125] and secured the descent of the Gaṅgā. The NP. describes the Tāṇḍava dance of Śiva before Jaimini.[126] The glory of the worship of Śivaliṅga (NP. I.79) and the ascription of many holy places to Śiva (NP.II. 74) shows the great regards paid to that deity. Out of the family of Śiva, Gaṇeśa has a special place in the Tantra form of worship, with special Mantras and Gaṇeśa Gāyatrī, etc. He is the chief of Gaṇas, remover of obstacles, brilliant as the rising sun, is the creator and destroyer of the universe. In addition to his usual description of elephant-headedness, etc., he is regarded as a Dvija. An elaborate worship *Japa*, etc. in the Tantric way is detailed in NP. I. 68.

Pāśupata

The NP. though Vaiṣṇavite, gives a more detailed treatment to the *Pāśupata darśana* than do the so-called Śaivite

123. NP. I.16.71-74.
124. Ibid., I. 79.217-226.
125. Ibid., I. 16.78-103.
126. Ibid., I. 74.

Purāṇas. It insists on the observance of the *Varṇāśrama-dharma,* Yoga and Bhakti.

According to the NP. (I.63.13-124) the Pāśupata school regards *Paśupati* (Lord Śiva), *Paśu* (an animal i.e. the *jiva*) and *Pāśa* (bondage) as three fundamentals. Pati i.e. Lord Śiva is all in all about the universe and he grants salvation despite the karmas of the *Paśu. Paśus* are classified into three : *Kala* (tainted with *mala* or ignorance), *Talapākala* (possessing *mala* and *karmans*), and *Sakala* (affected by *mala*, *māyā* and *Karma*) — the last suffers from transmigration in Saṁsāra. Unlike later Śaivism, NP. holds that there are five Pāśas each resulting from *mala* (ignorance), *Karman*, *Māyā* (delusion), *tirodhāna-śakti* (obscuring power) and *Bindu* (the last being the special *pāśa* in the NP.). All these pāśas can obscure the powers of the *paśu*, viz. the powers of vision, knowledge, action and *bindu-śakti* — the power of attaining Mokṣa. The Supreme soul (*Paramātman*) is constituted of *Sat* (being, existence), *cit* (consciousness) and *Ānanda* (spiritual bliss). It is the Śaiva Tejas endowed with powers of knowledge and action.

When the *Bindu-pāśa* is reinforced with *Cit*, it becomes endowed with *Jñāna-Kriyā-Śakti*. Though the NP. enumerates many Tattvas (principles) like Śiva, Śakti, Vidyā, (knowledge), Kāla (Time), there is only one Tattva called Śiva (*Śivākhya*) which possesses all Potencies (*Śaktis*). He blesses his devotees with the same form as himself (*Śiva-Sāmānya-rūpa*) endowed with bliss and salvation. Śiva is the *Kartā*, Māyā, the Upādāna (material cause) and his śaktis, *Karaṇa* (the Instrumental cause). *Kalā*, *Kāla niyati Vidyā*, *rāga*, *Prakṛti* and *Guṇas* are the Products of Māyā wherewith the universe is created.

The NP. advises all to cut asunder the Pāśas by following *Varṇāśramadharma* and practice of Yoga and Bhakti, by getting oneself initiated in Pāsupata Tantra.

3 *Śāktism*

According to the NP. Rādhā is the chief deity — *Śakti* — in Śāktism. She is ever associated with Lord Kṛṣṇa. Mahā-Lakṣmī, Mahāsarasvatī, Durgā, Sāvitrī, Devī, etc. are her part incarnations (*aṁśāvatāras*)[127] or aspects of Rādhā. Rādhā was born from Kṛṣṇa's person and lives resplendently

127. NP. I. -83.10-32.

in the Goloka. Rādhā is the Primordial Nature (*Mūla Prakṛti*), the goddess of all gods and is known as the Ilusive Power of Viṣṇu (*Viṣṇumāyā*), Kṛṣṇa-māyā, the mother of god Brahmā (*Vairāja-janani*). Although she has thirtytwo attendants, her two friends Candravatī and Lalitā are chief and are the heads of two groups of goddesses.[128]

Mahālakṣmi and Śri

Goddess Mahālakṣmī was born from the left side of Rādhā. She is fair in complexion, bedecked in jewels and seated in a lotus.[129] Mahālakṣmī assumed the form of Śrī in a previous Kalpa to destroy demons like Mahiṣa. She dwells in the Aravinda forest. She is the goddess of wealth and is represented as seated in a lotus, being sprinkled by four elephants with nectar. She wears a silk Sari and a crown and her hands represent the *Vara* (gifting a boon) and *Abhaya* (protection from fear) *mudrās* and holds a garland and a lotus in the other two hands.[130]

Though Mahālakṣmī is herself an incarnation, her incarnations are the three-eyed goddesses Tripurā (NP. I. 86.3, 16-17) Annapūrṇeśī (I. 86.63-69) and the formidable goddess Bagalāmukhī (I. 86.82-88). Bagalā is represented to be of golden complexion, wielding in her arms a thunder-bolt, a noose (*pāśa*), a hammer (*mudgara*) and wearing a moon on her forehead. These incarnations show influence of or synthesis with Śaivism.

Durgā

This most important Śaivite (and Śākta) goddess with a crescent moon on the forehead and one thousand hands was (according to the NP.) born from Kṛṣṇa's person and was given to Śiva in marriage (I. 83.17-19, 27-29). Creating a special region (*Devī-loka*) for herself, she continues to perform penance and has three incarnations per day and is the main cause of creation (I. 83.70-78).

Durgā has taken the following incarnations :

(1) *Chinnamasta-Ramā* — a terrific deity with broken head, disheveled hair and drinking her own blood (I. 87.1-8).

128. NP. I. 83.44-47; 88.7-15.
129. Ibid., I. 83.50-53.
130. Ibid., I. 58-60.

(2) *Tripura-bhairavi* — A three-eyed goddess wearing a red garment and a garland of skulls; with two hands she expresses boon-giving (*Vara*) and protective (*Abhaya*) *mudrās* and has a rosary of beads and *Vidyā* in the other two hands. She has the refulgence of a thousand suns (I. 87.41-62).

(3) *Mātaṅgi* — This hideous goddess is black, and has profuse hair with a crescent-moon on the forehead. She is bedecked with ornaments of conch-shells and represented to be intoxicated and playing on a lute (I. 87.100-130).

(4) *Dhūmāvati* — A wicked fierce widow like deity with lean body, long breasts, scattered hair, broken teeth and pale complexion. She is ever hungry and thirsty but is seated in a chariot with a heron on her flag. She destroys enemies (I.87.156-160).

The Śākta influence on the Kṛṣṇa-born Durgā is obvious. But it is Rādhā and not Durgā who is the main deity of Śāktism in the NP.

Sarasvati

Another important Kṛṣṇa-born deity is Sarasvatī. She is born from Kṛṣṇa's mouth. She is white in complexion, with a face like the full-moon, holding a lute and a book in her hands and is seated on a white swan. Kṛṣṇa sent this goddess of speech to Vaikuṇṭha for the company of *Lakṣmi-Nārāyaṇa* (I. 83.30-31, 96-97).

The incarnations of Sarasvatī are three :—

(1) *Mahāsarasvati* — In appearance she is like Sarasvatī. She lived in the Himālayas for killing demons Śumbha and Niśumbha. After accomplishing her task she entered the Mānasa lake (I. 84.78-84).

(2) *Kālikā* — NP. regards Kālikā as Sarasvatī's incarnation. She is dark in colour and wields a sword and a skull in two hands and while the other two express *Vara* (Boon-giving) and *Abhaya* (Protection) (NP. I.85 1-7).

(3) *Tārā* — A three-eyed deity, blue in complexion, with a crescent moon on her forehead but is seated on a dead body (I. 85.35-41).

Sāvitri : According to the NP., this goddess was born along with Brahmā from Kṛṣṇa's umbilical region. She is bright as a

thousand suns and the *Vedas* are born from her (*Brahma-Yoni*). She has three incarnations in three parts of the day — at dawn, noon and the dusk (as described in the *Sandhyā*-Prayers of three times) and is thus associated with Brahmā, Rudra and Viṣṇu (I. 83.20-22; 109-117 and also vide I. 27.44-58).

Devi

The NP. calls her the mother of the universe (*Jagadambikā*), the greatest Śakti of Śiva, creator of the whole universe. With a smile eternally playing on her countenance, this three-eyed goddess, lustrous like the rising sun, wears the Moon on her forehead. She wields a noose (*Pāśa*) and a goad (*aṅkuśa*) in her two hands and expresses *Vara* and *Abhaya* with the other two (I. 84.1-17).

VII. RELIGION AND PHILOSOPHY IN THE NĀRADA PURĀṆA

A good deal of ground concerning religion and philosophy in the NP. has been covered in the previous two sections. Only a few remaining points will be briefly noted :

Varṇāśramadharma

The NP. is a staunch supporter of *Varṇāśrama dharma.* Endorsing the social application of the concept of the Cosmic Man in the *Puruṣa Sūkta* (RV.X.90) and the insistence on the maintenance of that order in the Mbh.[131], the NP. repeats the duties of *Varṇas* (castes) and *Āśramas* (stages in life) in I.14, I. (chapters 24-30 also 31-32 and 43). Though the NP. waxes so eloquent on the importance of Tantrism in twentynine chapters (I.63-91), it warns that even after getting initiated, one should never even mentally transgress one's *Varṇāśramadharma.*[132] The social disintegration described in the 'predictions' about the Kali age was a historical reality to Purāṇa writers.[133] Hence, all Purāṇas insisted on the observance of the *Varṇāśramadharma.*

The NP. is, however, aware of the classless stage of society in ancient times. It quotes Mbh. *Śānti* 188.10-20 as the *rationale*

131. Mbh. Śānti. 57.15.
132. NP. I. 63.114.
133. R. C. Hazra — PRHRC pp. 193-227.

of the division of society into Varṇas as being due to the moral deterioration of the people.[134] It, however, assures that by observing one's prescribed duties one becomes a *Muni*[135] (sage) and by neglecting them he should be known as a heretic (Pāṣaṇḍa).[136] These duties need not be elaborated here as the *Ācāradharma* is detailed in Smṛtis, Mbh. *Śānti*. chs. 189, 192 and 193 and are repeated many times in the NP. (I.14, I.chs. 24-30, 31, 32, 43).

Cosmogony :

In cosmogony the NP. follows the Sāṅkhya Vedānta theories as given in the *Mbh. Śanti*. chapters 182-184. (vide *sarga* above).

About other points :

The existence and eternal nature of the Jīva[137] is stated in the NP. in the words of the Mbh. *Śānti*. 187.1-31. It is by the practice of Yoga that one realizes the nature of the soul, its distinctness from the body, its transmigration due to his Karmas, its non-relation to pleasure and pain.[138] The teaching of *Mokṣadharma*, viz., the soul's difference from the eleven sense-organs (5 organs of actions and 5 cognitive senses+1 mind), its unrelatedness to actions (*Karmas*) whether Sāttvic, Rājasic or Tāmasic, the necessity of controlling sense organs and performance of acts disinterestedly (*niṣkāmakarma*)[139] is the same (even textually) as that in the *Mbh. Śānti*. 219.2-28, 44-52.

Yoga (*NP. I.* 33)

According to the NP., Yoga is of two types — Karma Yoga and Jñāna Yoga. A follower of the Karma Yoga worships god *Viṣṇu*, observes *Vratas* and listens to Purāṇas. Observance of the five *Yamas* like non-violence, truth, kindness and renunciation of jealousy are common to both the Yogas.[140] By both the

134. NP. I. 43.56-63.
135. Ibid., I.24.30.
136. Ibid., I. Chs. 14, 24-30.
137. Ibid., I. 43.18-49.
138. Ibid., I. 45.78-84.
139. Ibid., I. 45.50-87.
140. Ibid., I. 33.31-36.

Yogas, one can realize the identity of the *Para* and *Apara* Ātmans.[141] It is the Māyā which creates diversity in the nature of the soul. An aspirant after *Mokṣa* should destroy the delusion by means of Yoga.[142]

The NP. discusses the eight steps of Yoga (the *aṣṭāṅga* Yoga). The NP. follows Patañjali in the treatment of Yoga, though there are minor differences such as addition of *Akrodha* and *Anasūyā* (Absence of anger and jealousy) in Yama (the 1st. *Yogāṅga*) and *Haripūjana* (specifically of Viṣṇu and not Patañjali's vague (*Īśvara-praṇidhāna*) and *Sandhyopāsanā* in the *Niyamas*,[143] (The 2nd *aṅga* of Yoga). It appears that the 30 *Āsanas* (physical postures) recommended in the NP. 33.12-15 were popular at the time and region of the author of the NP.

According to the NP., breath-control (*Prāṇāyāma*) may be *sa-bīja* or *nir-bija* (i.e. accompanied or non-accompanied with the mental pronunciation or muttering of the *mantra*). If so accompanied it is *sa-garbha* and more effective.[144] *Dhyāna* (meditation) is perfect concentration on God or chanting *Praṇava* (OM) while meditating on Nārāyaṇa, as the *Praṇava* is the combination of the Trinity of gods, viz., Brahmā, Viṣṇu and Rudra — nay, as a matter of fact of the *Brahman*[145] itself. Due to contemplation, the Yogī acquires *vicāra, vitarka* and *viveka* and gradually attains *Nirvāṇa.*[146]

The whole course of Yoga is again succinctly retold later in the dialogue of Keśidhvaja and Khāṇḍīkya in NP.I.47. It shows that it is the Vaiṣṇavite Yoga with Vedantic basis.

Bhakti Yoga

The NP. is eloquent in describing the efficacy and greatness of *Bhakti*. It is the prime cause and life-giving force of all *Siddhis* (NP. I.4.3-4)—a veritable wish-yielding cow (*Kāmadhenu*). The *Parābhakti* destroys all sins like a conflagration burning down the forest of sins. A devotee of Viṣṇu attains success in life here and liberation from Saṁsāra hereafter (NP. I. 1.78-79)—

141. NP. I. 33.57.
142. Ibid., I. 33.37-72.
143. Ibid., I. 33.87.
144. Ibid. I. 33.119.
145. Ibid. I. 33.153-160.
146. Ibid. I. 44.83-105.
(A quotation from Mbh. Śānti. 195.1-22)

even the worship of Viṣṇu's devotees leads to the region of Viṣṇu and he who repeats the name of Viṣṇu is honoured by gods (NP. I. 3.53-56). Such *Bhakti* is achieved through association with god's devotees if one has the good luck or merits to his credit (NP. I. 3.53-56).

The NP. classifies *Bhakti* on the basis of *guṇas*, viz., *Sattva*, *Rajas* and *Tamas*, as follows :

1. *Tāmasī-bhakti* of a low (*adhamā*) nature : By this Viṣṇu is worshipped in order to destroy others.
2. *Tāmasī-bhakti* of a middle (*Madhyamā*) type : Dishonest worship of Nārāyaṇa like the love of a lewd woman (*svairiṇi*) to her husband.
3. *Tāmasī-bhakti* of the excellent (*Uttamā*) type : A competitive type of *Bhakti*, when a person jealously competes with others in performance of *Bhakti*.
4. *Rājasī Bhakti*—The lowest type (*adhamā*) : Worship of Hari for getting wealth, grains, prosperity.
5. *Rājasī Bhakti* of the middle (*madhyamā*) : Worship of Viṣṇu for gaining fame and popularity.
6. *Rājasī Bhakti* of the best type : Worship of Hari for securing *salokatā mukti* (residence in Hari's region).
7. *Sāttviki Bhakti* — The lowest type : Worship of Hari for destruction of one's sins.
8. *Sāttviki Bhakti* — The middle type : Service to Hari as per his will.
9. *Sāttviki Bhakti* — Uttamā : Voluntary service (*Dāsya Bhakti*) to Viṣṇu to please him.
10. *Uttamottamā* : The most excellent: the Devotee realises himself to be Viṣṇu and the universe is within him.[147]

In the next chapter (NP. I.16) the NP. gives another threefold classification depending on the states of the mind.

1. *Śraddhā-Bhakti* — the devotee realises that the Universe (including himself) is Viṣṇu. Viṣṇu is the cause of everything. He is to be worshipped as per prescribed rules.

2. *Samatā-Bhakti* — The devotee realizes that Viṣṇu is omnipresent in all beings and nothing is different from him.

3. *Śānti Bhakti* — The state of mind when the devotee regards friends and foes alike and faces with pleasure whatever comes to him.[148]

147. NP. I. 15.138-151.
148. Ibid., I. 16.31-35.

VIII. THE INTERPRETATIONS OF 'BHAGAVAT' and 'BHĀGAVATA'

As *Bhagavān* is the object of the Bhakti, the NP. gives different interpretations of the term *Bhagavān*.

1. *Bhagavān* : The *Brahman* which is inexpressible in words is called *Bhagavat* for the purpose of worship (in the *Bhakti* cult).
2. An artificial interpretation of each syllable in *Bha-ga-vat*.
   Bha = (1) the knowable, (2) the knower.
   Ga. = (1) the creator.
   (2) the father of *Āgamas* (*Āgama-pitā*)
   Bhaga = The six excellences from Prowess to Renunciation.
   Va = That in whom the *bhūtas* reside and whom he prevades.
3. One who knows both *Vidyā* and *Avidyā*, the creation and destruction of *bhūtas* and one endowed with entire knowledge, power, prosperity, prowess and brilliance.[149]

Bhāgavatas

Though the word *Bhāgavata* is derived from *Bhagavat*, the NP. paints an ideal devotee in I.5.46-76. *Bhāgavata* is applied to both Śaiva and Vaiṣṇava devotees. He is self-controlled, quiescent, interested in listening to the *Sat-kathās* (stories about the gods as in Purāṇas), is devoted to the name of the Lord, performances of sacrifice, doing works for public welfare, observes the *Ekādaśi Vrata* and performs *Karmas* for God.

IX. THE DHARMA ŚĀSTRA

The NP. is specially interested in *Dharma Śāstra*. It discusses in details topics like *Dāna* (religious gifts I.13), *Prāyaścitta* (expiatory rites), *Tithis*, *Śrāddha*, (I.chs. 24-30), *Vratas* 'religious vows' (I. chs. 17-23) II, chs. 1-37, *Tirthas* 'sacred places' (I. 12 II.39).

It closely follows the injunctions in Smṛtis and other Purāṇas. It also elaborates the doctrine of *Karmavipāka* which holds out hopes of redemption even to the worst sinners. There

149. NP., I. 46.12-23.

is very little that can be claimed as the original contribution of the NP. except the decisions about the day of Ekādaśī and such other matters of special interest to Vaiṣṇavas.

The NP. (and the Bnr) are treated as authorities on the Dharmaśāstra and are frequently quoted as authorities by such great mediaeval writers like Devaṇṇa Bhaṭṭa, Hemādri, Mādhavācārya, Vācaspati Miśra and others.

X. THE NP. AND THE MAHĀPURĀṆAS

NP. chapters 92-109, are very important, as they give some idea about the contents of the Mahāpurāṇas before the final redaction of the NP. (in the 10th cent. A.D.). As the annotations to the above chapters show, the contents and divisions in the present published Purāṇas are different from those given in the NP. The extant Purāṇas differ from the NP. in the following respects :

1. The total number of verses recorded in the NP. and the actual number of verses in the extant Mahāpurāṇas. For example the NP. (and AP. Brv. Vāyu, and Bh.P. itself) gives 18000 as the total number of verses in the Bh.P. but actually the Gītā Press edition of the Bh.P. contains 14,579 verses.[150]
2. The nomenclature of different parts of the Purāṇas as given in the NP. is different in their extant versions. For example, the Vāyu Purāṇa states (in 103.44) that it has the following four *Pādas* (sections) (1) *Prakriyā* (2) *Anuṣaṅga* (3) *Upodghāta* and (4) *Upasaṁhāra* and calls itself a *four-footed* Purāṇa. But the NP. gives *Pūrvabhāga* and *Uttarabhāga* as the divisions of the Vāyu (*vide* NP.I.95.7).
3. The details of contents given in the NP. and those found in the extant Purāṇas are different. There are both additions and deletions. For example, NP. I.92.34 mentions the story of Rāma in the contents of the Br.P. but it is not found in the printed (G.M.) edition of the same. So also NP. I. 95.7-15 mentions the Revā Māhātmya in the Vāyu but the printed texts (both Anandashram and Guru Mandal

150. For other such differences vide NP. Part IV annotations, Nos. 13, 28, 17 etc.

editions) do not give these chapters.* A number of such differences show that the texts of Purāṇas available to the author of the NP. were different than those in the extant Purāṇas. But all the additions to the extant versions of the Purāṇas (as compared with the NP.) need not be considered 'spurious' simply because it is not mentioned in the NP. It is the MSS-evidence which is more important in deciding the genuineness of certain verses or portions of a Purāṇa rather than its inclusion or exclusion in the NP. NP. Part II is definitely a later interpolation and 'spurious' even though the last redactor of the NP. interpolated a few verses (NP. 1. 97.11-18) to legitimise NP. Part II.[151]

XI. THE AUTHOR

The author of the present *Nārada Purāṇa* is not Nārada. He is simply a listener to the discourses of his brothers Sanaka, Sanandana and others. At the end of NP. Part I, he departs and goes finally to Nārāyaṇa (NP. I. 125.6-24). The author or the last redactor of the present work may be presumed to be some Vyāsa who opts to observe silence about himself.

There are, however, some indications in the NP. itself which supply some clues about his sub-caste, region, time, etc. as follows:

1. NP. I. 27.38-67 give the details about *Sandhyā* (twilight prayer) which every twice-born has to perform. The details of the *Sandhyā* show that the author of the NP. was presumably a Mādhyandina Brāhmaṇa, a follower of the *Kātyāyana Sūtra* (vide annotation no. 331 and 332).

2. NP. I. 28 deals with the rite of *Śrāddha*. We find that the NP. and the *Kātyāyana Śrāddha Sūtra* use the same full Mantras, prescribe the repetition of the word *Madhu* thrice in addition to the *Gāyatri* and *Madhumati* verses, prescribe the recital of the same texts while Brāhmaṇas are being fed, and agree

*Also Revā Khaṇḍa of 232 chs. and *caturaśīti-liṅga-Māhātmya* 84 chs. in the SKP., Lalitā Episode of 40 chs. in Bd.P. are not mentioned in the NP.

151. The differences between the contents of extant Purāṇas and those recorded in the NP. are discussed in the annotations of chs. 92-109.

with each other in many details. The procedure of Śrāddha observed by Mādhyandina Brahmins of Bengal is similar to that given in the NP. (probably because Raghunandana's *Yajurvedi-Śrāddha-tattva* which they follow in Bengal is based on Kātyāyana's *Śrāddha-Śātra*). The similarity regarding the procedure of *Śrāddha* may perhaps be due to the author's being a Mādhyandina Brahmin and resident of the Eastern region (Bengal-Orissa).

3. As noted above in the section on the NP. and Tantrism, the NP. propagates enthusiastically the Rādhā Cult. The anonymous cowherdess in the Bh.P. is the highest deity here. Śiva recites her *Sahasra-nāma* (I.82). The five *Prakṛtis* are but rays of Rādhā (I.83). This exaltation of Rādhā provides favourable background for the subsequent development of Gauḍīya-Vaiṣṇavism.

4. The NP. shows a high popularity of Tantrism especially of the 'left hand' (*Vāmācāra*) cult. As remarked in the same section, the eastern states of India, viz., Bengal, Assam and Orissa were ths strong-holds of Vāmācāra practices both in Brahmanical and Buddhist Societies.

5. The importance of Rādhā in the 'Left hand' practices, the procedure regarding the *Mantras* and *Yantras* of the sixteen incarnation, of Rādhā (NP. I.88) and the Rādhā-Kṛṣṇa relations in the NP. might be the back-ground of Sahajīya Vaiṣṇavism and other obscure religious cults that thrived in Bengal and other adjacent areas in the mediaeval times.

6. Sections in Purāṇas in the NP. (for example those of the *Padma Purāṇa*) agree with those given in the Bengal MSS of that Purāṇa (vide note no. 13 on NP. I.93).

The evidence given above tends to show that the author of the NP. was probably a Mādhyandina Vaiṣṇava Brahmin from the eastern states — probably the Bengal-Orissa area.

XII. CONCLUDING REMARKS

The translation of the NP. is based on the text in the Venkateshwar Press edition Bombay (Śaka 1845) = A.D. 1923 the only available edition of the NP. Unfortunately the editors of that text did not consider the syntactic aspect of the text. An Anuṣṭubh verse with three lines i.e. six feet, is common in Purāṇas; they should have added one line of *Anuṣṭubh* from

the next verse to an otherwise incomplete sentence, so that the whole chapter would have been smoothly readable. In the interest of completing the sentences, I had to bring together the (b) and (a) lines of consecutive but different verses (e.g. 29b-30a) and translate them. A. S. Gupta in the edition of the Kūrma *Purāṇa* has many times added two pādas (one line from the next *anuṣṭubh* verse to such verses and his edition of the Kūrma Purāṇa as compared with that of the Veṅkaṭeśvara Press of the same Purāṇa is more readable.

This translation is faithful to the text of the Venkateshwar Press edition of the NP. — emendations are rarely attempted and evidence for their adoption is recorded in annotations.

CHAPTER ONE

The Dialogue between Sūta[1] and the Sages

1. *Om*, obeisance to the holy preceptors. *Om*, bow to Lord Gaṇeśa.[2] *Om*, salutations to glorious Lord Vāsudeva.[3] *Om*, after making obeisance to Nārāyaṇa[4] as well as to Nara,[5] the most excellent among men, and also to goddess Sarasvatī,[6] one should begin the recitation of *Jaya*[7] (the *Nārada Purāṇa*).

Om, obeisance to Veda-Vyāsa.[8] I bow to Upendra (Lord Viṣṇu), who abides (permanently) in Vṛndāvana[9] and is the shrine of Bliss unto Indirā (goddess Lakṣmī); who abounds in compassion and is greater than the greatest and whose form constitutes the highest Bliss.

2. I worship that Supreme primordial Lord whose form is the purest Consciousness (*cid-rūpa*); who is the greatest (of all beings), and whose parts called Brahmā, Viṣṇu, and Maheśa (Śiva) are (the deities) who accomplish (the cycle of creation, maintenance and destruction of) the world.[10]

3. Śaunaka[11] and other noble-souled sages, the expounders of the *Brahman*, performed a penance in the great forest named Naimiṣa,[12] with a desire to attain Final Liberation.

4. They had conquered their sense-organs; had full control over their diet; they were saintly persons of truthful exploits. With greatest devotion, they worshipped the eternal, primordial Viṣṇu.

5. They were above jealousy and were conversant with all holy rites. They were devoutly engaged in blessing the world and had no feeling of my-ness (sense of personal possession). They were devoid of egotism and their minds revelled in the transcendental *Ātman*.

6. They had renounced all passions and longings and were sinless; they were endowed with self-control and other good qualities. With matted hair and the hide of black-antelope as

their upper garments, they led a celibate life (Lit. they observed the vow of celibacy).

7. They eulogised the Supreme *Brahman*, the eye of the universe. All of them were of equal prowess. They were the knowers of the meaning and reality of the sacred scriptures. They performed penance in the Naimiṣa forest.

8. Some of them worshipped the Lord of sacrifices by performance of sacrifices; others worshipped the Deity, the Embodiment of spiritual knowledge, by means of the path of knowledge; some worshipped Nārāyaṇa with devotion *par excellence.*

9. Desirous of understanding the means of righteousness, wealth, love and Final Beatitude (the four *Puruṣārthas*), those excellent noble-minded (high-souled) sages met in a congregation.

10. The sages of sublimated sexuality numbered twenty-six thousand. It is impossible to enumerate the disciples and the pupils of their disciples.

11. Those sages of sanctified souls (through meditation), of great prowess, met together. Devoid of passion and jealousy, they desired to do (something) to bless the world.

12. (The questions that made them ponder were :) What are the sacred places of pilgrimage (*kṣetra*), and the shrines or holy places (near the banks of sacred rivers, lakes, etc.) — the *tīrthas* — ? How is liberation (from Saṁsāra) achieved by men distressed in their minds by worldly miseries (of three kinds).

13. How is the devotion of men unswervingly directed towards Hari ? By what means can one achieve the fruit of the three types of activities (viz. mental, verbal and physical) ?

14. On seeing the sages eagerly intent on asking him (these questions) in this manner, the intelligent Śaunaka spoke these words with palms joined in reverence, and bowing down with humility.

Śaunaka said :

15. In the holy hermitage of *Siddhāśrama*,[13] there lives Sūta, the most excellent of all the *Paurāṇikas* (exponents of the *Purāṇas*). With different types of sacrifices, he worships Janārdana of universal form.

16. That great sage, the son of Romaharṣaṇa, the

quiescent disciple of Vyāsa knows this completely. He is the propounder of the Purāṇa texts. So the tradition goes.

17. On seeing piety and religious rites being (progressively) reduced (in quantity and quality) from *Yuga* to *Yuga* (successively) the slayer of Madhu (Lord Viṣṇu), assuming the form of Veda-Vyāsa classifies the Vedas.

18. O Brāhmaṇas, we have heard that the sage Veda-Vyāsa is Nārāyaṇa himself. And Sūta has been initiated into all sacred texts directly by Vyāsa.

19. Sūta has been instructed and initiated by that intelligent Veda-Vyāsa. He does know all the Purāṇas. There is none competent than he (in this respect) in this world.

20. In this world, he is the only knower of the import of all Purāṇas. He is intelligent, omniscient and quiescent. He knows the path of righteousness leading to final liberation as well as the entire corpus of (the theory and practice of) the paths of action and devotion.

21. O prominent sages, the sage Vyāsa has, for the benefit of the universe, expounded, in the Purāṇas all those topics that constitute the essence of the Vedas, the Vedāṅgas[14] (the ancillary subjects pertaining to Vedas) and the scriptures.

22. Sūta is indeed an ocean of knowledge. He proficiently knows the real nature of (and the exact truth about) everything. Hence, we shall ask him. So said Śaunaka to the sages.

23. Then all those delighted sages embraced Śaunaka, the most excellent of those conversant with the realm of speech. "Well-spoken. Well-advised", said they (to express their approval).

24. Thereafter, those sages went to the holy Siddhāśrama in the forest. It abounded in groups of deer. It was graced with the residence of sages (living therein).

25. It was beautified with charming trees and creepers (full of abundant) flowers and fruits, and was spotted with lakes of crystalline water and was inhabited by persons warmly hospitable to guests (and strangers arriving there).

26. They (the sages of the Naimiṣa forest) saw the son of Romaharṣaṇa worshipping the infinite unvanquished Lord Nārāyaṇa, by means of the *Agniṣṭoma*[15] sacrifice.

27. Suitably honoured by Sūta, those sages of well-known powers, remained there in the hall of sacrifice, awaiting the concluding rites of ablution (*Avabhṛtha*).

28. Afterwards, when Sūta, the excellent-most of all *Paurāṇikas* completed the rites of Avabhṛtha ablution, those residents of the Naimiṣa forest asked him, as he seated himself comfortably.

The sages said :

29. O strict observer of religious vows we who ought to be hospitable to you as hosts, have come here as your guests. However, be pleased to honour us duly by means of homage in the form of charitable gift of perfect knowledge.

30. Whereas the heaven-dwelling gods live by drinking the nectarine juice from the digits of the moon, the earth-dwelling gods (the *Brāhmaṇas*) do so by drinking the nectarine juice of the perfect knowledge exuding from your mouth, O sage.

31.* (Who is that lord) by whom all this (the universe) was created, who is the support of all this, who is the Soul of all this, in whom, O dear one, everything is well established and in whom everything will get dissolved ?

32.* By what does Viṣṇu become propitiated ? How is he worshipped by men ? What is the code of conduct of life for the people in the various castes and walks of life ? How is the guest to be worshipped ?

33. What is that whereby the holy rites shall be fruitful? What is the means of salvation for men? What is achieved by men through devotion ? And of what nature is devotion ?

34. O Sūta, the most excellent of all sages, explain these things, dispelling every doubtful factor. Who is not keenly desirous to hear the nectarine words of yours ?

Sūta said :

35. Listen ye all, O sages. I shall recount what is desired by you. This has been narrated to the noble-souled Nārada by those sages the chief of whom was Sanaka.[16]

(*Better if 31 and 32 are taken together. This (31) verse then becomes a sort of an adjectival clause describing Viṣṇu in the next verse).

36. This *Purāṇa* named after Nārada is on a par with the Vedas in regard to its import (*artha*). It is destructive of all sins It wards off the influence of all evil planets.

37. It is conducive to piety and destructive of the effects of evil dreams. It yields as fruits worldly pleasures as well as salvation. Containing narratives of Nārāyaṇa, it is the cause of everything blessed and auspicious.

38. It brings about piety, wealth, love and liberation.[17] It is highly efficacious as it yields unprecedented merit as its fruit. Listen to it with great concentration.

39. One may be defiled by great sins[18] or subsidiary ones.[19] But on hearing this divine *Purāṇa* pertaining to sages and ascetics, one shall regain purity.

40. On reading a single chapter of this *Purāṇa* one shall attain the benefit of (the performance of a) horse-sacrifice.[20] Similarly, on reading two chapters, one attains the spiritual rewards of performance of *Rājasūya*[21] sacrifice.

41-42. O Brahmins, by reading three chapters one attains the same merit as a man who takes bath in the waters of the Yamunā on the full-moon day in the month of Jyeṣṭha with the moon in the constellation Mūla, who observes fast with great purity, at Mathura and who duly worships Kṛṣṇa.

43-44. I shall explain (one thing more) very well. Even as I recount, listen well. A man who listens to ten chapters of this (*Purāṇa*) with feelings of earnest devotion, shall attain to the region of Brahmā and stay therein. He will be freed from sins accumulated in the course of ten thousand births. He shall be followed by a ten million members of his family.

45-48a. No doubt or hesitation need be entertained in this matter that he will attain the final beatitude. This is more blessed than the most blessed. It is pre-eminently the best of all sanctifying things. It is meritorious and destructive of (the effects of) evil dreams. O Brahmins, this must be listened to, assiduously. A man of faith who reads at least a verse or even half of a verse is immediately absolved of heaps of great sins. Since this is the secret of all secrets, it must be narrated only to good men. This must be made to be read in front of Viṣṇu, in the presence of Brahmins, in a holy place or shrine.

48b-49a : One shall not narrate this excellent *Purāṇa* to persons engaged in injuring the cause of Brāhmaṇas and to

those persons who are religious-hypocrites like (proverbial) cranes (which are supposed to pretend meditation till a fish comes within their reach).

49b-50. This, being the means to liberation from *saṁsāra*, should be recounted to those who are devoted to the pious course of life and whose mind (*ātman*), with lust and other noxious qualities eschewed out, revels in the devotion to Viṣṇu. For Viṣṇu comprises within himself all gods and destroys the agonies and applications of those who remember him.

51-52. He is favourably disposed towards his pious devotees, O Brāhmaṇas. He becomes pleased only with devotion and nothing else. A man is freed from sins if he glorifies or remembers Viṣṇu's name even without faith. He attains to the Eternal region (*Vaikuṇṭha*) the unchanging region. Madhusūdana (the destroyer of the demon Madhu) is like the big forest conflagration unto the terrible jungle of worldly existence.

53. He quickly destroys all the sins of those who remember him, O excellent ones. This excellent Purāṇa which indicates that meaning and purpose should be listened to.

53a. By listening to it or reading it one is able to annihilate all sins.

53b-55. Only he who, with a devoted mind, is inclined to listen to this Purāṇa, has really accomplished his objects in life (*Kṛta-kṛtya*) and can be regarded as adept in understanding and interpreting all the scriptural precepts. O Brahmins, I consider that whatever merits are earned or austerities performed by him, are really fruitful.

56. (Unless one has a fund of merits) it is not possible for him to have devout inclination towards listening to God's stories or Purāṇa. Those good men who are the benefactors of the universe, are engaged in stories about the Supreme Spirit.

57a. The wicked or evil persons are exclusively devoted to sinful activities and are engaged in censure and quarrels.

57b-58. O excellent Brahmins, the merits (if any) earned by those vilest of men who (i) attribute laudatory nature to Purāṇas (or) (ii) who allege that the Purāṇas are merely laudatory passages (*Artha-vāda*)[22] become exhausted. (For the *Purāṇas* are really the means of eradication of all binding actions.

59. A person who speaks of *Purāṇas* as being *arthavāda*,

falls into hell.[23] O excellent Brahmins, men duly pursue and attain other objects of worldly pleasure.

60-61a. But persons who are deluded do not do the same for accomplishing the *Purāṇas*. O excellent Brahmins, *Purāṇas* must be listened to with great devout feelings by the person who desires to accumulate merits without strain (trouble or exertion).

61b-62. Undoubtedly the sins incurred earlier by that person who feels inclined to listen to the *Purāṇas* are destroyed. Even while the Purāṇas exist, if a person, compelled by sins, feels drawn towards other *gāthās* (folk songs and fables) and is attached to them, he faces downfall.

63. A man engaged in associating himself with the good, worshipping the deities, and narrating or listening to noble stories of God as well as in imparting beneficial instructions, goes to the highest region of Viṣṇu. After death, he attains a brilliance comparable to that of Acyuta.

64. Hence, O prominent Brāhmaṇas, listen to this holy meritorious *Purāṇa* named after Nārada. On hearing this, a man becomes free from old age, rebirth, etc. His mind becomes stabilised in Acyuta.

65. The Purāṇa is excellent and highly pre-eminent. It grants the desired boons. By its own lustre, it has sanctified all the worlds. By remembering the primordial Deity that bestows the cherished objects, a man attains the state of salvation.

66. O Brahmins, he creates, protects and annihilates the universe by assuming different bodies of Brahmā, Viṣṇu and Īśa. By contemplating in one's mind that primordial Lord the transcendental Ruler, one attains liberation.

67. He who is devoid of all such (varieties based on ignorance) and alternatives such as name, caste (birth), etc., who is the greatest among the great beings, who transcends the greatest, who is comprehensible only through the *Vedānta* and who reveals himself unto his devotees, is highly praised by all *Purāṇas* and *Vedas*.

68. Hence, that Lord of the worlds, the cause of liberation, the Eternal, Slayer of Mura[24] is competent to be worshipped. By remembering the great mystic secret, the cause of attain-

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Can we not take it as one sentence thus "Hence by remembering that Lord...whose worship is sufficiently efficacious...a man crosses...existence" ?

ment of the Puruṣārthas (objectives) a man crosses the ocean of worldly existence.

69. This should be recited only to righteous persons, the faithful ones and to ascetics devoid of passion, and to persons seeking salvation.

70. It should be recited in a holy place, in good assembly, in the temples in sacred places and sacred spots (near the bank of a holy river or lake) and in the presence of the gods (or images of gods) and the Brahmins.

71. Those who relate this excellent narrative in a place defiled with crumbs and other remnants of food are cooked in the terrible hell[26] all the long while till the dissolution of the world.

72. He who though infatuated, hypocrite and devoid of devotion, falsely pretends to listen to this Purāṇa is also similarly *cooked* in the everlasting terrible hell.

73-74. The man who carried on conversation with others in the middle of a holy discourse (about the Lord), goes to the terrible hell. Hence, O leading Brahmins the narrator and the listener should pay single-minded attention. This is the eternal path of righteousness. One without concentration of the mind does not understand anything.

75. Hence, one shall imbibe the nectarine story of Hari with concentration of mind. How can a man of confused mind appreciate the holy story ?

76-78. What happiness is achieved in the world by a man of confused intellect and mind? Hence, one shall eschew all desires which are the cause of misery and meditate on Lord Viṣṇu with the perfect concentration of the mind. If the eternal Lord Nārāyaṇa is somehow remembered even by a sinful person, he shall undoubtedly be delighted. Fruitful indeed is the life of that man who entertains highest devotion to Lord Nārāyaṇa, the eternal Lord of the universe. Salvation is as if just on the palm of his hand within his reach.

79. O excellent Brahmins, there is verily (absolutely) no doubt in this that the four objectives of human efforts, viz. Puruṣārthas of Virtue, Wealth, Love and Liberation are achieved by those who are devoutly attached to Hari.

NOTES

1. *Sūta* :

This term signifies a caste-name as well as a profession. As a caste, *sūta* is the *pratiloma* offspring born of a *Kṣattriya* male and a Brahmin woman *vide* the *Dharma Sūtras* of Gautama (4.15), Baudhāyana (1.9.9), and Viṣṇu (16.6) and the *Smṛtis* of Manu (10.11) and Yājñavalkya (1.93). *Kauṭilīya Arthaśāstra*, however, carefully distinguishes between the two. It states : *Kṣattriyāt sūtaḥ./ Paurāṇikas tvanyaḥ Brahma-Kṣattrād viśeṣaḥ /* (3.7.28-29) "The child born from a *Kṣattriya* man (and a *Brāhmaṇa* woman) is *sūta*. But Sūta — the reciter of *purāṇas* is different and is superior to Brāhmaṇas and Kṣattriyas.

According to Va.P. (1.60-61), god Brahmā compiled the *Purāṇas* before 'breathing out' the Vedas and the duty of preserving them (*Purāṇas*) was entrusted to Sūta who was mysteriously born out of the first sacrifice. As Vaṁśidhara on Bh.P. 1.1.5 points out : as Sūta was born of fire (sacrificial fire)he was *ipso fact* a Brāhmaṇa. Sages like Śaunaka and others heard the Vedas in the form of the Bh.P. because he was a Brāhmaṇa for "a Śāstra is not to be heard from a low caste. Such hearing is unacceptable like drinking milk from a pot of dog's hide". This Sūta, the reciter of the NP. is positively a Brāhmaṇa as can be gathered from his description as the performer of Vedic sacrifices and other details given in NP. 1.1.15-28. The fact that Śaunaka along with other Brāhmaṇa sages approaches him for enlightenment, is an evidence of his being a Brāhmaṇa. This Sūta is a direct disciple of Vyāsa (*sūtas tu Vyāsa-śāsitaḥ* / v. 18 & v. 19 later). This means that his name should be *Ro*(*Lo*) *ma-harṣaṇa*, most probably a title meaning "One who makes the hair of the members of his audience, stand on their ends, by the recitation of Purāṇas" : Va.P. (1.1.16) states :

lomāni harṣayāñ cakre śrotṛṇām yat subhāṣitaiḥ /
karmaṇā prathitas tena loke smil-Loma-harṣaṇaḥ / /

The word *Romaharṣaṇi* if emended as *Romaharṣaṇa* gives appropriate sense and does not offend the metre here or in v. 25 below.

2. *Gaṇeśa* :

Literally "The lord or controller of *gaṇas* (which is variously interpreted as *Pramatha-gaṇas* or goblin attendants of god Śiva, or evil spirits presiding over troubles or hindrances). He is also known as *Vighna-rāja* (the ruler over impediments or difficulties). Hence, he is always invoked with a prayer at the beginning of every work big or small and of any nature, be it the writing of a book or constructing a building. He is regarded as a son of god Śiva and Pārvatī or only of Pārvatī who created him of herself alone. His image is elephant-headed. This is a substitute of his original head which was cut off by Śiva for not allowing him to see Pārvatī. BV.P. reports that Gaṇeśa was originally very beautiful and out of pride for her child, Pārvatī invited everyone to see him and Śani (the presiding deity of the planet Saturn) was

one of them. He was very unwilling to see, as he knew the consequences of his seeing. But not daring to displease goddess Pārvati he looked at the child's face through the corner of his left eye. And lo ! The child's head fell off and remorsefully Śani withdrew his glance immediately. As Bv.P. puts it :

Śaneś ca dṛṣṭi-mātreṇa ciccheda mastakam mune /
cakṣur nivārayāmāsa tasthau namrānanaḥ Śaniḥ / /

BV.P.-III *Gaṇapati-khaṇḍa.* 12.6

Viṣṇu killed an elephant with his discus Śudarśana and fixed his head on that of Pārvati's child (BV.P.III. 12.10-20) who subsequently became known as Gajānana 'Elephant-headed god'. A cycle of legends has accumulated around the god Gaṇeśa which is treated not merely as a part (e.g. *Gaṇapati khaṇḍa* in BV.P.) of a *Purāṇa,* but there are two *Upa-purāṇas* on that God, viz. the *Gaṇeśa Purāṇa* and the *Mudgala Purāṇa.* There Gaṇeśa is the Para-Brahman himself who incarnates in this world for protection of the world as stated in BG. 4.7-8. The *Gaṇeśa Gītā* attributed to god Gaṇeśa (which forms a part of the *Gaṇeśa Purāṇa*) reminds one of the BG. at every step. He is one of the five principal deities of Neo-Hinduism (the others being gods Śiva, Viṣṇu, Sūrya or the Sun-god and goddess Śakti or Pārvati). There is a cult of this god known after him as *Gāṇapatyas.* Gaṇeśa images are found all over India and Greater India upto Japan and if Chaman Lal is correct (in his *Hindu America*) even in Central America. He is worshipped by Hindus both of the 'right' and 'left' form of worship and even by the Buddhists especially under the influence of Tantrism. Attempts are made to trace him to the Vedic period in the *Brahmaṇas-pati sūkta* (RV. 2.23.1 also Tait. S. 2, 3, 14, 3). Though Brahmaṇas-pati and Gaṇapati are connected with speech, 'elphant-headed-ness' is not the characteristic of that Ṛg-vedic deity, though both have some names (e.g. *Gaṇapati*) common. The elephant-headed god is expressly mentioned in the *Maitrāyaṇī Saṁhitā* (2.9.1) as follows :

tat-karaṭāya vidmahe, hasti-mukhāya dhīmahi /
tan no dantī pracodayāt / /

Tomes have been written on this god. An encyclopaedic dictionary in many volumes called *Gaṇeśa Kośa* in Marathi is available. As he is the god of learning, he is invoked at the beginning of all literary productions. Even Vyāsa employed him as the writer of the Mbh : (Mbh.Ādi. P. 1.75-79) Gaṇeśa is thus always saluted at the beginning of every Brahmanical literary work in ancient and mediaeval India.

3. *Vāsudeva* :

The deity that pervades the universe. The word is derived from $\sqrt{vas}+$ *bāhulakāt un — vāsu / vāsuś ca devaś ca /* The omnipresence of this deity is emphasised in many Purāṇas. e.g. V.P.

sarvatrāśau samastaśca vasatyatreti vai yataḥ /
tataḥ sa Vāsudeveti vidvadbhiḥ pari-gīyate / /

— V.P. 1.2.

sarvāṇi tatra bhūtāni vasanti paramātmani /
bhūteṣvapi ca sarvātmā Vāsudevas tataḥ smṛtaḥ / /

— V.P. 6.5.80

So in Mbh. V.70.3 :

vasanāt sarva-bhūtānāṁ vasutvād deva-yonitaḥ /
Vāsudevas tato vedyo bṛhatvād Viṣṇur ucyate //

Many scholars hold the view that Vāsudeva, the Yādava hero, the cowherd boy Kṛṣṇa in Gokula, and the great philosopher exponent of the *Bhagavad Gītā* are one and the same person (Cf. K. M. Munshi : *Glory that was Gurjara Deśa* I, pp. 111-27) Historicity of Vāsudeva Kṛṣṇa is generally agreed. A comparison between the tenets of Ghora Aṅgirasa, the preceptor of Kṛṣṇa the son of Devakī in *Chāndogya* Upa. (3.16-19) and Vāsudeva Kṛṣṇa's in the BG., shows great affinity between the two. Vāsudeva Cult was in vogue at the time of Pāṇini, Megasthenes and Ardha Māgadhī Jain canon. It was pro-Vedic and earlier than the non-Vedic *Pañcarātra* system of Nārāyaṇa, though ultimately they amalgamated into one : Bhāgavatism. But before doing that the Vāsudeva cult or Bhāgavatism had to accept the doctrine of Vyūhas (Emanations) and absorb it in its doctrine of Incarnation (*avatāra-vāda*), treat *Viṣṇu Purāṇa* as their own along with the *Bhagavad Gītā* and adopt the worship of Lakṣmī. Bhāgavatism, however, sticks to its specific *mantra* : *Om namo bhagavate Vāsudevāya* and does not accept the Pāñcarātra *mantra* : *Om namo Nārāyaṇāya*. Hence all sacred texts of Bhāgavatism present obeisance to Lord Vāsudeva. For more details about Vāsudevism vide Intro. to the Bh. P. Pd.P. Uttara Khaṇḍa derives Vāsudeva from his father Vasudeva (*Vasudevasya jātosau Vāsudevaḥ sanātanaḥ /*) but generally most of the Purāṇas keep Vasudeva in the background. The identification of Vāsudeva and Nārāyaṇa was completed before the epic period. Thus K.P.I. 48.69 describes the sleeping Viṣṇu :

Sa eva paramaṁ Brahma Vāsudevaḥ sanātanaḥ /
śete Nārāyaṇaḥ śrīmān māyayā mohayan jagat / /

4. *Nārāyaṇa* :

The derivation : "A deity whose residence is (in) on the waters". The standard quotation to support this is :

āpo nārā iti proktā āpo vai nara-sūnavaḥ /
ayanaṁ tasya tāḥ pūrvaṁ tena Nārāyaṇaḥ smṛtaḥ / /

— Manu 1, 10 and many purāṇas, also Mbh. Vana. 192.3.

Here the word 'Water' (*āpaḥ*) is used in the sense of primeval matter out of which the universe is formed. *Śatapatha Br.* 6.1.1.9 states : *sā idaṁ sarvam āpnod yadidaṁ kiñ ca / yad āpnot tasmād āpaḥ /* (As the chief deity of the Pāñcarātra system, Nārāyaṇa was out of Vedic fold. But the process of synthesis set in, and he was identified with Vāsudeva and Viṣṇu :

Nārāyaṇāya vidmahe, Vāsudevāya dhīmahi /
tan no Viṣṇuḥ pracodayāt / /

— *Maitrāyaṇī Saṁhitā* (ibid)

It is possible that he was the god of sea-faring people (probably of Dravidians). His being a sea-god is testified in the Buddhist *Avadāna Śataka* where a merchant's wife goes to fulfil her pledge (about safe voyage) to the god Nārāyaṇa whose temple was on the sea shore. The four Emanations (Vyūhas) of Nārāyaṇa viz. Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha is the

central concept of the *Pañcarātrins.* (MBH. *Śānti.* 339.19-76) The anthropomorphic figure of Nārāyaṇa, the serpent coils that form his bed, and the waters on which this serpent floats, are triune manifestations of the single divine, imperishable cosmic energy underlying and inhabiting all the forms of life. In The *Purāṇas* and the Mbh. (e.g. 6.65.52) we are told that Viṣṇu sleeps on Śeṣa, Viṣṇu is Śeṣa, and Śeṣa is the form of the Supreme Being. Thus the fusion of Viṣṇu and Nārāyaṇa was complete long before the Epics.

In the Bh.P. 2.7.6 and Mbh. *Śānti.* 334-.9-12, he is the son of Dharma and Dakṣa's daughter Mūrti and was the brother of Nara. The MBH. adds that the Lord manifested Himself in four forms — Nara, Nārāyana, Hari and Kṛṣṇa, out of them Nārāyaṇa and Nara practised penance in a gold chariot at Badarikāśrama :

Kṛte yuge mahārāja purā svāyambhuwentare |
Naro Nārāyaṇas' caiva Hariḥ Kṛṣṇaḥ Svayambhuvaḥ | |
teṣāṁ Nārāyaṇa-Narau taḍas-tepatur avyayau | |
Badaryāśramam āsādya śakaṭe kanakāmaye | |

Mbh. Śānti. 334.9.10.

Another derivation in Mbh.5.70.10 suggests that the god is called Nārāyaṇa as he is the resort of all people.
(*narāṇām ayanāc cāpi tato Nārāyaṇaḥ smṛtaḥ*)
(For more details vide Introduction : *The Viṣṇu concept*)

5. *Nara* :

An ancient sage, brother of Nārāyaṇa, performed penance for thousands of years at Badarikā (Mbh. Vana. 40.1) Alongwith Nārāyaṇa he fought with Asuras on the side of Devas on the Amṛta issue and was entrusted with its protection (*Mbh. Ādi.* 19.19-31). Arjuna is said to be the Lord's incarnation (vide *Nārāyaṇa* above). *Devī Bhāgavata* / IV. chs. 5 & 6. confirms the relation between Nara and Nārāyaṇa and their penance at Badarikāśrama for 1000 years, and adds that when Indra tried to disturb their penance by deputing heavenly damsels, Nārāyaṇa created Urvaśī and presented it to Indra. When despite that the damsels refused to return, Nārāyaṇa got enraged and was pacified by Nara by referring to the fight for Amṛta. He is an eternal associate of Nārāyaṇa. He represents the eternal spirit, the Supreme Man.

6. *Sarasvatī* :

The goddess of speech, always invoked at the beginning of every Purāṇa and in Mbh. also a tradition faithfully observed by later Indian writers down to modern times. She is evolved out of the Vedic minor deity *Vāc.* BV.P.-*Brahma-khaṇḍa* 3.57 clearly identifies her with *Vāc* and she is the inspiring deity of poets and is of pure Sattva, by nature :

Vāg-adhiṣṭhātṛ-devī sā kavīnām iṣṭa-devatā |
śuddha-sattva-svarūpā ca śānta-rūpā Sarasvatī | |

She is regarded as one of the five Potencies of the Lord at the beginning of the world (BV.P.-*Gaṇeśa-khaṇḍa* 40.61.-7). In RV.X.125 she describes herself as a companion of all gods supporting gods like Indra, Agni, etc. and as bending Rudra's bow against Asuras. In the *Śatapatha Br.* 3.2.4.3-6 she helps in

the barter for Soma from Gandharvas where she outwits the Gandharvas after securing Soma from them. In *Nighaṇṭu* 5.5. she is a deity of the atmosphere and probably Yāska identifies thunder as the *Vāc* of the middle region (*Nirukta* 11.27). She is regarded as the embodiment of literature as her body consists of *Om*, vowels and consonants — at least, that form of Sarasvati appeared before Yājñavalkya when he received the Veda from the Sun-god (Mbh.Śānti. 318.14). As Mt.P. states she is the deity to be propitiated for proper grasp of Vedas, all Śāstras, and arts like dancing, music, etc. Here this is the traditional invocation as per practice of all *Purāṇas*.

7. *Jaya* :

Originally this verse was used at the beginning of the Mbh. where *Jaya* signifies the *Mahābhārata*. But after its adoption by all the *Purāṇas*, it comes to mean the *Purāṇa* which adopts it for the invocation of Nārāyaṇa and Nara. The BS.P. states : "Eighteen Mahāpurāṇas, Rāmāyaṇa, *Dharma Śāstra* works of Viṣṇu and others, the holy texts of *Śiva-dharma* and the fifth Veda *Mahābhārata* are called 'Jaya'.

aṣṭādaśa-purāṇāni Rāmasya caritaṁ tathā |
Viṣṇu-dharmādi-śāstrāṇi Śiva-dharmaś ca Bhārata | |
kārṣṇyaṁ ca pañcamo Vedo yan-Mahā-Bhārataṁ smṛtam |
jayeti nāma eteṣām pravadanti manīṣiṇaḥ | | BS.P. 1.5

8. *Veda Vyāsa* : *Vedaṁ vyasyati-pṛthak karoti'ti | vi+*as+aṇ) Vyāsa.*

The classifier of the Veda. His other synonyms are : Dvaipāyana (The island-born-Satyavati, his mother gave birth to him on an island in the river), Pārāśarya (Son of sage Parāśara), Vyāsa, Bādarāyaṇa (the author of the *Śārīraka Sūtras* of Vedānta, prob. from his place of residence). VP. states that god Viṣṇu assumed the form of Vyāsa and classified the Vedas

Vedam ekam catur-bhedaṁ kṛtvā śākhā-śatair Vibhuḥ |
karoti bahulam bhūyo Veda-Vyāsa-svarūpa-dhṛk | |

His life is closely associated with the Kaurava-Pāṇḍava family, first as the father of their fathers and then in most of the important events in their lives. *Vyāsa-vana* (Mbh. *Vana*. 83.93), *Vyāsa-sthalī* (Mbh. *Vana*. 83.96-98) both places associated with his name are in and near Kuru-kṣetra. This shows that his major part of life was spent in that area.

NP.I. 1.17-18 confirm the belief tht Vyāsa was God Viṣṇu himself who classified the Vedas for righteousness, progressively eroded as yugas passed. The Mbh. composed by him is the digest of all Vedas and *Śāstras*. (MBH. Ādi-1.17-21 and later vv. 54-74). Bh.P. was the last work which, as advised by Nārada, gave him mental peace. All the Purāṇas, Mbh. and *Brahma Sūtras* are ascribed to him. He had written on all the subjects under the Sun. *Vyāsocchiṣṭaṁ jagat sarvam* is a well-deserved compliment to him.

9. *Vṛndāvana* :

Still well-known by the same name. It is in U.P. A sacred place of all Hindus irrespective of Vaiṣṇavism. It is named after Vṛndā which according to BV.P. *Kṛṣṇa-janma-khaṇḍa-Ch.* 17, was the name of the daughter of King Kedāra. She was the incarnation of Lakṣmi. Sage Durvāsas gave her the *Hari-mantra*. She performed penance for 60,000 years and sought Viṣṇu as

her husband. The forest place where she performed the penance, came to be known as *Vṛndāvana* :

Vṛndā yatra tapas tepe tat tu Vṛndāvanaṁ smṛtam /
BVP. *Kṛṣṇa-janma-khaṇḍa* 17.204.

In the same chapter, Nārāyaṇa states that Vṛndā is one of the 16 synonyms of Rādhā (*Kṛṣṇa Vṛndāvanī Vṛndā Vṛndā-vana-vinodinī* / ibid 17.21.b). The forest of Rādhā (with Kṛṣṇa) came to be called Vṛndāvana.

In the *Devi-bhāgavata* 7.30.69, Vyāsa gives a list of *Śakti-pīṭhas* (Specially holy shrines of goddess Śakti) out of which Vṛndāvana is one and is associated with Rādhā.

Rukmiṇī Dvāravatyā tu Rādhā Vṛndāvane vane /

The Bh.P. *Skandha* X gives many details of Vṛndāvana which are shown by guides to pilgrims today.

10. *Loka-sādhakāḥ* :

When Kṛṣṇa is identified with Para-Brahman, the gods in charge of the creation, maintenance and destruction of the universe, naturally become his functionaries in carrying out the cycle of the creation etc. of the universe, and as such are called the servants (entrusted to accomplish the routine of this universe); and they are merely the rays of Lord Kṛṣṇa.

11. *Śaunaka* :

According to *Mbh. Ādi.* 1.19 and *Anuśāsana* 30.65 he was the son of Śunaka of Bhṛgu clan. In Mbh. he is shown to be the performer of a sacrifice of 12 years duration in the Naimiṣa forest (see below), and the Sūta, Ugraśravas (son of Vyāsa's disciple Roma-harṣaṇa) came to visit him. In NP.I. 1.3-14, Śaunaka practised austerities in the Naimiṣa forest and when he was asked some problems of world-interests by sages, he led them to Sūta at *Siddhāśrama* (see below *Siddhāśrama*).

12. *Naimiṣāraṇya* :

It is modern Nimsar at a distance of 20 miles from Sitapur and 45 miles to the Nirth-West of Lucknow. Nimsar is a railway station on the former Oudh-Rohilkhanda Railway. It is so called because Lord Viṣṇu destroyed the Asura army there, within the twinkling of the eye (*nimiṣa*). Sridhara on the Bh.P. 1.1.4 quotes from the VR.P. the etymology of this word as follows :

evam kṛtvā tato devo muniṁ Gauramukhaṁ tadā /
uvāca nimiṣeṇedaṁ nihataṁ Dānavaṁ balam / /
araṇyesmins tatas tvetam Naimiṣāraṇya-saṁjñitam /
bhaviṣyati yathārthaṁ vai Brāhmaṇānāṁ viśeṣakam / /

The other more popular spelling is *Naimiśa* as is explained as a place where the felly of the wheel mentally created by god Brahmā, fell off. He instructed that to be a holy place where sacrifices, penance, etc., may be fruitfully performed. Va.P. 1.2.8 states :

bhramato dharma-cakrasya yatra nemir aśīryata /
karmaṇā tena vikhyātaṁ Naimiśam muni-pūjitam / /

This is quoted *verbatim* in Bd.P. 1.2.8. The Devi Bh. P. 1.2.28-32 gives the same etymology and adds that Kali has no entry (i.e. influence) in that forest.

There seems to be another Naimiṣāraṇya (probably near the Kuru region) mentioned in *Chāndogya* Upa. 1.2.13, also in *Kāṭhaka Saṁhitā* 10.6, *Tāṇḍya Mahābrahmana* 25.6.4. But the Naimiṣāraṇya in Purāṇas was on the banks of the Gomati i.e. in U.P. which is Nimsar. Rāma performed his horse-sacrifice at that place :

yajña-vāṭaś 'ca sumahān Gomatyā Naimiśe vane /
ājñāpyatām mahābāho tad hi puṇyam anantaram //
— V.R. 7.91.15.

it was also the place of Sītā's second ordeal in which she disappeared in the earth. (V.R.7. Sarga 97)

13. *Siddhāśrama* :

Many places called Siddhāśrama are mentioned in the Purāṇas e.g. One near Buxar in Shahabad district is connected with god Vāmana (his birth-place); another in Gujarat near Dvārakā where Kṛṣṇa and Rādhā were reunited acording to BV.P. *Śrī-Kṛṣṇa-janma-khaṇḍa*, Ch. 124.2-8

aṁśena devo devībhī Rukmiṇyādyābhir eva ca /
prayayau Dvārakāṁ ramyāṁ tasthau Siddhāśrame svayam / / etc.

But the Siddhāśrama in NP. is significantly described as to be *yuktaṁ sarobhir acchodaiḥ* (spotted with the lakes of crystalline, translucent water). The specific mention of *acchoda* lake shows that this *Siddhāśrama* must be on the bank of the *Acchoda* lake which is in Kashmir. It is now called *Acchavata* and is at a distance of 6 miles from Mārttaṇḍa.

14. *Veda-vedāṅga-śāstra-vit* :

Though a common traditional adjective, it covers the entire syllabus of former eminent Pandits. Vedas are four : Ṛg, Sāman, Yajus and Atharvan. The *Vedāṅgas* are six : 1. *Śikṣā* — "The science of proper articulation and pronunciation" of particular Veda, (2) *Kalpa* — "The ceremonials and rituals pertaining to that Veda", (3) *chandas* "The science of prosody", (4) *Vyākaraṇa* "Grammar" (5) *Nirukta* "Etymological explanations of Vedic words", (6) *Jyotiṣ* 'Astronomy'. These are ancillary to Vedas for the correct pronunciation and interpretation of the text and the correct application of Mantras in the Vedic ceremonials. *śāstra* from √*śās*-'to teach, to instruct'—*Uṇādi* 4.158 *ṣṭran* i.e.-*stra*, showing a manual or treatise teaching a subject systematically. According to Mt.P. 1.3.5 *śāstras* like *Mīmāṁsā*, *Nyāya* etc. came out of Brahmā's mouth after Veda, Vedāṅgas and Purāṇas. But unorthodox *Śāstras* like Pāśupata, Nakuliśa, Bhairava (tantra), being outside the Vedic fold should not be studied (A.P.)

vāmaṁ pāśupataṁ yogaṁ nakulaṁ caiva bhairavam /
asevyam etat kathitaṁ Veda-bāhyaṁ tathetarat / /

15. *Agniṣṭoma* :

It is a kind of Soma sacrifice. This was regarded as being born out of the first mouth of god Brahmā :

Gāyatriṁ ca ṛcaṁ caiva trivṛt-soma-rathāntare /
Agniṣṭomaṁ ca yajñānāṁ nirmame prathamān mukhāt / /
— Bd.P. 1.2.8.50

Va.P. 2.9.49 reads :

Agniṣṭomaṁ ca yajñānāṁ nirvapne prathamān mukhāt |

It is a part of Jyotiṣṭoma. It is to be performed in the Spring. Study of the Vedas and being an *agni-hotrin* are the two pre-conditions of eligibility to perform this sacrifice. The main material is Soma and the deities invoked are Indra, Vāyu, etc.

16. *Sanaka-mukhyaistu* :

By the four mentally-created sons of Brahmā viz., Sanaka, Sananda (na), Sanātana and Sanatkumāra, of which Sanaka was the first to be enumerated. In Bh.P. 3.12. 4, 5 god Brahmā created these sons and ordered them to procreate. They transcended the path of *karma* and were perpetually celibate. They disobeyed Brahmā and followed the path of Liberation from *Saṁsāra.* Time had no power over them. They looked five years old. This child-like appearance deceived Jaya and Vijaya, Viṣṇu's attendants who did not allow them to see Viṣṇu. Being enraged they cursed them to be demons but assured them that Lord Viṣṇu will redeem them and they will rejoin their previous posts. Thus they were born as Hiraṇyākṣa, Hiraṇya-kaśipu and Lord Viṣṇu had to incarnate as Varāha and Nṛsiṁha to relieve them from their demonic birth. It is worth noting that in the Mbh., it is Sanatkumāra who is more active in propagating Vaiṣṇavism and not Sanaka. Even in NP.I. 2.1 sages ask Sūta where Nārada met Sanatkumāra, in spite of the seniority of Sanaka as mentioned here. They are always found in each others' company and are sometimes called collectively 'Kumāras' (Boy-sages). In *Kāśī khaṇḍa* we are told that they generally live in *Janaloka.* More description about them is given in the next chapter (vv. 3-5).

17. *Puruṣārtha* :

Principal objectives or goals in human life. Mādhava defines them as *puruṣair arthyate iti* (that after which men aspire (*Sarvadarśana-saṅgraha*). They are four in number : 1. *Dharma*—righteous behaviour, 2. *artha* — wealth, 3. *kāma* (Desires or love not superseding righteousness or *dharma* — BG.7.11), *Mokṣa* — Liberation from *Saṁsāra.* To this mediaeval Vaiṣṇavas added *Bhakti* (Devotion unto the Lord) as the fifth *puruṣārtha.* Manu advises all to strive for these energetically;

etac caturvidhaṁ vidyāt puruṣārtha-prayojanam |
asya nityam anuṣṭhānaṁ samyak kuryād atandritaḥ | |

— Manu S.7.100

An advice endorsed by all *Smṛti*-writers and *Puṛāna*-compilers.

18. *Mahā-pātaka* :

Smṛti-writers regard the commission of the following acts as very heinous crimes, viz., Murder of a Brāhmaṇa, liquor-drinking, theft, adultery with one's preceptor's wife and complicity in these acts :

Brahma-hatyā, surā-pānaṁ steyaṁ gurvāṅganāgamaḥ |
mahānti pātakānyāhus tat-saṁsargaś ca taiḥ saha | |

— Manu 11.54

Also vide Yājñavalkya 3.227, *Viṣṇu-Dharma Sūtra* 35.

The rigour about *saṁsarga* (association) with a sinner is modified by later *Nibandha-kāras.* (Kane—*Hist. Dh. Śāstra* III.944).

19. *upa-pātakas* :

Minor sins. *Smṛtis* differ as to which are minor sins, and hence their lists differ in details. Manu and other writers give about 49 acts as minor sins. Most of them are anti-social in nature, e.g. abandoning one's parents or preceptor, adultery or incest, selling of one's wife or children, etc. The *Smṛtis* have provided different types of atonements (*prāyaścittas*) for these sins. The *prāyaścittādhyāya* is a common feature between Smṛtis and many *Purāṇas*.

20. *Vāji-medha or Aśva-medha* :

It is a sort of a *Soma-yāga* for absolute victory and only kings could perform it. It is the "king of sacrifices" as *Śatapatha* Br. 13.2.2.1 puts it. Its spiritual description *Om Uṣā va aśvasya medhyasya śiraḥ*/ etc. is very famous, but is a later sublimation. Originally, even in the time of RV., the horse was killed for the sacrifice. Hence its name *aśva-medha*. But the orgy that was later associated with it in later Vedas, is absent in RV. It appears to be an Indo-European rite as Romans had their "October horse" similar in many details to ours. The *Upaniṣads* have spiritualised sacrifices, of which the spiritualization of the horse-sacrifice is quoted above. It appears that since the Aśvamedha of the Pāṇḍavas, this sacrifice was going out of vogue. Pali and Ardha Magadhi canons do not mention any Horse-sacrifice at the time of Buddha or Mahāvīra. It is after the revival of Hinduism that Hindu kings like Puṣyamitra (180 B.C.), Vākāṭaka Pravarasena I, etc. took fancy to perform this sacrifice. Muslim invasions from the 10th century became an effective check on the imperial sacrifices like Aśvamedha and Rājasūya.

21. *Rājasūya* :

A great sacrifice to be performed by a universal monarch (with the participation of tributary princes) at the time of his coronation, as a mark of his undisputed sovereignty *rājā vai rāja-sūyeneṣṭvā bhavati* as *Śatapatha* puts it. It is described in details in the *Vājasaneyī Saṁhitā Adhyāya* 9. *kāṇḍikas* 35 to *Adhyāya* 10. *Kāṇḍikās* 30. Yudhiṣṭhira's Rājasūya is described in *Mbh. Sabhā* Chs. 35-45 (In fact it starts with the expression of his desire for the great sacrifice fit to be performed by uncontested sovereigns *Mbh. Sabhā.* 13.30). In it *abhiṣecanīya* is the principal rite. In it the king is bathed with waters brought from seventeen sources in seventeen vessels of *udumbara* wood. It also fell in disuse. But curiously enough the Jain king Khārvela is credited to have performed a Rājasūya sacrifice (E.I. Vol.XX.79).

22. *arthavāda* :

It is a statement usually recommending a *vidhi* or ritual by stating the good arising from proper observance and evils befalling by its omission, and also adds historical instances to support its view. The *Mīmāṁsakas* have been discussing this topic of *arthavāda* 'Declamatory texts' for many generations. Thus Gadādhara in *Śaktivāda* states that according to Prabhākara the *Arthavāda* texts cannot be regarded as trustworthy. This view is accepted by NP. and hence its denunciation of those persons who regard *Purāṇas* as *Arthavāda*. But on this question of reliability of *artha-vāda* its trustworthy and useful character has been established (vide—Ganganath Jha — *Pūrva-Mīmāṁsā in its Sources*, pp. 179-81.

23. *Naraka* :

A place where retribution for sins is suffered. The number of such places is different. According to Śaṅkara *Br. Sūtra* 3.1.15, the hells are 7 in number. Manu 4.88-90 and Yājñavalkya believe in 21 hells, but their names differ. Bh.P. 5.26 enumerates 28 hells. According to RV. 4.5.5. and 7.104.3, a hell is a subterranean dark pit. Atharva Veda believes hell to be inhabited by ogresses and dissolute women. The list of sinners to be sent for a particular sin to a particular hell differs from Purāṇa to Purāṇa, e.g. Pd.P. *Svarga-khaṇḍa* 34, *Pātāla khaṇḍa* 48, Vp.2.6.7.32 BV.P. *Prakṛti khaṇḍa* ch.s 27 & 28. The descriptions in the *Garuḍa, Mārkaṇḍeya* (12.3-39) are terrible and are meant as deterrents against sinful acts.

24. *Murāri* :

Mura was the name of demon in charge of protecting the border of king Bhaumāsura (Naraka) of Prāg-jyotiṣapura. He screened Bhaumāsura's kingdom by planting 6000 nooses around that border. But Kṛṣṇa cut them all with his discus Sudarśana and killed the demon Mura (Mbh. *Sabhā.* 38.29 ff). According to Bh.P. 10.59.4-11, Mura was a demon of five heads who feeling secure about the defence of Naraka's capital, was deeply asleep in water. Kṛṣṇa cut the wire-defence by his sword, roused the demon from sleep by blowing his conch and severed his heads by his discus Sudarśana. Hence, he came to be known as Murāri.

CHAPTER TWO

Eulogy of Lord Viṣṇu

The sages enquired :

1. How did Sanatkumāra relate everyone of the religious duties to Nārada, the noble-souled sage ? How did these two come together ?

2. O Sūta ! In what place did those two expounders of the *Brahman* stay ? Where did they sing the songs of (the glories of) Hari ? Narrate that to us.

Sūta replied :

3. Sanaka and other great-souled (sages) were the mental sons[1] of god Brahmā; they were free from egotism or 'I-ness.' All of them observed perpetual celibacy.

4. I shall recount their names :— They were Sanaka, Sanandana, holy lord Sanatkumāra and he who is remembered as Sanātana.

5. They were devotees of Viṣṇu. These noble-souled sages were engaged in the meditation of *Brahman.* They resembled a thousand suns (in brilliance). They were desirous of salvation and were highly truthful.

6. O Brāhmaṇas ! Once (while) they started towards their desired destination, the peak of Meru[2] (to attend) god Brahmā's assembly, they saw on their way, the river Gaṅgā, originating from Lord Viṣṇu's foot (*Viṣṇu-padi*).[3]

7-8. On seeing it, they were about to take their bath in the waters of the Sītā[4] (a branch of the Gaṅgā). O excellent Brāhmaṇas ! In the meantime, the celestial sage Nārada came there. On seeing his elder brothers about to take their bath, he bowed to them with his palms joined in reverence. With great devotion and love, he invoked the names of the Slayer of Madhu.[5]

9-11. "Obeisance to you, O Nārāyaṇa, O Acyuta, O Ananta (Infinite one), O Vāsudeva, O Janārdana, O Lord of sacrifices, O Yajña-puruṣa[6], O Kṛṣṇa, O Viṣṇu, O Padmākṣa

(Lotus-eyed god), O Kamalā-kānta (Consort of goddess Lakṣmī), O Gaṅgā-janaka (the Proginator of the Gaṅgā), O Keśava, O Kṣīroda-śāyin (O Lord who couches in the milky ocean), O god of gods, O Dāmodara,[7] I bow to you. O Śri-Rāma,[8] O Viṣṇu, O Narasiṁha,[9] O Vāmana,[10] O Pradyumna,[11] O Saṅkarṣaṇa,[12] O Vāsudeva, O Unborn god (*Aja*), O Aniruddha,[13] O God of spotless splendour, O Murāri (Enemy of Mura), you save us perpetually from apprehensions."

12. Uttering the names of Hari in this way, and bowing down to the sages, his elder brothers, he (Nārada) sat along with them, and took bath with great pleasure.

13-14. All the five of them performed ablutions in the waters of the Sītā that dispel sins of the people, and performed the *tarpaṇa*[14] rites with reference to gods, sages and manes (*pitṛs*). They were absolved of their sins. O Brāhmaṇas ! They came up (from the river) and performed the twilight prayers, and their other prescribed duties. They then held various discussions and discourses based on the attributes of Nārāyaṇa.

15. When the sages had completed their sacred rites on the beautiful banks of the Gaṅgā, Nārada put these questions in the course of various discourses and narratives.

Nārada said :

16. O excellent sages, all of you are omniscient. You are exclusively devoted to the Lord. All of you are the spiritual lords of the universe, highly blessed and eternal.

17. O learned sages ! You are engaged in the (spiritual) uplift of the worlds, and entertain friendliness towards the indigent and the wretched. Hence, I (humbly) entreat you to relate the characteristics of the Lord.

18. How is Lord Hari realized — Hari, by whom the entire universe consisting of the mobiles and immobiles, is created, and the waters from whose feet constitute the holy Gaṅgā ?

19. How do the threefold religious acts of men become fruitful ? O honour-bestowing ones ! (Be pleased) to expound the characteristics of the perfect knowledge and penance.

20. How is the worship of a guest to be performed whereby

Viṣṇu becomes propitiated ? O lords ! Be gracious unto me. It behoves you to relate precisely and in details, these and other similar things considered to be mystic secrets, bringing satisfaction unto Hari.

Śaunaka said :

(Nārada begins the eulogy of Viṣṇu)

21. Obeisance to the Supreme Lord, who is greater than the greatest. He is immanent in the greater and the lesser beings. He is both endowed with attributes and still devoid of attributes (*saguṇa* and *nirguṇa*). Salutations unto Him.

22. Hail to the Lord devoid of Māyā;[15] Obeisance to the Deity termed *Ātman*, the possessor of the deluding Potency called *Māyā* and who constitutes the universe. I bow to the Lord of *yogins*, identical with *Yoga* and comprehensible through *Yoga*. Salutations to Viṣṇu.

23. Obeisance to the Perfect Knowledge, to one who can be realized through perfect knowledge, to the sole cause of all knowledge, to the Lord of perfect knowledge, to the Deity identical with *Jñeya* (object of knowledge). *Jñātṛ*, (the knower) and the *Vijñāna-sampad* (riches of perfect knowledge).[16]

24. Obeisance to the meditation, to the one comprehensible through meditation, to him who dispels the sins of the meditator, to the Lord of meditation, to the intelligent one, and to one who represents the identity between the *dhyeya* (object of meditation), *dhyātṛ* (the subject, the person who meditates).

25. I always bow down to that unborn primeval, real, truthful Lord of prayer, whose energy and power inspire the sun, moon, fire, the creator of the gods, the demigods known as Siddhas, Yakṣas and the Asuras, and the groups of serpents.

26. I take resort to that unborn Lord who assumes the form of Brahmā, and creates the worlds, who alone is the protector (of the worlds) assuming the forms of Brāhmaṇas and Viṣṇu, and who assumes the body called Rudra for dissolving the world, at the end of the *Kalpas*, and then lies (in the form of a small child) licking (the big toe of) his foot.

27. I seek refuge in that primordial Deity Viṣṇu — the Lord who shines in his region called *Para* (the transcendental),

that Lord by reciting whose name, the mighty leader of elephants[17] was released from the terrible grip of the crocodile (I seek refuge in that primordial Viṣṇu).

28. He assumes the form of Śiva in regard to those possessing devotion unto Śiva; he assumes the form of Viṣṇu for the sake of those who are sanctified by meditation upon Hari. Ever and anon, I seek refuge in him alone, who causes physical bodies in accordance with the previous conception.

29. I bow always unto that son of Vasudeva who slew Keśin[18] and Naraka,[19] who, even as a boy lifted up a mountain[20] by means of the tip of his hand, and the God who habitually removes the burden of the Earth.

30. I salute to that unborn Lord who, incarnated in the terrific form of the Man-lion (from the pillar), tore up the chest of the demon (Hiraṇyakaśipu), as hard as the rock, and who protected Prahlāda, his own devotee.

31. I pay obeisance to that Supreme Primeval Person designated as the Self (*ātman*), who is embellished by means of the ether, etc., who is ever unsullied, Eternal and incomprehensible; who (though) the creator of the universe, is devoid of activities.

32. I worship that First Principle, the Soul (*ātman*) who stays as undivided one, with all his different forms, viz., Brahmā, Indra, Rudra, the fire-god,[21] the wind-god and the categories or classes of beings e.g. the mortals, demigods, like Gandharvas and Yakṣas, Asuras and gods (*devas*).

33. I have sought asylum in that from which all this (universe) became distinct, and was originated, sustained and in which it will get dissolved afterwards.

34. I have resorted (for refuge) to him who stands in the form of the universe, and appears to be involved in and attached to the world but who, in reality, is not attached at all, and is perfect.

35. I seek refuge in him who, though stationed in the heart (as *antarātman*), is not cognised by those whose selves or minds are deluded by Māyā, and who is the supreme-most and the purest of all.

36. I seek shelter in him who is of the nature of the perfect knowledge. He shines forth everywhere to those who refrain from all attachments, and whose souls or minds revel in the path of meditation.

37. When there was an impediment at the time of churning the ocean for the sake of nectar, he held the mount Mandara[22] on his back, for the welfare of the gods. I seek refuge in that Tortoise.[23]

38. With his pointed and curved fang, the Infinite Being lifted the earth from the ocean, and stabilised this entire universe. I bow down to that Boar.[24]

39. Desirous of protecting Prahlāda,[25] he tore up the rock-like hard chest of the demon Hiraṇyakaśipu and killed him. I pay obeisance to that Nṛsiṁha (Man-lion).

40. Having secured the gift of land from the son of Virocana (i.e. Bali), with two paces he covered the entire universe upto the region of god Brahmā, and handed over the same to gods. I bow down to that Ajita (the unconquered Lord).

41. Due to the crime committed by Kārtavīrya Arjuna of the Haihaya[26] clan, he destroyed, for twenty-one times, the race of Kṣatriyas. I bow down to that son of Jamadagni.[27]

42. He manifested himself in four forms (4 sons of Daśaratha). Surrounded by monkeys, he killed the army of the demons (Rākṣasas). I bow down to that Rāmacandra.

43. Assuming (lit. by resorting to) the two forms (viz. Śrīkṛṣṇa and Balarāma), he removed the burden of the earth and (ultimately) destroyed his own family. I worship that Śrīkṛṣṇa.

44. People of the three worlds beginning with the Earth see within their souls that pure Lord who is delighted within himself. I worship that Ruler of the universe who is resplendent and pure,[28] devoid of impurities.

45. Having massacred all the impure sinners by means of his sharp-edged sword,[29] at the end of the Kali Age, he re-established the *Dharma* at the beginning of the Kṛta Age. To him I salute.

46. I resort to him whose these and other innumerable forms are impossible to be enumerated by him (i.e. by any person) even in millions of years, O Pāṇḍavas. I worship him.

47. Even great sages, gods, demons (*Asuras*) and Manus[30] cannot[31] fully comprehend the greatness of his name. How can I, an insignificant person, worship him (with full realisation) ?

48. Even by hearing his name, men who have committed great sins attain sanctity. How can I, a weak-minded person of mean intellect, eulogise him (adequately) ?

49. If somehow or other (by a lucky chance) the sinners manage to glorify or hear his name, they become purified and the purified ones attain Liberation (from Saṁsāra).

50. I seek refuge in that deity of the form of perfect knowledge whom Yogins, freed from sins, perceive after stabilising their individual soul (*ātman*) in the (supreme) *ātman*.

51. The *Sāṁkhyas*[32] (followers of the path of knowledge) perceive Hari of perfect *ātman*, in everything. I worship that Ageless, Eternal (hence the First) Deity who is of the nature of perfect knowledge.

52. I salute Lord Hari who is immanent in all living beings, is quiescent, omniscient (perceiver of everything), who has thousands of heads[33] and who is very real (of positive existence).

53. I worship that unaging Supreme Ruler who stands the breadth of ten fingers above the universe of both past and the future, whether mobile or immobile.[34]

54. Again and again do I pay obeisance to that unborn mystic Deity, who is minuter than the minutest and greater than the greatest,[35] and the secret-most among the secrets.

55. I salute the Supreme Person, the Ruler of the universe who bestows his own region if he be meditated upon, remembered, worshipped, heard of or even bowed to.

56. As Nārada eulogised the great Lord thus, those great sages like Sanandana and others, with eyes bedimmed with tears of joy, became highly delighted, in the company of Nārada.

57. He who gets up early in the morning and reads this hymn to the Supreme Person (Viṣṇu) gets his soul purified of all sins, and attains to region of Viṣṇu (Vaikuṇṭha)

CHAPTER TWO

Eulogy of Lord Viṣṇu

1. *Mānasāḥ Sutāḥ* :

Spiritual sons. These are collectively called *Sanakādi* (Sanaka and others). When they were created they were asked by god Brahmā to procreate the world, but they, being *sāttvic* incarnations, adopted the path of perpetual celibacy and devotion unto Lord Viṣṇu. These should be distinguished from another group of *mānasa putras* (mental sons) of god Brahmā who became the progenitors of the world. According to *VP.* 1.7.4.5, they are Bhṛgu, Pulastya, Pulaha, Kratu, Aṅgiras, Marīci, Dakṣa, Atri and Vasiṣṭha. *Mbh Ādi* 5.10 and 66.4 delete Bhṛgu, Dakṣa and Vasiṣṭha and give only six mental sons.

2. *Meru-Śṛṅga* :

The peak of mount Meru, the site of god Brahmā's abode, Manovatī. The city is situated on the main peak or rather plateau (middle) of the Meru and 10,000 yojanas in square-area. The *Mt.P.*, ch. 113, states that Meru (or Sumeru) is bounded on the North by *Uttara Kuru*, on the South by *Bhārata Varṣa*, on the West by *Ketu-māla* and on the east by *Bhadrāśva*. Scholars regard Pamirs as Meru (K. L. Daftari — *Astronomical Method* : *Application to the chronology of Ancient India*, pp. 196-98, V. S. Agrawala — *Mārkaṇḍeya Purāṇa — Eka Sāṁskṛtika Adhyayana*, p. 139; S. M. Ali — *The Geography of the Purāṇas* 63-64) Dr. Harsha's ingenious identification of Mt. Altai ('A Mount of gold' — in Mongolia) with 'Meru, the Homeland of Aryans' in *Vishveshwarānanda Bhārata-Bhāratī*, Hoshiarpur, 1964 and accepted by Baldev Upadhyay in *Purāṇa Vimarśa*, pp. 319-20, deserves consideration.

3. *Viṣṇupadī Gaṅgā* :

According to Bh.P. 5.17.1-3, when Lord Viṣṇu, in his Vāmana incarnation, manifested his cosmic form and raised his left foot to cover the heavenly regions in the second step, he let the upper crest of the shell of the cosmic egg (*brahmāṇḍa*) go cracked by the nail of the big toe of his left foot, and through that opening rushed in the water covering the cosmic egg externally. The stream of water washed the feet of the Lord and was designated *Bhagavatpadī*. After a period of thousands of *yugas*, she descended on the top of the celestial regions called *Viṣṇupada*, where Dhruva, the son of Uttānapāda meditates on the Lord (*Bh.P.*5.23). It is due to her association with the feet of Lord Viṣṇu and its first descent on *Viṣṇupada* that Gaṅgā is known as *Viṣṇupadī*. In *Brahma-Vaivarta P. Prakṛtikhaṇḍa* 11.127-140, we are told that Gaṅgā went to Vaikuṇṭha by *Rādhikā mantra*, and by Viṣṇu's order flowed out of the lotus-feet of Viṣṇu. Hence, she is called *Viṣṇupadī*.

nirgatā Viṣṇu-pādābjāt tena Viṣṇupadī smṛtā / *ibid.* 140.

4. *Sītā* :

The Tārim-yarkand river called *Sītā* by Chinese (e.g. Hiuen Tsang) V. S. Agrawala identifies it with the Oxus (*Mārkaṇḍeya P.*, p. 139). N. L. De

remarks, "From the names of the places mentioned in the *Brahmāṇḍa P.* ch. 57 through which the Sītā flows, its identification with the Jaxartes appears to be correct (GDAMI 1.187).

5. *Madhu-dviṣ* :

The enemy-slayer of Madhu, an epithet of god Viṣṇu. Madhu and Kaiṭabha were demon-brothers who stole away the Vedas from god Brahmā, while Lord Viṣṇu was in his *yogic* trance (sleep). Brahmā sought Viṣṇu's help. Viṣṇu sought a boon from Madhu and his brother Kaiṭabha of killing them (*Mbh. Vana.* 203.30). Viṣṇu killed him by placing him on his lap. Hence, Viṣṇu came to be known as *Madhusūdana* (slayer of Madhu). *Devī Bhāgavata* X.11 supports the *Mbh.* information of their birth from ear-wax, and their power due to the boons received from Devī, the rest is the same as in the *Mbh.*

6. *Yajña Puruṣa* :

Lord Viṣṇu, the presiding deity of all sacrifices. In Bh.P. 2.7-11, He is described as 'sacrifice incarnate (for whom sacrifices are performed), and an embodiment of Vedas, the Soul of all deities. Vedas are his breath.

7. *Dāmodara* :

(I) One who is tied with a rope round the waist. Owing to complaints about his mischiefs by cowherdesses of Gokula, Lord Kṛṣṇa was so tied to a wooden mortar by his foster-mother, Yaśodā (Bh.P. 10.9.13-14). Hence (Kṛṣṇa's or Viṣṇu's epithet), also HV.63-14-26.

(II) One who is approachable through intellect enriched by Self-Control and such other means (*damādi-Sādhanena utkṛṣṭā matir yā, tayā gamyate iti Dāmodaraḥ.*

(III) One who carries universes in his abdomen

(III) *dāmānī lokanāmāni tāni yasyodarāntare*
ten Dāmodaro devaḥ — Śaṅkara on *Viṣṇusahasranāma*

8. *Śri Rāma* :

The Seventh incarnation of Viṣṇu. The Hero of Vālmiki's epic the *Rāmāyaṇa.* The son of Daśaratha for whose word he exiled himself for fourrteen years, to a forest. He was an ideal king, a paragon of virtues.

9. *Narasiṁha* :

The fourth incarnation of god Viṣṇu. For saving the world from the tyranny of the demon-king Hiraṇyakaśipu, and for protecting his devotee Prahlāda, the demon-prince (Son of Hiraṇyakaśipu), the Lord manifested himself through a column in a half-lion-half-man form, and killed him on his own lap with his claws (thereby observing all the conditions of immortality in the boon conferred on him by god Brahmā). After killing Hiraṇyakaśipu and blessing Prahlāda, he disappeared. For details vide Bh.P. 7.8.18-33, *Mbh.Sabhā.* 38.29.

10. *Vāmana* :

Vedic Viṣṇu, the Sun-god and his three giant steps are famous in RV. 1-22.17, 18, etc. *Śatapatha* 1-2.5-7 is probably the source of the Purāṇic Vāmana episode in Purāṇas, He is the fifth incarnation of Viṣṇu. To re-instate Indra to his post in the celestial world, which was occupied by the pious demon

king Bali, Viṣṇu was born of Kaśyapa and Aditi. As a short boy (Vāmana) whose investiture of thread was just performed, he went to Bali who was then performing a sacrifice on the bank of the Narmadā, and begged for three paces of land. Bali's preceptor Śukra saw through this ruse of Viṣṇu and opposed the gift. Bali was adamant. And as soon as Bali formally completed the gift with water, Viṣṇu suddenly manifested his cosmic form. He occupied the earth in one step, and the heavens in the second, and asked Bali space for the third step. King Bali, the great devotee of Viṣṇu offered his head for the third step. Viṣṇu pushed Bali down to the nether world where he was however provided with all the affluence of the celestial world. But Indra found the throne of the heaven vacant and occupied it.

— *Bh.P.* 8.19, *Rām. Bāla.* 29
Mbh.Sabhā 38.29, *Padma P.* vol. V
Uttarakhaṇḍa 'ch. 240.

11. *Pradyumna* :

According to *purāṇas* he is the god of Love burnt by god Śiva for disturbing his penance. He was then born as the son of Kṛṣṇa and Rukmiṇī. As the epithet is applied to Lord Viṣṇu, it implies his manifestation (*Vyūha*) as *Pradyumna* (*Bh.P.* 12.11.21), detailed in the *Pañcarātra āgamas*. He represents *ahaṁkāra* (Ego, 'I'-ness), and is the witness of the dreamless state of sleep. This is the *Bhāgavata* concept. According to the *Ahirbudhnya saṁhitā*, the difference between Prakṛti and Puruṣa starts in the Pradyumna stage. He actuates men to perform work (*Ahirbudhnya* 55.18). He is an intramundane *vyūha* and also a *vibhava* (incarnation) of Vāsudeva. It must in the *āgamic* sense that this epithet is applied to Viṣṇu.

12. *Saṅkarṣaṇa* :

N. of Balarāma, Kṛṣna's elder brother who in his embryonic stage was transferred from Yaśodā's womb to Rohiṇi's.

garbha-saṅkarṣaṇāt taṁ vai
prāhuḥ Saṅkarṣaṇam bhuvi / *Bh.P.* 10.2.13.

But his identification with Viṣṇu is a *Pañcarātra* concept which regards him as a manifestation (*Vyūha*) of Viṣṇu

Vāsudevaḥ Saṅkarṣaṇaḥ Pradyumnaḥ puruṣaḥ svayam !
Aniruddha iti Brahman mūrtivyūho'bhidhīyate ! !

Bh.P. 12.11.21.

The *Bh.P.* regards them as mere *mūrti-vyūha* or a part incarnation. With the *Pāñcarātra Āgama*, however, Saṅkarṣaṇa is an important *vyūha* and also a *vibhāva*. *Saṅkarṣaṇa* carries in him the whole of the universe, as if it is an atom. He is the support of the universe (*aśeṣa-bhuvanādhāra*). All the Śāstras have been produced by him and in him they disappear at the end of the universe (*Ahirbudhnya* 54.16).

13. *Aniruddha* :

The N. of a grandson of Kṛṣṇa and the son of Pradyumna, the romantic lover of Uṣā, the daughter of Bāṇāsura ((*Mbh. Sabhā.* 38) His identification with Viṣṇu, god Brahmā being born out of the lotus sprouted from his naval is accepted in *Mbh.Bhīṣma* 65.71; *Śānti.* 340.30-31. As noted above, the *Bh.P.* accepts him as a *mūrti-vyūha* — part incarnation of Viṣṇu. But his identification with Viṣṇu and its use as Viṣṇu's epithet is a Pāñcarātra concept

wherein Aniruddha is both a *vyūha* (manifestation) as well as a *vidyeśvara.* There are some conflicting statements about the functions of Aniruddha in the *Lakṣmī Tantra, Viṣvaksena saṁhitā,* but to the *Purāṇa* writer, Aniruddha being a *vyūha* was probably enough to use it as an epithet of Viṣṇu. For details vide O.Schrader — *Intro. to the Pañcarātra.*

14. *Tarpaṇa* — (rites)

One of the five daily *yajñas* to be performed by men, in which libations of water to the gods, sages and the deceased ancestors are offered by mentioning their names.

tarpaṇaṁ ca śuciḥ kuryāt pratyahaṁ snātako dvijaḥ /
devebhyaśca ṛṣibhyaśca pitṛbhyaśca yathākramam // — Śātātapa

15. *Māyā*

The illusion by virtue of which one considers the unreal universe as really existent, and as distinct from the Supreme Spirit. Lord Viṣṇu is above this illusion. Hence. he is called *amāya* (devoid of — transcendental to — *Māyā*), But *Māyā* is regarded as the deluding Potency of Viṣṇu. Hence, he is called the Lord of Māyā (*Māyin*) as well, in this verse. In the *Varāha P.*, the presiding deity of the earth asks Viṣṇu to describe His Māyā potency to her. In reply Viṣṇu recounts in details how the whole universe works under the influence of his Māyā. It is also called *yoga-Māyā* resorting to which Kṛṣṇa (Viṣṇu) participated in the *rāsa* in the *Bh.P.* 10.30-31. *Pañcadaśī* 6.122-141 describes the Vedāntic concept of Māyā (as succinctly stated at the beginning). God Viṣṇu is not affected by the Māyā. Hence the epithet 'amāya'.

16.

In an advanced spiritual stage, the triad of the knower, knowledge and the object of knowledge or the meditator, meditation, and the object of meditation loses the distinctness of these components, and is realized as one. This is known as *Tripuṭi-nirāsa.* Here, all these trinities are merged in Viṣṇu and hence regarded as identical with Lord Viṣṇu.

17. *Gajendra*

King Indradyumna, the Pāṇḍyan king, born in the family of Svāyambhuva Manu, was a great devotee of Viṣṇu. While engaged in meditation during retirement from kingship, he did not notice the arrival of sage Agastya who, being enraged, cursed him to be an elephant. When he, as a king-elephant, entered the lake near mount Trikūṭa, a crocodile which was previously a Gandharva called Hūhū and was cursed to be a crocodile, caught hold of his leg. The elephant wanted to extricate its leg, but could not do so, despite a struggle for 1000 years. At last, finding all his strength exhausted and that he would be dragged into the water and meet death, he appealed to Lord Viṣṇu who relieved him by killing the alligator with his discus Sudarśana and both the elephant and the crocodile got absolved from their curses. This episode from Bh.P. 8 chs 2-4 is mentined here.

18. *Keśin*

A demon, follower of Kaṁsa; he possessed the power of 10,000 elephants. At the instance of Kaṁsa, he assumed the form of a horse and attacked Kṛṣṇa, and was killed by Kṛṣṇa at a place now known as Keśighāṭ at Vṛndā-

vana (UP.)*VP.*5.16. — *MBH.Sabhā*, ch. 38. In *Mbh. Āśvamedhika* 69.23, Kṛṣṇa declares to have killed Keśin as per *dharma.*

19. *Naraka alias Bhaumāsura*

A valiant *asura* — son of the goddess presiding over the earth. He was a king of Prāgjyotiṣa (Assam). He carried away and kept in confinement 16000 princesses and daughters of *siddhas,, asuras,* etc. He attacked the celestial region and defeating Indra carried away the ear-rings of Aditi, and the white umbrella, insignia of Indra's sovereignty. Indra appealed to Kṛṣṇa at Dvārakā. Kṛṣṇa, along with his queen Satyabhāmā, rode on Garuḍa, flew to Naraka's capital and slew him. He installed his son Bhagadatta on the throne at Prāgjyotiṣa, and released the 16000 princesses who subsequently married him. *Bh.P.* 10 dh.59., *V.P* 5.29

— *HV.* (*Harivaṁśa*) — *Viṣṇu Parva* ch. -63, *Mbh. Sabhā* 38, also *Udyoga* 48, 80-84.

20. *Gotram*

Mount Govardhana, 18 miles from Vṛndāvana in Mathurā district. In the village known as Paitho, Kṛṣṇa is said to have lifted up the mountain on his small finger, and held it as an umbrella over the heads of inmates of Nanda's Vraja and the cattle, to protect them from the deluge like rain-showers sent by Indra, to punish them for not offering him his annual sacrifice. The story is detailed in the following :

Mbh. Sabhā 41.9, *udyoga* 130.46

*VP.*5.Ch.11, *HV. Viṣṇu P.* ch. 18, *Bh. P.* 10.25

21. In the 1st half of this (No. 32) verse, in *Brahmendra-Rudrānilavāyumartya*: the underlined word be emended as anala instead of the present *anila* 'wind', as the word is followed by *vāyu* and *anila-vāyu* is tautologous.

22. *Mandāra*

The mount that was used as a churning-rod for churning the ocean, for obtaining nectar (*amṛta*) (*Mbh.Ādi* 18-6-8, 13, 16-21, *Bh.P.* 8.5-10). It is now identified with a hill two or three miles to the north of Bamsī, in the Bānkā sub-division of Bhāgalpur District. It is an isolated hill of about 700 feet height with a groove all round the middle, to indicate the impression of the coil of serpent Vāsuki. This groove is artificial and bears the marks of *chisels.*

23. *Kūrma* (A Tortoise)

The second, out of ten chief incarnations, of Viṣṇu. At the time of churning the ocean for getting the nectar, gods and demons/used the mount Mandāra as the churning-drill and serpent Vāsuki as the churning-rope. But mount Mandāra having no fixation of the bottom, began to sink down. God Viṣṇu then assumed the form of a tortoise with a back 100,000 *yojanas* in extent, got under the sinking mountain and lifted it up, and supported it till the nectar was churned out.

—*Bh.P.* 8.7.8-10, *Agni* P.3. *VR.Bāla* 45 (*sarga*).

24. *Varāha*

In Vedic Literature, Varāha is a manifestation of Prajāpati (*Tait. Saṁhitā* 7-1-5-1, *Tait. Br.* 1.1.6, Śatapatha 14.1.2.11) But in Purāṇas the Boar is an incarnation of Viṣṇu. This is usually regarded as the third, out of the ten main incarnations of Viṣṇu, (*AP.—Agni Purāṇa*-Ch.4), but according to the *Bh.P.*

1.3.7, it is the second incarnation which Viṣṇu, the presiding deity of sacrifices, undertook for lifting up the earth which sank down to the nether-world — *rasātala* (*Bh.P.*3.13.15), but *AP.*4.2 states that the killing of demon Hiraṇyākṣa is the main purpose. *Bh.P.* 3.13.18-45 describes the fight between Varāha and Hiraṇyākṣa in which the demon was killed, but he killed the demon as he came in the way of lifting up the earth, and stabilising it in its proper position. (also *Mbh. Sabhā*, ch. 38). MP. in ch. 5.247-48 details the symbolism of this incarnation. The description of *yajña-varāha* (in *MP.* 248. 67-73) beginning with *Vedapādo yūpa-daṁṣṭraḥ Kratudantaś citīmukhaḥ*, etc. has its echoes in *VP.* 6.16.23, *Bd.P.* — *Prakriyā Pāda* 5.9-23, *Bm.P.* 213.33.7 and even in *Smṛtis* like the *Viṣṇu Smṛti* 1.3-9. The image of *yajña-Varāha*, at Vihāra (ancient *Varāhanagara*), 8 miles from Vijāpur, N. Gujarat, shows the influence of the concept till 1000 A.D. Mahā-Varāha images at Udayagiri cave ...(circa 400 A.D.), at Bādāmī (Bijapur Dist. Karnataka) of the 7th cent. A.D., and at the Daśāvatāra cave at Ellora (circa 800 A.D.), show the hold of this *avatāra* on popular mind. It must, however, be noted that originally *yajña-varāha* is a Vedic concept with profound meaning with reference to Vedic cosmogony, though Purāṇa-writers draped it differently with their imagination, and a correspondence between the elements of sacrifices and the parts of Varāha's body is established.

25. *Prahlāda* or *Prahrāda*

Son of demon Hiraṇyakaśipu and Kayādhū. When Hiraṇyakaśipu went to perform penance, gods attacked his kingdom and Indra carried away Kayādhū who was pregnant, but Nārada rescued her and gave her asylum in his hermitage. It was while dwelling here that Prahlāda, in his mother's womb, was given instructions in spiritual matters (*Bh.P.* 7.7 10-16). He was sent by his father to Śukra's son for education, but he became a staunch devotee of god Viṣṇu — the enemy of their family. While testing the progress of his son, Hiraṇyakaśipu discovered this (*Bh.P.* 7.5.23-32), and used torture to correct him (*Bh.P.* 7.5.37-44; *VP.* 1.17.32-53, also ch. 18 to 20). In the final interview, Hiraṇyakaśipu asked Prahlāda if god Viṣṇu was the pillar of the audience hall, and Viṣṇu manifested himself as a Man-Lion from within, and killed Hiraṇyakaśipu. Prahlāda was crowned as the king. Vāmana P. chs. (7 & 8) describe his pilgrimage to Puṣkara, and fight with sages Nara and Nārāyaṇa and defeat by Nārāyaṇa. He is regarded as a great devotee of Lord Viṣṇu — *mahābhāgavata* (*Bh.P.* 6.3.20). When Viṣṇu incarnated as Vāmana and manifested his cosmic form to put down his grandson Bali, he praised Vāmana (*Bh.P.* 8.23.6). In the *Mbh.* also, he is a respectable figure. According to *Bh.P.* 5.18.7, he spends his remaining days as a devotee of god Viṣṇu as Man-Lion in the Harivarṣa — (*Bh.P.* 5.18.7).

26. *Haihaya—Sahasrārjuna.*

This refers to king Arjuna, the son of king Kṛtavirya of the Haihaya clan— a branch of Yadus. According to *Bh.P.* 9,23.24-27, he was the lord of the entire earth. 'No other ruler of the earth can reach Arjuna's status in performance of sacrifices, munificent donations, *yogic* powers, scholarship, military victories'. He was a disciple of Datta who conferred on him 1000 arms, and thus he came to be known as *Sahasrārjuna.* (*Bd.*P.44). He ruled at Māhiṣ-

mati (Mod. Maheśvara) on the right bank of the Narmadā in M.P. He defeated Rāvaṇa and kept him a captive. His glorious rule is described in *Bd.P.*58, *Mbh.Vana.*115, *Anuśāsana* 29.

The hereditary rivalry between Bhṛgus and Haihayas for supremacy in Western India, culminated in the raid of Jamadagni's hermitage for the possession of Kāmadhenu (a wish-yielding cow) (*Bd.P.*chs 67-70, *Bh.P.*9,23. 24-28, *Mbh. Vana* 116.19-21). In a lightening reprisal, Paraśurāma killed Arjuna in a surprise attack near Māhiṣmati—an act— strongly disapproved by Jamadagni (*Bh.P.*9.15.38-41).

The mention of annihilation of Kṣatriyas for 21 times in the above verse is a mythological representation of the struggle between Bhṛgus and Haihayas. Paraśurāma discomfited the Haihayas a number of times, but after his retirement, the Bhṛgus withdrew from Central and Western India and shifted to the North.

27. *Jāmadagnya* (Paraśurāma)

Paraśurāma, the son of Jamadagni of the Bhṛgu clan. A great military leader of his times. In the hereditary feud between Bhṛgus and Haihayas in which Jamadagni was killed, Paraśurāma defeated the Haihayas 21 times, which is inflated as "the annihilation of the Kṣattriya race for 21 times" (*Mbh. Ādi.*64.4, *Vana* 117. etc. *Bd.P.*ch.83. etc.) It appears that he was dissuaded from his ruthlessness by his elderly clansmen and he performed a sacrifice at Samantapañcaka (Kurukṣetra) where he gave to Kāśyapa as a gift, all the land conquered by him. Kāśyapa requested him to go out of the donated lands and find out for him some new place. He seems to be the first explorer of the land between the Western Ghats and the Arabian-sea, as people from Northern Koṅkaṇa to Kerala claim him as such. He finally retired to mount Mahendra—Eastern Ghats probably to *Mahendra malei* near Ganjam. After retirement, he had a scuffle with Rāma for breaking Śiva's bow (*Mbh. Vana.* ch.9) and with his disciple Bhīṣma for his refusal to marry Princess Ambā abducted by him.

He is popularly regarded as the 6th incarnation of Viṣṇu though he is called the 16th in the *Bh.P.* 1.3.20; 9.15.13. They suppose that he is one of the seven eternally living persons (*cirajīvin*). Also vide *M.P.*47, *V.P.* 4-7, 4-11.

28. Here *nirmala* and *Śuddha* are not tautological, God is both resplendent (*nirmala*) and pure (unmixed) despite his being *antarātman* the Inner Soul and Controller' of all, as mentioned in the 1st half.

29. This refers to Viṣṇu's future (the 10th) incarnation called Kalki who will terminate the Kali age by massacring all sinners, re-establish *dharma* and pave the way for the Golden Age (*Kṛta yuga*). He will be born in a place called Śāmbhala, as a son of a Brāhmaṇa Viṣṇuyaśas (*Bh.P.*1.3.25, *AP* ch.16.8-10).

30. *Manu*

The mythical progenitor and Law-giver of the human race and the first sovereign of the entire world. His reign or life-span extends to 71 *Caturyugas* or roughly (71 × 36,00000 = 2566,00000 human years) V. Mani—*Purāṇic Encyclopaedia*, p. 482. But in *Siddhānta-śiromaṇī* on *Kālamāna, manwantara* = 30,67,20.00 human years. He is helped by seven sages, gods, Indra and his

sons or kings. There are-14 Manus whose reigns taken together make one day or *kalpa* of god Brahmā. The fourteen Manus are as follows :

(1) Svāyambhuva, (2) Svārociṣa, (3) Auttami, (4) Tāmasa, (5)Raivata, (6) Cākṣuṣa (7) Vaivasvata (the present Manu) (8) Sāvarṇi, (9) Dakṣa-sāvarṇi, (10) Brahmasāvarṇi, (11) Dharmasāvarṇi, (12) Rudra-sāvarṇi, (13) Deva-Sāvarṇi, and (14) Indrasāvarṇi (*Bh.P.*8.13; *V.P.* 3.1, 3.2.)

31. Syntactically a defective verse for lack of a finite verb. The meaning is obvious. Hence 'cannot' is supplied to make the sentence complete.

32. *Sāṁkhya*

Used in the epic sense 'Path of knowledge' as in the *BG.*II *Sāṁkhya yoga.* It is the theistic Sāṁkhya Philosophy that is implied here. It may be noted that at the worst the Sāṅkhyas are Agnostic and not Atheist, as about God the *Sūtra* says 'God is not proved logically' (*Iśvarāsiddheḥ*/and not *Iśvarābhāvāt*/)

33-34. Echoes of the text of the *Puruṣa Sūkta,*viz.

Sahasra-Śīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt /
sa bhūmim viśvato vṛtvā atyatiṣṭhad daśāṅgulam //

RV.X.90.1

35. cf. *Kaṭha Up.* 2.20, *Śvet. Up.* 3.20.
Mahānārāyaṇa 8.3, *Kaivalya Up.* 20.

CHAPTER THREE

The Description Of The Sphere Of The Earth And Of Bhārata

Nārada enquired :

1. How did the Omnipresent Primordial Deity create Brahmā and others, formerly ?[1] O Sanaka, narrate this unto me, since your worship is omniscient.

Śri Sanaka narrated :

2. Nārāyaṇa is imperishable and Infinite. He is omnipresent and unsullied. This entire universe consisting of the mobile and immobile beings is pervaded by him.

3. At the time of the first creation,[2] the self-luminous great Viṣṇu constituting the universe, presided over a differentiation in the *guṇas*, and created the three forms of the deities.

4-5. Formerly, the Lord created god Brahmā from the right part of his Person, for the purpose of creation (of the worlds), O sage; from the middle, he created Īśāna (the Master) called Rudra, who causes the dissolution of the universe. For the sake of protecting this universe, he created the immutable Viṣṇu from his left side. Some designate that imperishable Primordial Lord by the epithet Śiva, some by the name Viṣṇu (the Eternal Truth), while some call him Brahmā.

6. Viṣṇu's Supreme Śakti[3] (Energy) stimulating the process of the universe is both positive and negative (existent and non-existent) in nature, and is described 'Vidyā-avidyā' (Spiritual Knowledge and Ignorance or Nescience).

7. When the universe appears as distinct and separate from Great Viṣṇu, that is the accomplishment (effect) of Nescience which is the cause of misery.

8. O Nārada, when the conditioning factors such as the knower, the knowable etc. fuse together, and cease to exist,

the knowledge or comprehension of the oneness of everything (in the universe) i.e. the existence of only one entity, viz., Brahman, is called Vidyā (spiritual lore).

9. Thus the Māyā of the great Viṣṇu, if seen as distinct and separate from him, bestows (i.e. involves one in) the worldly existence, but if realized with the consciousness of non-difference from him, it brings about the destruction of the Saṁsāra (or metempsychosis).

10. The entire universe of the mobile and immobile beings, has been originated from Viṣṇu's (illusive) potency. All these things whether they move or not are different from it.

11. Just as, by means of the conditioning factors (such as a pot, a room) the ether differs (as the ether conditioned by the pot, etc.), so also the entire universe appears different through the conditioning factor of *avidyā* (Nescience).

12. O Sage, even as Lord Hari pervades the entire universe so also does his (potency), just as the burning capacity of a (heated, fiery) coal manifests itself by pervading its substratum.

13. Some call this potency (*Śakti*), Umā,[4] others call it Lakṣmī, still others call it Bhāratī, Girijā and Ambikā.

14-15. The great sages designate her as Durgā, Bhadrakālī, Caṇḍī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Aindrī, Śāmbhavī, Brāhmī, Vidyā (spiritual knowledge), Avidyā (Nescience), Māyā (The illusive potency of the Lord) and *Parā Prakṛti* (The Supreme Primordial Nature).

16. *Śeṣaśakti* is Viṣṇu's transcendental power, the cause of creation, etc. of the universe. It pervades the universe in its 'manifest-cum-unmanifest form', and abides therein.

17. One of these is the cause of creation, maintenance and dissolution, viz., *Prakṛti* (The Primordial Nature), *Puruṣa, Kāla* (Time), *Vidhi* (abidance of the opportune time or fate) and *sthiti* (steadiness or continuance in one state).

18. All this (universe) has been created by the deity assuming the form of Brahmā, but it is (authoritatively) stated that the Supreme Deity transcends him and is eternal.

19-22. The God who protects is called the Eternal Deity. The Lord who protects is the *Puruṣa*, greater than and beyond the worlds. What is greater than and beyond him is the highest

imperishable region. (He is called) *akṣara* (the imperishable), *Nirguṇa* (devoid of attributes), *Śuddha* (pure), *Paripūrṇa* (perfect, complete) and *Sanātana* (eternal). The greatest being is called *Kālarūpa*. He is greater than the greatest, worthy of being meditated upon by *yogins*. He is the greatest *ātman*, the greatest bliss, devoid of all conditioning factors. He can be realised only through perfect knowledge. The greatest Being has Existence, Knowledge and Bliss for his physical bodies.

23. Although he is the greatest and the purest, He is accompanied by the Ego, and is then called *dehin* (the embodied soul) by persons of confused mind. Alas, the deception of Ignorance !

24. That greatest and purest Lord, on being differentiated through Sattva etc., assumes the forms of three Deities, and causes Creation, Sustenance and Dissolution.

25. The deity who is the creator of the universe is Brahmā. The deity from whose umbilical lotus Brahmā came out is the *ātman*, in the form of Bliss. O sage, none except him is so.

26. He is the immanent Soul. He pervades the universe. He is the Cosmic witness. He is unsullied, The great Īśvara abides both as different and non-different.

27. His *śakti* is the great *māyā*, the trustworthy upholder of the universe. In view of its being the material cause of the universe, it is called *prakṛti* by scholars.

28. Of Viṣṇu who was exerting for creation of the the worlds, at the time of the primordial creation, there evolved three-fold forms, viz. *Prakṛti* (primordial matter), *Puruṣa* and *Kāla* (Time-spirit).[5]

29. What men of purified souls perceive as the pure highest, resplendent asylum called Brahman, is the supreme region of Viṣṇu.

30. The pure, imperishable, infinite Maheśvara in this way assumed the form of Kāla (Time spirit), and with a form constituted of and affording support to *guṇas* (modifications of Prakṛti e.g. *sattva* etc.) the omnipresent Lord became the primary creator of the world.

31. When *prakṛti* became agitated[6] through the Lord of the world called Puruṣa, the principle of *Mahat* became manifested. Therefrom evolved the *Buddhi* (Intellect) from which originated the *Ahaṁkāra* (Cosmic Ego).

32. From the Cosmic Ego were evolved the subtle primary elements called the *tanmātras* and the subtle sense organs. All the gross elements were evolved out of the *tanmātras* for the creation of the universe.

33. Of the elements, viz., the ether, air, fire, water and the earth the former becomes the cause of the latter one, in the due order, O Nārada, the son of the lotus-born god Brahmā.

34. Thereafter, Lord Brahmā, the creator of the universe, (at first) created the *tāmasa* beings[7], viz., the sub-human beings such as creatures, beasts, birds, deer, etc.

35. Considering that the *Deva-sarga* (the creation of celestials) was non-productive and fruitless, god Brahmā the eternal lotus-born deity, conceived of and created the *Mānuṣa-sarga* (the creation of human beings).

36. Thereafter, he created Dakṣa and other sons who were exclusively devoted to the task of creation. All this entire universe including gods, demons and human beings, is occupied through these sons.

37. The following seven regions[8] are stationed above : (above the earth) *Bhūḥ*, *Bhuvaḥ*, *Svaḥ*, *Mahaḥ*, *Jana*, *Tapas* and *Satya* (each one is above the other).

38-39. There are seven nether worlds,[9] each below the other, viz., Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla. He created the guardians of the worlds also, for all these regions.

40. He duly created the principal (seven) mountains and rivers in each of these worlds, and assigned specific means of livelihood befitting the residence of the respective worlds.

41. The mountain Meru, the resort of all gods, is located at the centre of the surface of the earth. The Lokāloka mountains[10] form the farthest end (limit) of the earth. In between them are the seven seas.

42. O, prominent Brāhmaṇas ! There are seven continents[11] and each continent has its own (chain of) principal mountains, and well-known rivers flowing therein, and the people thereof resemble the immortals i.e. gods.

43. The names of the continents are : *Jambū*, *Plakṣa*, *Śālmala*, *Kuśa*, *Krauñca*, *Śāka*, and *Puṣkara*. All of them are regions (traversed by) gods.

44. These seven continents are surrounded by seven

oceans,[12] each having (for its liquid content) salt water, sugarcane juice, wine, ghee, curds, milk and sweet water.

45. These continents and oceans should be understood (to have dimensions) in this manner : the latter one is double the former one in extent, and the same with the Lokāloka mountains.

46. The continent which is to the north of the salt sea, and to the south of the mountain Himālaya should be known as *Bhārata Varṣa* — the Indian continent. This continent confers the fruit of all actions.

47. O Nārada ! People perform three types of holy acts here, the fruit thereof is enjoyed in the following order : enjoyment of desired pleasures, land and affluence.

48. If any act whether auspicious or inauspicious is performed in Bhārata, the fruit thereof, being of a perishable nature, is enjoyed by the creatures elsewhere (in the other worlds).

49-51. Even today the celestials desire to secure birth in the *Bhārata-varṣa.* They think, "Great, auspicious, pure and everlasting merit has been accumulated by us. When shall we get the opportunity of being born in the *Bhārata varṣa,* where we shall attain to the supreme region (i.e. liberation) thanks to the great merits. Through charitable gifts or performance of different kinds of sacrifices or various types of penances, we shall attain to Lord Hari, the Ruler of the Universe, of eternal bliss and free from ailments."

52. O Nārada ! There is no one else in all the three worlds comparable in merits to that person who, after being born in Bhārata, is devoted to the worship of Viṣṇu.

53. A person habitually glorifying Lord Hari or a person beloved of his devotees or one who is eager to render service to the great persons, is worthy of being bowed down by the heaven-born gods.

54. A person delighting in the worship of Lord Hari or his devotees or a person regularly partaking of the leavings of the food of the devotees of Hari, attains to the highest region of Viṣṇu.

55. He who constantly utters the names of Viṣṇu, such as Nārāyaṇa, Kṛṣṇa, and Vāsudeva, and who is quiescent and devoted to non-violence, etc., is also worthy of being saluted by the foremost ones of gods.

56. It is traditionally remembered (i.e. laid down in *Smṛtis*) that he who constantly remembers (and mutters the divine names) *Śiva*, *Nīlakaṇṭha* and *Śaṅkara*[13] and is always engaged in doing good to all living beings, deserves to be worshipped by the celestials.

57. One devoted to his preceptors, a person meditating on Śiva, a man engaged in performing the duties prescribed for his own stage of life, one devoid of jealousy and one who is pure, is worthy of being adored by leaders of gods.

58. One who is a benefactor of Brāhmaṇas, one who cherishes faith (in the duties prescribed for) *varṇas* (classes in society and their duties), one who is ever devotedly engaged in propounding the Vedas, should be regarded as one who sanctifies all persons who sit in the same row to dine with him.[14]

59. A person who looks upon the pair of the Lords of gods consisting of Nārāyaṇa and Śiva equally without any discrimination, should always be saluted by god Brahmā. What need be said of persons like us ? (We must definitely worship him).

60. A person who has established perfect control over his senses and organs, is celibate, refrains from slandering others and invariably abstains from having any possession (or acceptance of monetary gifts), is, O Nārada, worthy of being worshipped even by gods.

61. One who is averse to such censurable acts as stealing, is full of gratefulness, is a man of purity and truthful speech and takes delight in rendering help to others, deserves to be worshipped by gods and demons.

62. He whose mind and intellect are inclined to listen to the exposition of the *Vedas* and the *Purāṇas*, and is keen in associating with the righteous persons, deserves respect and salutations from excellent ones amongst the gods.

63. Association with such persons be established by us — with persons who perform such and other sacred rites with perfect faith, in this continent of Bhārata.

64. If anyone, despite being a Brāhmaṇa, does not begin any one of these sacred or holy activities, he is a man of wicked actions, dullard in mind, and none else is more insensible than he.

65. Even after being born in Bhārata, a person who is

totally averse to the performance of righteous acts, is like a person who prefers a pot of poison spurning aside the jar of nectar.

66. O sage, a person who does not sanctify himself by performing religious rites prescribed in the *Vedas* and the *Smṛtis* is the leader of sinners, confounder of his own self.

67. O prominent sage ! After attaining birth in the land of holy rites (i.e. Bhārata), if one does not abide by the path of righteousness (*dharma*), he is decried as the meanest of all, by knowers of the *Vedas*.

68. He who eschews auspicious rites and acts and performs evil deeds is (like a person who) abandons (the milk of) the wish-yielding cow (*Kāmadhenu*) and seeks the milk-like exudation from the sun plant (*arka*).

69. O leader of Brāhmaṇas ! In this way even the inhabitants of heaven like god Brahmā and others who are afraid of the termination of their period of enjoyment of pleasures, praise the land of Bhārata.

70. Hence, the excellent subcontinent of Bhārata should be regarded as exceedingly meritorious. It is accessible with great difficulty even to gods. It bestows the fruits of all holy rites and actions.

71. In the three worlds, there is no one comparable to that person who diligently attempts to perform good and righteous acts in this holy land.[15]

72. A man who is born in this land and who attempts to destroy and exhaust the balance of his actions in previous birth, is Lord Hari himself in the guise of a man. There is no doubt about this.

73. One who is desirous of attaining the highest worldly benefits or fruits, should vigilantly perform righteous and holy acts. If an act is performed, after dedicating with devotion the fruit thereof unto Lord Hari, that fruit is said to be ever lasting.[16]

74. If one is devoid of any desire for the fruits of actions, one shall not cause any such acts to be done. He should dedicate a pious and religious act (to Lord Hari) by saying, "May Lord Hari be hereby pleased with me".

75. All the worlds upto and including the region of god Brahmā are the bestowers of rebirth. But a person who has

no desire for the fruit even of meritorious acts, attains to the highest region namely *Mokṣa* — Liberation from *saṁsāra*.

76. It is just for the propitiation of the Lord of the Universe, that one should perform sacred rites and actions prescribed in the Vedas as per his stage in life (*āśrama*). One who is desirous of renouncing all *karmas* altogether including even those prescribed for his *āśrama* (stage of life), attains to the Eternal Region.

77. Irrespective of one's desire for obtaining the fruit thereof, one should perform the holy rites in accordance with the injunctions laid down in the *śāstras* (for performance of sacred acts). One who is fallen from the conduct of life (performance of duties) befitting the stage of his life, is called "a fallen fellow" by wise persons.

78. A Brāhmaṇa devoted to righteous conduct shines forth with Brahmanical splendour. O Nārada ! Lord Viṣṇu also is propitious to him who is endowed with devotion.

79. If, after being born in the continent of Bhārata a person does not redeem himself, he is tortured in the terrible hell as long as the moon, the sun and the stars shine.

80. Real *Dharma* has Vāsudeva as the highest object. Penance is to be solely devoted to Vāsudeva. Perfect knowledge refers to Lord Vāsudeva and Lord Vāsudeva is the ultimate goal.

81. The entire Universe including the mobile and the immobile beings, from god Brahmā down to a clump of grass, is identical with Lord Vāsudeva. There is nothing else other than he.

82. He alone is god Brahmā, the Creator of the Universe as well as god Rudra, the destroyer of *Tripuras* (Three Cities). He alone has assumed the forms of gods, demons, and sacrifice. He alone constitutes this *Brahmāṇḍa* (Cosmic Egg). There is nothing else that is separate and distinct from him.

83. There is nothing else greater than he. There is nothing more minute or more immense than he.[17] All this wonderful Universe is pervaded by him. One should bow down to that Lord of gods, worthy of being praised.

CHAPTER THREE

The Descriptions of the sphere of the earth and of Bhārata

1. The description of the creation of the universe is the 1st characteristic of all Purāṇas. The famous verse enumerating 5 characteristics of Purāṇas :

Sargaśca prati-sargaśca vaṁśo manvantarāṇi ca /
Vaṁśānucaritaṁ ceti purāṇam pañca-lakṣaṇam //

is found with slight modifications in *V.P.*3.6.25, *A.P.*1.14, *BS.P.* (*Bhaviṣya Purāṇa*) 2.5, *M.P.*64, *Bd.P.-Prakriyā* 1.38 etc. Naturally after eulogizing god Viṣṇu, (*NP.* is a Vaiṣṇava Purāṇa), the *NP.* opens with the 1st topic, viz. creation of the universe, although the chapter is designated by the author as 'The description of the earth and that of Bhārata'.

2. Though NP. as a Vaiṣṇava Purāṇa, treats Viṣṇu, as the Supreme Brahman, the theory of the evolution of the universe is strongly influenced by the Sāṅkhya theory of evolution. It is, of course, the Theistic Sāṅkhya and not the Agnostic. In the Primary Creation, the credit of the differentiations of three *guṇas*, the modes of Prakṛti, into *sattva*, *rajas* and *tamas*, is given to the All-Pervading Viṣṇu who created the functionaries or Agents of the Creation, sustenance and destruction of the Universe, viz. Brahmā, Viṣṇu and Rudra from himself. Vide vv.4 & 5 below.

3. The *Vaiṣṇavī Śakti* (the Supreme potency of Lord Viṣṇu) is the real force that stimulates the process (creation, etc.) of the universe. It is noteworthy that the Purāṇa author regards *Vidyā* (Spiritual Knowledge) and *Avidyā* (Nescience) as both sides of the same coin as it were. This potency of the Lord is called by various names such as Umā, Lakṣmī, etc. vide vv. 13-15 below. And also of *BVP-Kṛṣṇa-Janma-Khaṇḍa* 118.35 where Śakti (Pārvati) tells the Śaiva pantheon : 'I am Mahālakṣmī in Vaikuṇṭha, Rādhā in Goloka, Śivā in the region of Śiva, and Sarasvatī in the abode of god Brahmā.'

4. Although the *purāṇa*-writer appears to give synonyms of *Vaiṣṇavī śakti*, he is actually describing or summarizing the various aspects of this potency. Thus Māyā emphasizes the illusive power, *Vidyā*, the Spiritual Knowledge, *Avidyā*, Nescience, *Parā Prakṛti*, the Supreme Primordial nature, and the *Śaktis* of various gods like Brāhmī, Aindrī, etc. are given to emphasize that whatever feats these gods achieve are due to the motive force of Viṣṇu.

5. *Kālaḥ svabhāvo niyatir yadṛcchā, etc.—SV.Up.*1.2

N.P. broadly follows the concept of Time, as delineated in the *Bh.P.* e.g. 3.10.11 ff, 3.26.18ff. etc. According to the *Bh.P.*, Time is the Supra-phenomenal Reality. It pre-exists creation. Its primary function is to disturb the equilibrium of the *guṇas* of *Prakṛti* and thus set in motion the process of creation. It is a complex concept and appears to be a mixture of three aspects—God, the Power of God and the Time sequence. Time as a power of motivation does not simply stop with disturbing the equilibrium of the tri-partite matter (*guṇa-mayī ātma-māyā*), but pursues the creative process at every stage. If God is the agent-cause of creation, Time is the efficient cause. Creation takes place through

the force or operation of Time. It is classified as : (i) *Prākṛta* (material) (ii) *Vaikṛta* (elemental) and (iii) *Prākṛta-Vaikṛta* (mixed, material-cum-elemental). The Bh.P. states that the following 10 types of creations are brought about by the motive-force of *Kāla* :

I. *Prākṛta* : (i) *mahat*, (ii) *ahaṁkāra* (ego), (iii) *tanmātras* (subtle sense-organs), (iv) External sense-organs, (v) presiding deities of senses and the mind, (vi) *avidyā* (with its five 'knots').

II. *Vaikṛta* : (i) vegetations (ii) animals (iii) human beings.

III. *Prākṛta-Vaikṛta* : (i) Divinely human souls, e.g. Sanatkumāra, etc. It is called *Kaumāra sarga.*

V.P. 5.1-25, *MK* P. 47 and other *Purāṇas* enumerate 9 (nine) types of creations as follows :

I. *Prākṛta*: (i) *Brāhma* vide *mahat* of the Bh.P. (ii) *bhūta* vide *tantmātras* of the Bh.P. (iii) *Vaikārika* corresponds to (iv) & (v) of *Prākṛta* creation of the Bh.P.

II. *Vaikṛta* : (i) *mukhya* or *Tāmasa* creation of immobiles and immovables :

mukhyā vai sthāvarāḥ smṛtāḥ /—V.P.1.5.21

(ii) *tiryak*—(birds and beasts) (iii) *deva* (celestial beings) (iv) *mānuṣa* (human beings) (v) *anugraha*—(both *Sāttvika* and *Tāmasa*) vide VP. 1.5.24.

About this II-v *MK.P.* 47.28 and *Vāyu P.* 6.57 state :

Pañcamo'nugrahasargaś caturdhā sa vyavasthitaḥ /
viparyayeṇa śaktyā ca tuṣṭyā siddhyā tathaiva ca //

Bh.P. & other *purāṇas* agree about the 3rd type of creation.

6. This is the *Prākṛta* creation.

7. This is the *Vaikṛta* creation, *vide* 65 above.

8. These seven *lokas* represent the different parts of the upper half of the Cosmic Man's *(Virāja-Puruṣa's* body. Vedic cosmogony as found in the *Puruṣa* (RV.X.90), *Nāsadīya* (RV X. 129) and *Hiraṇyagarbha* (RV.X.121) *sūktas* presuppose cosmic water, Viṣṇu, the primordial creator and three worlds : *Pṛthvī*, *Antarikṣa* and *Dyau*—the earth, intermediate space and the sky. *Bh.P.* adopted these three worlds as *bhū*, *bhuva* and *Svar* respectively. But the still upper regions *mahar*, *jana*, *tapas* and *satya* is a later—*purāṇic*—contribution. Even *Bh.P.* has vague idea about these four upper regions. They are separated from the lower three worlds by a boundary mountain *Lokālokācala* which shuts out the light of the sun and other luminaries to these higher four worlds.

These seven *lokas* are also regarded as the 'planes' of existence, the lowest being over terrestrial globe (*bhū*) and the highest, *satya*—the region of god Brahmā.—Bh.P.5.22 *V.P.* 2.7, *Vāyu* 50.

9. These represent the lower part of the body of the Cosmic Man. These regions are below our earth and do not receive the light of the Sun (*Bh.P.* 5.24.11). In *Atala* lives Bala, the son of Maya. *Vitala* is the region of god Śiva with His divine Consort Bhavānī. In *Sutala* reigns Bali with Lord Viṣṇu as his door-keeper. *Mahātala* is the region of serpents and Rasātala, that of Daityas, Dānavas and Paṇis. *Talātala* is the residence of Maya, under the protection of god Śiva. The last of the nether-world is *Pātāla*, the kingdom of Vāsuki, the serpent king. All these regions are held together by *Saṁkarṣaṇa* (The principle of gravitation (*Bh.P.*5.ch.24 & 5.25.1). To regard Mexico as Pātāla and identify the *Mayas* thereof with demon Maya of Purāṇas is only a

clever theory of Chamanlal in *Hindu America* though it must be conceded that he made out a good case for it. *Bh.P.*5.24, *VP.* 2.7, *Vāyu* 50.1-48.

10. *Lokāloka mountain* :

This mountain is the dividing range between *Loka* i.e. regions illuminated by the Sun and other heavenly bodies and *Aloka*—those regions like *mahar, jana, tapas* and *satya* which do not receive such light. It is beyond the 'sea of sweet water' and encircles it. All the seven great continents and seven oceans etc. lie between Mount Meru and Lokāloka mountain—the distance between them being twelve and half crores of *yojanas.* The tract beyond the ocean of 'fresh water' upto Lokāloka mountain is 'a land of gold shining like a sheet of mirror. Nothing that goes or is dropped there ever returns'. God Brahmā has posted four big elephants, viz. *Ṛṣabha, Puṣkara, Vāmana* and *Aparājita* in four cardinal points beyond that mountain, for retaining the stability of the world—*Bh.P.*5.20.34-39.

11. *Seven Continents* :

The dominant cosmographical conception of the *Purāṇas* is th at of the earth consisting of seven concentric island-continents (*saptadvīpā Vasundharā*). Each continent has its own chain of principal mountains, river-systems. The names of these continents, as enumerated in the next (43rd) verse, are : *Jambū, Plakṣa, Śālmala, Kuśa, Krauñca, Śāka* and *Puṣkara.* This order of *dvīpas* is found also in *VP.*2.4, *Bh.P.*5.20 but *M.P.* 121, 122, *AP.* 108.1-3 differs, though all begin with *Jambūdvīpa.* The following is briefly the Purāṇic conception of these *dvīpas* :

(1) *Jambū dvīpa* with mount Meru or Sumeru at the centre and surrounded by the ocean of *Lavaṇa* (salt water). It is identified with India and the land around it as *Bhārata varṣa*—a prominent part thereof is 'to the north of the salt sea and south of the Himālayas' (*NP.* 1.3.46 below) and the glorification of this holy land from vv.47-72 below leaves no doubt that India is the land so praised.

(2) *Plakṣa*—Surrounding the *Lavaṇa* ocean and surr ounded by the ocean of *Ikṣu* (sugarcane juice).

(3) *Śālmali*—Surrounding the *Ikṣu* ocean and surrounded by the ocean of *Surā* (wine); probably *Chaldea—chal-dia*<*śālmali dvīpa* : Ancient region SW Asia on the Euphrates and Persian Gulf (*Webster—College Dict. P.* 1106), if the derivation recorded by N.L. De in *GDAM I,* p.175 be correct. But the rivers *Nirvṛtti* and *Vitṛṣṇā* mentioned by him in *Brahmāṇḍa P.* Ch.53 are not traced in Jagdish Shastri's new edition (Motilal Banarsidass, Delhi) either at ch.19 describing *Plakṣadvīpa* or ch. 53 as mentioned by De at the corresponding ch. therein.)

(4) *Kuśa*—Surrounding the *Surā* ocean and surrounded by *Sarpis* (Ghee) ocean. *Purāṇas* state that the source of the Nile is in a lake in the *Kuśa dvīpa.* It is, of course, a region in Africa. Ancient Persian inscriptions mention a country called 'Kusha' and its people 'Kushiya' "There is no doubt that Kusha was situated in North East Africa beyond Egypt" D. C. Sircar—*GAMI* P. 25. Probably it is Ethiopia.

(5) *Krauñca*—Surrounding *sarpis* ocean and surrounded by the ocean of *Dadhi* (curds).

(6) *Śāka*—Surrounding the Dadhi ocean and surrounded by the ocean

of Milk. It is obviously the land of Śakas or Scythians of the Greeks. Dr. Ray Choudhary identifies it with Seistan (<Śākasthāna) in Eastern Iran, the land of the Māgi and of the Mihira cult and its inhabitants. The *Maga-dvijas* worshipped *Sūrya-rūpadharo Hariḥ*. There had been three settlements of Śakas—modern Mesopotemia, Helmund in Eastern part of Iran and Seistan. D.C. Sircar weighs the evidence and states, "Śaka-dvīpa in the original Purāṇic conception...is the Śaka settlement in the Oxus and Jaxartes valleys in Central Asia" (*GAMI*. P. 25).

(7) *Puṣkara*—Surrounded by *Surā sāgara* 'A portion of Central Asia commencing from the north of the Oxus including Western Tartary. Perhaps it has preserved its name in Bhushkara or Bokhara'—N.L. De *GADMI*, p. 163.

It will be seen that though the idea of concentric islands is poetic, there is some geographical reality about some lands in these Purāṇas. This conception of *sapta-dvīpā vasumatī* is as old as Patañjali (187-151 B.C.) and has strongly influenced Jain works like *Tiloya pannatti* : *GAMI*, pp. 22-24.

12. Seven Seas surrounding these island continents are traditionally mentioned as in v.44-B.

laveṇekṣu-surā-sarpir-dadhi-kṣīra-jalaiḥ samam /

i.e. seas consisting of (1) Salt water, (2) Sugar-cane juice (3) wine, (4) ghee, (5) curds, (6) milk and (7) sweet water. N.L. De locates them as follows :

(1) *Lavaṇa* (salt water) : The Indian Ocean surrounding *Jambū dvīpa* or India.

(2) *Ikṣu*—(Sugar cane juice). *Ikṣu* is another name for the Oxus (*V.P.* 2.4.66 mentions this as a river). De explains, "Here the river is taken as a sea."

(3) *Surā* (wine)—Corruption of the sea of Sarain, another name for the Caspian sea and it formed the Southern or south-eastern boundary of *Kuśa dvīpa*.

(4) *Sarpis* or *Ghṛta* (Clarified butter)—It is a corruption of the Erythraen sea or the Persian Gulf and formed the boundary of Śālmali-dvīpa or *Chaldia* i.e. Assyria.

(5) *Dadhi*—(curds) : The sea of Aral, *Dadhi* is Sanskritisation of *Dahi* (*Dahae*) the name of a Scythic tribe which lived in the upper Jaxartes and evidently on the shores of this lake, it formed the boundary of *Krauñca dvīpa*.

(6) *Kṣīra* (Milk) : It is a corruption of Shirwan sea, as the Caspian sea was called, and it formed the northern boundary of *Śāka dvīpa*.

(7) *Jala i.e. Svādujala* (sweet water)—Perhaps a corruption of *Tchadun*, a river in Mongolia forming a boundary of or flowing through *Plakṣa dvīpa*—*GDAMI*, p. 179.

Rivers and seas were formerly designated by the same word. Hence some rivers came to be understood as 'seas' in Purāṇas. The extent of some seas like the Caspian and the Aral were different (much larger than at present) in ancient times. But the unanimous tradition in Purāṇas shows a race-memory and not a geographer's report of an expedition. The above is enough to show that geography in Purāṇas is not all imagination, but had some basis in reality.

13. Though NP. is a *purāṇa* of the Viṣṇu group, it does not show the bitterness of later Vaiṣṇavas against Śiva. On the contrary, it advocates the oneness of Śiva and Viṣṇu both being the forms of *Para-Brahman*. vv.4-5 above state

that the trinity—Brahmā, Viṣṇu and Rudra are the forms of Nārāyaṇa or Mahāviṣṇu. This is the breadth of outlook consistently shown by the *N.P.*

14. *Paṅkti-pāvanaḥ* : *Paṅkti* is a row of diners. The *Dharmaśāstra* prohibits sitting in the same *paṅkti* with undeserving persons. But some highly religious persons sanctify the row of diners by sitting with them in the same row for dining. The 'sanctifiers of rows of diners' are persons who know the 6 *aṅgas* of the *Veda*, who have studied the *Jyeṣṭha-sāman*, who have enkindled the *Nāciketa fire*, who know the three *madhu* verses, who have studied the text called *trisuparṇa*, who maintain 5 fires, have taken ceremonial bath after finishing Vedic studies (*snātaka*), know the *mantras* and *Brāhmaṇas* of their respective Veda, who have studied *Dharma-śāstra* and who are born of a woman married in the Brāhma form. *paṅkti-pāvanaḥ ṣaḍaṅga-vij jyeṣṭha — sāmikas tri-ṇāciketas tri-madhus tri-suparṇaḥ, pañcāgniḥ snātako mantra-brāhmaṇa-vid dharmajño brahmadeyānusantānaḥ ||*

—*Gautama dh.Sū* XV. 29.

In this *jyeṣṭha-sāmaka* is the reciter of *udu tyam* (RV.I.50.1) and 'citram' (R. I.115.1) which constitute the *sāman* of the *Talavakāras*. (Haradatta on *Gaut.* above).

The *nāciketa fire* is described in Tait.Br.III.11.7 & 8 and *Kaṭha Up.* I. 1.17-18.

Tri-madhu is the reciter of RV.I.91-6-8 each of which begins with the word *madhu*. It can, however, be claimed that this term refers to the knower of *madhu-vidyā* mentioned in *Śatapatha BR.*IV.1.5.18 and *Br.Up.* II.5.16. But this *vidyā* does not explain the word *tri* in *tri-madhu*. *trisuparṇa* are the *anuvākas* of *Tait.Ar.Q.*48-50 *brahmaetu mām, madhu etu mām* etc. in this side of the country, but Haradatta alternately suggests the 3 verses in RV. X.114. 4-6 (*ekaḥ Suparṇaḥ*, etc.)

The topic is discussed in *Baudhāyana Dh. Sū.* II.8.2, *Āpastamba Dh.Sū.* II.7.17 21-22, *Manu* III. 184-86, versified *Śaṅkha. Smṛti* 14.1-8 *MBh. Anuśāsana* 90.34, *Vāyu P.* chs. 79 & 83, and other Purāṇas which give long lists of such 'sanctifier Brāhmaṇas'. The list in NP.I.3.57-58 above is already covered in the above-mentioned works.

15. The glorification of Bhārata in the above verses is common to a number of Purāṇas e.g. *Bm.P.* 27.2, 70.21-24, 143.8-11, *VP.* 2.3.2, 22-26. The common verses in these *Purāṇas* suggest that they belong to some ancient common source

16. Verses 73-76 advocate *Niṣkāmakarma-yoga*, NP. insists that a person should perform all the religious rites etc. prescribed for his particular social class (*varṇa*) and stage of life (*āśrama*) in *śāstras*, without coveting for its fruit but should dedicate it to the Lord. *As BG* 9.27 says whatever one does should be dedicated to Me (the Lord).

yat karoṣi yad aśnāsi yaj juhoṣi ḍadāsi yat |
yat tapasyasi Kaunteya tat kuruṣva madarpaṇam ||

As Śaṅkara, the great *advaitin* happily put it in his famous hymn *parā pujā* (the supreme worship)

yad yat karma karomi tat tad akhilaṁ Śambho tavārādhanam |

'Whatever act I do, Lord Śiva, each and everything of it is thy worship.'

17. An echo of *upaniṣadic mantra*

aṇoraṇīyān mahato mahīyān etc. —*Kaṭha* 2.2—,2.20, *Śvet. Up.* 3.20 *mahānārāyāṇa* 8.3, *Kaivalya* 20.

CHAPTER FOUR

Anecdote of Mārkaṇḍeya[1]

Sanaka said:

1. All pious rites performed with religious faith confer blessings in accordance with one's cherished desires. Every thing is achieved through faith. It is through faith in him that Hari is propitiated.

2. Acts of devotion should be performed devoutly (and with reverential faith). All holy rites should be performed with devotion. O excellent Brāhmaṇa ! Holy rites lacking in faith never become fruitful.

3. Just as the light (of the sun, etc.) is the cause of the activities of creatures, so also, devotion is the ultimate cause of all *Siddhis*[2] (complete accomplishments of objects or acquisition of super-human powers).

4. Just as water is regarded to be the enlivening factor in all the world, similarly, devotion is laid down (i.e. regarded) as the life-inspiring force in all *Siddhis* (spiritual attainments).

5. Just as all creatures live by resorting to the earth (as their support), so also, one should accomplish all objects by taking recourse to devotion.

6. A person endowed with *Śraddhā* (earnest faith) attains the *Puruṣārtha* — the end of human life — called *Dharma* (righteousness); the possessor of *Śraddhā* secures wealth; the desire for enjoyment (*Kāma*) — the third objective of human life, is realized through faith, and a man of faith attains salvation (*Mokṣa*).

7. O Excellent Sage ! Lord Hari is not pleased with charitable gifts, austere penances or sacrifices with sumptuous monetary gifts, should these acts be devoid of devotion.

8. Charitable gifts of heaps of gold as huge as the mount Meru, and donated billions of times — if they be devoid of devotion — result only in wastage of wealth.

9. The penance performed without devotion is but the desiccation of the body. The offering of oblations to gods in sacrificial fire, if it be without devotion, is fruitless like the oblations consigned to ashes.

10. Whatever sacred rite, howsoever insignificant it may be, if performed with faith, certainly becomes the bestower of perpetual happiness.

11. O Brāhmaṇa ! A thousand horse-sacrifices or any other holy rite enjoined in the Vedas, (in fact) everything is fruitless, if it is performed without devotion.

12. Devotion to Hari is the highest blessing to men. It is remembered (in sacred texts) to be comparable to a *Kāma-Dhenu*[3] (Wish-yielding heavenly cow). Alas ! The pity of it is that, when it (such a wish-yielding cow) is available, ignorant fools gulp and quaff the poison of *saṁsāra* (worldly existence).

13. O Son of Aja (God Brahmā) ! The following constitute the cream and quint-essence of this terrestrial existence which is otherwise worthless :—association with the devotees of Lord Hari, devotion to him and forbearance.

14. O Brāhmaṇa ! Know that devotion, charitable gifts and other holy acts are futile in the case of people whose minds are defiled with jealousy, and that Lord Hari is still further away from them.

15. Hari is far off from them who are greatly distressed to see the affluence of others, those whose minds revel in hypocritical religious activities, and those engaged in wrong and futile actions.

16. Hari is still further away from those who falsely interpret the *Dharma* to those who inquire about the highest religious duties, and from those whose minds are not devoted to religious and virtuous acts.

17. *Dharma* (the path of righteousness) is laid down by the *Vedas*.[4] The *Vedas* are identical with the Supreme Deity Nārāyaṇa. Hence, Hari is far off from those who have no faith in the *Vedas*.

18. If the days in the life of a person simply come and go without his performance of righteous acts, such a man is like the bellows of a blacksmith which mechanically inhales and exhales the air, and is not a living being. (The man simply breathes but does not lead a real life).

19. O Son of god Brahmā ! The principal aims in human life or *Puruṣārthas*, viz. *Dharma*, (righteousness), *Artha*— (wealth), *Kāma* — (love) and *Mokṣa* (liberation) are realized only by men of faith and not otherwise.

20. He who, without infringing his prescribed code of conduct, is engrossed in devotion to Hari, goes to the abode of Lord Viṣṇu which is visualized only by the seers.

21. O leader of sages ! He who performs religious rites befitting the stage of his life as enjoined by the Vedas, and who is wholly absorbed in contemplating Hari, attains the highest region.

22. *Ācāra* (good and righteous conduct of life) is the source of *Dharma*,[5] of which Lord Viṣṇu, the Imperishable, is the Master. God Hari is always worshipped by those who observe the righteous conduct befitting their *āśrama* (stage of life).

23. A person fallen from the course of conduct prescribed for his stage of life, should be regarded as an apostate even though he might have mastered the *Vedas*, the *Upaniṣads* and the ancillary subjects of the *Vedas*, for he is excluded from holy rites (or duties laid down in the *śāstras*).

24. Although a person is solely devoted to Lord Hari or is wholly engaged in contemplating him, he is called an apostate or fallen from the religious path, if he swerves from the prescribed code of conduct laid down for his stage of life (*āśrama*).

25. O excellent Brāhmaṇa ! Neither the Veda nor devotion unto Hari or to the great god Śiva, sanctifies the confounded fellow who has fallen from his *ācāra* (the prescribed code of behaviour).

26. O Brāhmaṇa ! Pilgrimage to holy places, ablutions in sacred waters or performance of sacrifices of different types, cannot save one who has forsaken his *ācāra* (righteous conduct).

27. Heaven is attained through *ācāra*; happiness is derived through observing the code of righteous conduct; Liberation from *saṁsāra* is secured through *ācāra*. What is there which is not obtainable through *ācāra* ?

28. O excellent Sage ! Reverential devotion is laid down as the primary cause of all *ācāras*, *yogas* and even of devotedness to Hari.

29. Lord Viṣṇu bestows the desired objects and fruits only

when worshipped with devotion. Hence, adoration of God is glorified as the mother of all the worlds.

30. Just as all creatures come to life by resorting to their mother, so also all righteous persons live by taking recourse to pious devotion.

31. If a person endowed with the course of conduct befitting his *āśrama*, is also devoted to Lord Hari, O son of god Brahmā, there is no one equal to such a person in the three worlds.

32. Holy rites fructify through devotion. Hari is pleased with holy rites. Perfect knowledge dawns when he is pleased, and Liberation from *saṁsāra* is attained through perfect knowledge.

33. Piety is generated by contacts with the votaries of the God and such contacts are secured by men, thanks to the merit accumulated in the previous births.

34. Saintly people abiding by the rules of conduct to be observed by men according to their respective castes and stages in life, and ardently desirous of engaging in the devotion of God, and free from passions and other blemishes, are the preceptors of the world.

35. Association with saintly souls, the greatest achievement, cannot be secured by people who are not self-possessed, O Brāhmaṇa. If it be acquired at all, it should be known as being due to the merits earned in previous births.

36. Associations with the good take place in case of a person, when the sins accumulated earlier, have been completely annihilated; otherwise it does not come about.

37. During the day time, the Sun dispells the external darkness by means of the clusters of his rays, but saintly persons remove the internal darkness of ignorance at all times by means of the streams of light, in the form of wise sayings.

38. Few and rare are the persons who are eagerly desirous of being devoted to the Lord in this world. Perpetual peace accrues to him who comes in contact with such persons.

Nārada enquired :

39. What are the characteristics of the *Bhāgavatas* (devotees of the Lord) ? What holy acts do they perform ? What regions do they attain to ? Narrate to me everything (about these) precisely.

40. You are indeed the real devotee of the discus-bearing Lord of gods, the divine consort of goddess Lakṣmī. There is no one else better qualified and competent than you to recount this.

Sanaka said :

41. Listen to that esoteric secret which the Lord of the Universe confided to the intelligent Mārkaṇḍeya, as he (the Lord) woke up from his *yogic* slumber, O *Brāhamaṇa.*

42. That Supreme-most refulgent god Viṣṇu is the Eternal Lord of the Devas. He is the Creater of the Universe as well as the pervader of the same, and has assumed the forms of Śiva (destroyer of the Universe) as well as Brahmā (the creator of the Universe).

43-44. At the end of the *yugas*, he manifested himself in an immensely huge form as *Rudra* and swallowed up the whole Universe as one morsel. When the whole Universe became a vast sheet of cosmic water after the destruction of the mobile and immobile creation, the Lord, the only residual soul Hari, lies on the leaf of a banyan tree. The hairs over his body are embellished by innumerable lotus-born deities (Brahmās) and others.

45-46. The god sanctifies every one by means of the cool water of the *Gaṅgā* issuing out of his big toe. The Lord is subtler than the subtlest, yet he assumes an immense form and swallows the Universe.

46. Endowed with all Super-human potencies (*Śaktis*), he lay resting on the leaf of a banyan tree. At that spot stood the highly blessed devotee of Nārāyaṇa, the sage Mārkaṇḍeya who was observing all the sports of the great Lord.

The sages said :

47. O Sage ! Formerly, we heard that in that terrible period (of Universal deluge) when the mobile and immobile creation had already perished, it was Lord Hari alone who remained there.

48. When the whole Universe had become one single cosmic ocean and when all the mobile and immobile beings were annihilated, how is it that he (Mārkaṇḍeya) alone was spared by god Hari who had swallowed everything.

49. O Sūta ! Exceedingly great is our curiosity in this regard. Who will forsooth get lethargic and idle at the opportunity of imbibing the nectar of the glory of Lord Hari ?

Sūta replied :

50-51. There was a highly blessed sage well-known by the name Mṛkaṇḍu. He performed an austere penance at the important sacred place known as Śālagrāma,[6] the great holy centre. For the duration of ten thousand *Yugas*, he repeated the sacred mystic syllable *Om*, observing fast all the while. He exercised forbearance, control over his sense-organs, and practised truthfulness (in thought, word and deed).

52. Looking upon all living beings as his own *ātman* (self), he performed that great penance entertaining no desire for worldly pleasures, and was solicitous for the welfare of all creatures, and held his sense-organs under control.

53. Afraid of his penance, Indra and all other gods sought refuge in the highest god Nārāyaṇa who is free from all ailments.

54. After reaching the northern shore of the Milky Ocean, the residents of the celestial region eulogised Lord Viṣṇu, the god with a lotus in his navel, the Supreme Lord of all gods, and the preceptor of the universe.

The gods submitted :

55. O Nārāyaṇa, the imperishable, infinite Lord, the protector of those who seek asylum in you, do protect us who, being afraid of Mṛkaṇḍu's penance, have sought refuge in you.

56. Victory to the Supreme Lord of the chiefs of gods ! Victory to the wielder of the conch (*Pāñcajanya*), and the mace *Kaumodaki* ! Hail to you whose form is the Universe and who is the cause of the *Brahmāṇḍa*. (the cosmic age or the Universe).

57. Obeisance to you the Lord of gods. We bow to you the sanctifier of the worlds. Hail to you the Lord of the Universe and the witness of the Universe.

58. Obeisance to you who are comprehensible through meditation. Hail to you who are the object of contemplation. Obeisance to you whose form is contemplated and who is the witness of meditation.

59. Obeisance to you the slayer of the Demon Keśin and the destroyer of Madhu. Hail to you the great *ātman* (the

Supreme soul) who assume the form of the earth, etc. and whose form is sentience itself.

60. Hail to the eldest (eternal) God, the pure and attributeless one, yet whose nature is *guṇa*. Obeisance to you who are devoid of form yet who possess your own form and manifest yourself into many forms.

61. Obeisance to the Lord friendly to Brāhmaṇas. Hail to you, O Kṛṣṇa,[7] the protector and benefactor of cows and Brāhmaṇas. Hail to you Govinda, the benefactor of the Universe.

62. Bow to Hiraṇya-garbha.[8] Obeisance to the Lord who assumes the form of god Brahmā and others. Hail to you who manifest yourself in the form of the sun and other gods. Obeisance to you, the enjoyer of the oblations of food offered to gods and deceased ancestors (*havya* and *kavya*).

63. Obeisance to the Eternal Deity worthy of respect. Hail to you whose form constitutes perpetual bliss. Bow to you who destroy the distress of those who remember you. Obeisance to you again and again."

64. On hearing the eulogy sung by the *devas*, Lord Viṣṇu, the Divine Consort of goddess Lakṣmī, the wielder of the conch (*Pāñcajanya*), discus (*Sudarśana*) and the mace (*Kaumodaki*) manifested himself to them.

65-67. On seeing him, the multitude of gods made obeisance to him — the Lord whose eyes resembled the petals of a full blown lotus, whose lustre equalled the combined effulgence of a hundred million suns, whose person was bedecked all over with ornaments, whose chest was characterised by *Śrivatsa* (a curl of golden hair on Viṣṇu's bosom), who was being eulogised by great sages and was surrounded by his prominent attendants (*Pārṣadas*). The brilliance of the *devas* was eclipsed by the majestic lustre of the Lord. With great joy, they bowed down to him laying themselves prostrate before him, touching the ground with eight parts of their bodies.[9]

68. The Lord who was propitiated, addressed *devas* in a voice deep and majestic like the rumbling of clouds. thus giving delight to Indra and other *devas* who bowed down to him.

The Lord said :

69. O gods ! I do understand your mental agony caused

to you by the penance of Mṛkaṇḍu. But that sage is the foremost one among the saintly people and will not trouble you.

70. O excellent gods ! Whether endowed with affluence or bedevilled by adversities, the good shall by no means cause any harm unto others even in dreams.

71. Himself being harassed continuously by enemies called the 'worldly pleasures,' how can the highly intelligent one be hostile towards others, instead of protecting himself.

72. How can the excellent one who is himself ever molested by three types of distresses (originating from the physical body, the external world and extra-mundane sources), be competent (or inclined) to trouble others ?

73. He who always troubles others mentally, verbally or physically, and who is always in the grip of passions, etc. is called a person of confounded mind.

74. The man who renders service to the world even at the risk of his life, and is devoid of rivalry or jealousy, is said to be an excellent man both here and hereafter.

75. A person troubled with fear or with suspicion is always miserable and a fearless or nonsuspicious person shall always be happy. Return to your abodes and rest assured that he will not play false to you.

76-77. I am the Protector of you all. Be happy and sport about as you please." After granting this boon to them, the Lord with the beauty and lustre of the *atasi* flowers (a blue flower) vanished there immediately even as the gods were simply gazing on. Delighted in their minds, all the multitudes of gods returned to the celestial world whence they had come.

78-79. Being pleased and propitiated in his mind, Hari revealed himself to Mṛkaṇḍu. Mṛkaṇḍu was surprised to see the formless Supreme Brahman, the self-luminous unsullied Acyuta resembling the *atasi* flowers in complexion and clad in yellow garments, holding in his hands divine weapons.

80. Opening his eyes from meditation, he (Mṛkaṇḍu) saw in front of him, Lord Hari of pleasing appearance, the quiescent creator of the world possessing and radiating lustre all around the world.

With his hair standing on their ends on his body, with tears of joy welling up in the eyes, Mṛkaṇḍu prostrated himself like a staff in front of the Eternal Lord of gods.

82. Washing the feet of the Lord with tears of delight and joining together his palms over his head, he began to eulogise.

Mṛkaṇḍu said :

83. Obeisance to the Supreme Lord who is the Paramātman, the great self. Hail to you who are greater than the greatest and transcendental (to everything else). Bow to you whose greatness is unfathomable and who redeem your devotees from enemies and are the most eminent one.

84. I worship the supreme Deity, the ruler of the Universe worthy of being praised — the Deity who is devoid of false notion such as name, caste,etc., and whose form is opposed to and unconnected with such defects as *śabda* (words) and who, though possessed of many forms, is unsullied by them.

85. I worship the Eternal Lord of all, the ancient Person knowable through the Upaniṣads (*Vedānta*), whose form is the universe itself (including god Brahmā and others), who is beyond comparison and who is merciful to his devotees.

86. I bow down to that great holy Deity who redeems his devotees from *saṁsāra*, and who reveals himself to those who are free from all blemishes, those completely absorbed in meditation, those free from desires and those who have no delusion.

87. I bow down to the merciful great Lord Viṣṇu, the destroyer of the distress and mental agony of those who remember him, the protector of those who seek refuge in him, worthy of being served by the universe and the asylum of the world."

88. Being thus praised by that great sage, god Viṣṇu, the wielder of conch (*Pāñcajanya*), discus (*Sudarśana*) and the mace (*Kaumodaki*) was highly pleased.

89. Embracing the sage with all his four long arms, the Lord said with great pleasure, "O Sage, a strict observer of religious vows ! Seek any boon.

90. O sinless sage ! I am delighted by your penance as well as this hymn of praise. Choose whatever boon you have cherished in your mind, O highly virtuous sage."

Mṛkaṇḍu said :

91. "O God of gods ! O Lord of the universe ! I am certainly satisfied and have all my objects achieved by your

manifestation to me, since it is remembered (in *śāstras*) that your vision is impossible to those who are devoid of merit.

92-93. I perceive you whom even god Brahmā and others cannot see. Even the *yogins* who have fulfilled their vows, are extremely righteous, are initiated (in sacrifices or sacred lores), are devoid of passions and jealousy, cannot perceive you. I now visualise you who are the highest resort. What other boon should I choose ? O Janārdana, O Preceptor of the universe, I am perfectly satisfied with this vision only.

94. O Acyuta ! Even by mere remembrance of your name persons with heinous sins, attain to your highest region, what then after getting your audience and a view ?"

The glorious Lord said :

95. O Learned Brāhmaṇa ! What you spoke is true. I am really pleased with you. Never can my vision be fruitless.

96. Learned men always say, "God Viṣṇu treates his devotees as members of his family." I shall bear it out. My devotees would not utter what is untrue.

97. Hence, being propitiated by your penance, I shall become your son. He (my incarnation) will be endowed with all good qualities. He will be handsome and long-lived.

98. The family in which I incarnate, attains salvation. O excellent sage ! What is there that cannot be achieved in the three worlds, if I am pleased.

99. After addressing thus, the Lord of *devas* vanished then and there, even as the sage was watching. The sage Mṛkaṇḍu completed his penance.

CHAPTER FOUR

The Ancedote of Mārkaṇḍeya

1. The story of the immortal sage Mārkaṇḍeya and his vision of Viṣṇu as an infant lying on a banyan leaf on the cosmic waters of the great deluge that submerged the universe, is common to many *Purāṇas*, e.g. *Bh.P.* 12 chs. 8, 9, 10 *Mbh. Vana*—a whole sub-*parvan* chs. 182-231 devoted to Mārkaṇḍeya's dialogues with Yudhiṣṭhira. Out of them, chs 188-89 contain the story of the deluge. His conquest of death is described in *Bh.P.* 4.1.45, *Pd.P.—Sṛṣṭi-Khaṇḍa*, ch. 33 & *Narasiṁha P.* ch. 7.

2. *Siddhis—super human powers* also called *vibhūtis*; PYS (*Pātañjala Yoga Sūtra*) 3.45 enumerates the following 8 super-normal or mystic powers :

1. atomization (*aṇimā*),
2. levitation (*laghimā*)
3. *magnification* (*mahiman*)
4. *extension* (*Prāpti*). A yogi can touch the moon with his finger-tip.
5. efficacy—non-obstruction to desires (*Prākāmya*)
6. mastery of elements (*Vaśitva*)
7. sovereignty over the creation (*īśitva*)
8. capacity to determine (the course of) things (*sarva-kāmāvasāyitā*)

Vyāsa and Vācaspati Miśra elaborate the details of these Supernormal powers in *Yogabhāṣya* and *Tattva-vaiśāradī* coms. respectively.

The belief in the acquisition of such powers is common to Buddhists, Jainas and the followers of different *Tantras* and still survives in Indian masses.

3. *Kāmadhenu* :

A mythical wish-yielding cow. She was one of the jewels i.e. important finds that came out, when gods and demons churned the ocean, for obtaining nectar (*amṛta*). (*Bh.P.* 8.8.1) *Mbh.Ādi* 18.36 ff.) *Bh.P.* calls her *Havirdhānī* (probably from her function in sacrifices), while *Mbh.* gives *Surabhi* as her name. She is regarded as Dakṣa's daughter who married Kaśyapa (*VP.*1.15), and gave birth to a cow called Nandinī which the sage Vasiṣṭha retained as his own (*Mbh.* 98.8-9). Jamadagni had a Kāmadhenu called *Havirdhānī* which Sahasrārjuna carried away per force to Māhiṣmatī. But the fact that Havirdhānī did not defend herself, and prevent the raid on Jamadagni's hermitage, as Nandinī did against Viśvāmitra (*Mbh-Ādi* 174.22-43 also *Śalya* 40.21-22) shows her powerlessness. In addition to Havirdhānī (which should be distinguished from Surabhi and Nandinī) there appear to be more Kāmadhenus in *purāṇas* (e.g. one at Varuṇa's sacrifice). Surabhi is regarded as the progenitor of all cows. She performed penance and was given permanent residence in *Goloka* (*Mbh.Anuśāsana* 83.29-39).

4. Cf. *Vedoktaḥ paramo dharmaḥ | Mbh. Anu.* 141.65. The sources of religion are : *Śruti*, *smṛti* and *śiṣṭācāra* (The *vedic* texts, the *smṛti* compilations and the code of conduct followed by *śiṣṭas* or leaders of the society). As *Baudhāyana Dh.Sū* : 1.1-4. states :

upadiṣṭo dharmaḥ prati-vedaṁ—smārto dvitīyaḥ /
tṛtīyaḥ śiṣṭāgamaḥ (शिष्टागमः) —a view endorsed by *Mbh. Vana.* 207.83, *śānti.* 354.6.

5. Cf. *ācāraḥ prathamo dharmaḥ.* In fact, the whole of *dharma-śāstra* revolves round the *ācāra* (code of conduct) of all *varṇas* (classes of societies) and *āśramas* (the stage of life of the individual). Hence, in ancient *smṛtis* like Manu and Yājñavalkya, we find sages requesting Manu and Yājñavalkya to impart instructions in the *ācāra-dharmas* (code of conduct) of *varṇas* & *āśramas.* For example *Yājñavalkyasmṛti* opens with the request :

varṇāśrametarāṇāṁ no brūhi dharmān aśeṣataḥ / 1.1

Cf. Manu 1.2

The whole discourse from vv.22-31 emphasizes the importance of *ācāra* (code of conduct), prescribed for the *varṇas* and *āśramas*—classes in society and stages of one's life.

6. *Śālagrāma* :

A place situated near the source of the Gaṇḍak. It is mentioned in the *Padma P.—Pātāla khaṇḍa* ch.78 and *Bh.P.* 5.7.8. (as Pulahāśrama) and in *BV.P.*2.13. The short course of Gaṇḍaka near Muktināth is called Śāligrāmī, as the bed abounds in black pebbles called *śāligrāma.*

7. The epithets Kṛṣṇa, Govinda are used for addressing God Viṣṇu as the Vedic god and the historical hero (Vāsudeva Kṛṣṇa) came to be fused long before the NP. and other *purāṇas* were written.

8. *Hiraṇya-garbha* :

Originally this epithet was used for god Brahmā who was born from the cosmic golden egg. But it is used to designate Viṣṇu as he was the father or procreator of that 'golden egg'—Hiraṇya-garbha—*sambhūti-kāraṇaṁ hiraṇmayam aṇḍaṁ yad-vīrya-sambhūtam, tadasya garbha iti Hiraṇyagarbhaḥ* /—Śaṅkara on *Viṣṇusahasranāma, verse* 57.

9. *aṣṭāṅgair avanīm gatā* :

The usual concept of a respectful obeisance consists of prostration of the following eight limbs of the body—two feet, two knees, two palms, chest and head, on the ground. But the real concept requires the laying down of the mind or intellect, speech and sight as well.

Jānubhyāṁ ca tathā padbhyām pāṇibhyām urasā dhiyā /
śirasā vacasā dṛṣṭyā praṇāmo'ṣṭāṅga īritaḥ //

quoted in *ASD,* p. 67

CHAPTER FIVE

The Description of Mārkaṇḍeya's Life[1]

Nārada said :

1. O Brāhmaṇa sage ! Be pleased to narrate to me how the glorious Lord became the son of Mṛkaṇḍu and what Hari did after being born in the family of Bhārgava.

2. It is heard mentioned in the *purāṇas* that Mārkaṇḍeya, the long-lived sage, perceived the *māyā* of Viṣṇu, at the time of Deluge (dissolution of the world).

Sanaka replied :

3. Listen, O Nārada. I shall narrate to you this ancient story about the sage Mārkaṇḍeya which is closely connected with devotion to Viṣṇu.

4. At the conclusion of his penance, the excellent sage Mṛkaṇḍu entered the householders' stage, and gladly performed the duties prescribed for householders. He was self-controlled, quiescent and contented.

5. His wife was pure, attentive and always devoted to her husband. She was chaste and true to her husband in thought, word and deed.

6. At the proper time, she conceived in her womb the child born of a ray of the majestic lustre of Hari. At the end of the tenth month, she gave birth to an exceedingly brilliant son.

7. On seeing the son endowed with all auspicious characteristics, that sage was extremely delighted. He caused all the prescribed post-natal auspicious rites[2] to be performed in accordance with the *śāstric* injunctions.

8-9. The boy grew up there like the moon in the bright half of the month, O prominent Brāhmaṇa. He invested the boy with the sacred thread, in his fifth year. With great joy, he imparted instructions to him in the *Vedic* lore and in scriptures on *dharma*. "O son ! The Brāhmaṇas should always be paid respects when seen. As per sacred precepts, the practice has been enjoined and observed.

10. After worshipping the sun with offerings of libation of water (with joining together of palms i.e. performing *Sandhyā-vandana*) thrice a day, *Vedic* rites should be performed with due attention to the study of the *Vedas*.

11. Hari should always be worshipped through observance of celibacy and performance of penance. All forbidden acts such as conversation with the wicked (or on improper topics) should be avoided.

12. One should always associate oneself with saintly persons engaged in devotion to Viṣṇu. One should never entertain hatred or hostility to any one and one should perceive activities conducive to the welfare of all.

13-15. O son ! Performance of sacrifices, Vedic studies and granting of charitable gifts should always be carried on by you." Ordered thus by his father, Mārkaṇḍeya, the prominent sage, abided by the path of righteousness, constantly contemplating on Hari. The highly fortunate (or the illustrious) sage was compassionate, a lover of *dharma* or piety. He was self-possessed and true of word. His splendour was like that of the Sun. He was self-controlled, quiescent, deeply learned and wise, and proficient in the knowledge of the true nature of *Brahman*.

16. He performed a great penance that gave delight to Lord Acyuta. The Lord of the universe was propitiated by the intelligent Mārkaṇḍeya.

17. Acyuta conferred on him the boon of being competent to compose a *purāṇa saṁhitā*[3] (known as the *Mārkaṇḍeya Purāṇa*)[3] Hence, the sage Mārkaṇḍeya is remembered as Nārāyaṇa.

18-20. He was long-lived. He was also a great devotee of the discus-bearing Lord of *devas* (Viṣṇu). O Brāhmaṇa, when the universe was converted into one vast sheet of Cosmic water, Janārdana did not absorb him in himself in order to show to him his prowess. The learned son of Mṛkaṇḍu, endowed with devotion to Viṣṇu, floated like a shattered dry leaf in that extremely terrible mass of water. As long as Hari lay there in his yogic slumber, Mārkaṇḍeya too remained there.

21-23.[4] I shall now describe to you the extent or the duration of that period. Listen to it, as I recount it : The time unit *kāṣṭhā* is made up of fifteen times winking of eyes (*nimeṣas*). O son of god Brahmā, thirty *kāṣṭhās* should be known as

making one *kalā* (eight seconds). A *Kṣaṇa* (four minutes) should be known as made up of thirty *kalās*. Six *kṣaṇas* constitute a *ghaṭikā* (twenty-four minutes). Two *ghaṭikās* constitute one *muhūrta* (forty-eight minutes). Thirty *muhūrtas* constitute a day (of twenty-four hours). Thirty days or two fortnights make one month.

24. Two months constitute one *ṛtu* (a season). Three such *ṛtus* make one *ayana.* (time from one solstice to another). Two such *ayanas* make one year, which constitutes one complete day (day and night) of *devas.*

25. They say that the *Uttarāyaṇa* (northward transit of the sun) is the day of gods, and *Dakṣiṇāyana* (southward transit of the sun) is their night. A human month is said to be one day of the *pitṛs* (manes).

26. The day of the *pitṛs* is from one new moon day to another (lit. when the sun comes into contact with the moon). A thousand celestial years constitute the period of a *kalpa*, and twelve *yugas* constitute one *yuga* of gods.

27. Two thousand divine yugas make two *brāhma kalpas* and according to human calculations, seventy-one divine *yugas* constitute a *manvantara.*

28. O sage, fourteen such *manvantaras* make one day of god Brahmā. The extent of the night is declared to be the same as that of the day.

29-30. O leading Brāhmaṇa, at that time, all the three worlds perish. Listen to the extent of time according to human calculations. O sage, a thousand cycles of four *yugas* make one day of Brahmā. Similarly, the months and the years of god Brahmā should be known (calculated).

31. O Brāhmaṇas, according to his calculations the period of two *parārdhas* should be known as one day of Viṣṇu. The period of night is also said to be of the same extent.

32. In the middle of that terrible deluge of water, the son of Mṛkaṇḍu lay like a withered leaf for that period. He was sustained by the spiritual potency of god Viṣṇu. He stood near Hari meditating on the Supreme Soul.

33. When the proper time came, the Deity, waking up from *yogic* slumber, assumed the form of god Brahmā and created this universe, consisting of the mobile and immobile beings.

34. Noticing the recession of water and the creation of the universe, the son of Mṛkaṇḍu was surprised as well as was extremely delighted. He saluted the feet of Hari.

35. With palms joined in reverence over his head, the great sage Mārkaṇḍeya eulogised the Deity whose body is constituted solely of perpetual bliss. He praised him in desired and desirable, appropriate words.

Mārkaṇḍeya said :

36. I bow unto Janārdana, the God with thousands of heads, Nārāyaṇa, free from ailments, Vāsudeva, who needs no other support, himself being the support of all.

37. I pay obeisance to Janārdana who is beyond all measures (immeasurable), who is un-aging and eternal, whose person consists of pure perpetual bliss, who cannot be specifically pointed out, and whose nature surpasses imagination.

38. I bow unto Janārdana who is imperishable, who is the Eternal Supreme Being, universal-eyed (Omnipresent and *Omniscient*) who is the source of the universe, who is quiescent and who constitutes all principles (enumerated by *Sāṅkhyas*).

39. I pay my deep respects to Janārdana, the ancient *Puruṣa*, the master of all super-human potencies, the sole receptacle for all perfect knowledge and whose form is greater than the greatest.

40. I bow to Janārdana who is the highest splendour, the greatest abode, whose region is the holiest and supreme-most and who is both multiformed and single.

41. I bow unto Janārdana who is existence or entity, knowledge and bliss *incarnate*; whose region is higher than the highest; who is the most pre-eminent, eternal Deity.

42. I pay respects to Janārdana who is endowed with attributes as well as is transcendental to them; who is quiescent and beyond the deluding potency *Māyā* and yet is its (*Māyā's*) master; who is formless yet has many forms.

43. My obeisance to that Janārdana, the primordial Deity, the Ruler of the universe, who creates, preserves and annihilates it.

44. O great Lord ! Embodiment of Supreme bliss, who are compassionate to those who seek refuge. O Ocean of

mercy ! Be pleased to save me, O Lord, who are beyond the comprehension of the mind. My obeisance to you."

45. Lord Viṣṇu, the preceptor of the universe, the wielder of conch, discus and mace, addressed Mārkaṇḍeya with great pleasure, as the prominent Brāhmaṇa Mārkaṇḍeya was thus eulogising him.

The Lord said :

46. Those who are the devotees of the Lord in this world, those whose minds are devotedly directed towards the glorious Lord, are called the *Bhāgavatas* (devotees of the Supreme Lord). Undoubtedly, I am always pleased with them and I protect them.

47. O excellent Brāhmaṇa ! It is I alone who, assuming the forms of devotees, protect the world in that guise. concealing my direct personality.

Mārkaṇḍeya said :

48. What are the characteristics of real Bhāgavatas ? By performance of which holy rites are they born ? I am extremely eager to hear this.

The Lord said :

49. O Excellent sage, listen to the characteristics of the *Bhāgavatas*. It is impossible to recount in details their capacity and prowess, even in a hundred million years.

50. The excellent *Bhāgavatas* are those who are the benefactors of all living beings, are devoid of jealousy and covetousness, who are quiescent and who exercise self-control.

51. Those who do not trouble others mentally, verbally and physically and those who are disposed to renounce their possessions and property (or those who refrain from accepting gifts), are regarded as *Bhāgavatas*.

52. The devotees of Viṣṇu as well as those who are devoutly attached to listening to the stories of the pious and who are of *sāttvic* temperament — all these are excellent *Bhāgavatas*.

53. Those excellent men who serve their parents regarding them (respectable) like the sacred river *Gaṅgā* and god Śiva, the ruler of the universe,are excellent *Bhāgavatas*.

54. Those who are engaged in the worship of gods and

those who are helpmates or assistants in that worship, and those who appreciate the worship on seeing it, — all are excellent *Bhāgavatas*.

55. Those who are intent on serving the observers of religious vows and ascetics, and those who abstain from reviling others and entertaining contempt for them, are indeed excellent *Bhāgavatas*.

56. Those excellent men who speak words beneficial to others and those who appreciate the merits of others in the world are indeed (regarded) as *Bhāgavatas*.

57. Those excellent persons who perceive all living beings like their own *ātman* and those who are equally disposed towards enemies as well as friends, are indeed excellent *Bhāgavatas*.

58. Those who propound the sacred scriptures (*dharma-śāstras*) and those who are keen on making truthful statements and who render service to pious men, are indeed excellent *Bhāgavatas*.

59. Those who give exposition of the *purāṇas*, those who listen to them and those who are devotees of the narrators of the *purāṇas* are indeed excellent *Bhāgavatas*.

60. Those persons who constantly render service to cows and Brāhmaṇas, and those who are interested in the pilgrimage to holy places, are indeed excellent *Bhāgavatas*.

61. Those men who rejoice on seeing the prosperity of others, and those who are devoted to the repetitions of the name of Hari, are excellent *Bhāgavatas*.

62. Those who are interested in laying out parks and groves, those who maintain lakes in good repairs, and those who dig wells and tanks, are excellent *Bhāgavatas*.

63. Those who get big lakes and tanks constructed, those who build temples and those who are engaged (in repeating in undertone) the *Gāyatri mantra*[5] are excellent *Bhāgavatas*.

64. Those who feel overjoyed on hearing the names of Hari and appreciate the same and those who get their hair standing on the ends through joy, all over their body (at the mention of Hari's name), are indeed excellent *Bhāgavatas*.

65. Those men who bow down on seeing the grove of *Tulasi*[6] (basil) plants, and those who embellish their ears with Tulasī twigs are indeed excellent *Bhāgavatas*

66. Those men who are delighted on inhaling the

fragrance of the *Tulasī* plant, or the soil at its root, are indeed excellent *Bhāgavatas*.

67. Those who are engaged in conducting their lives according to their injunctions prescribed for their particular *āśrama* (stages in life), those who reverently receive and worship guests, and those who explain the meaning of the *vedas*, are indeed excellent *Bhāgavatas*.

68. Those to whom god Śiva is dear, those who are devoted to Śiva, and those who revel in worshipping the feet of Śiva, and those who wear the *tripuṇḍra* mark (three horizontal parallel lines of ashes) on their foreheads, are indeed prominent *Bhāgavatas*.

69. Those who repeat the names of Hari as well as of god Śiva, the Supreme *ātman*, and those who are bedecked with *Rudrākṣa*-beads[7] are indeed excellent *Bhāgavatas*.

70. Those who worship the great god Śiva by means of sacrifices, with liberal sacrificial fees to the priests, or adore Hari the same way with great devotion, are indeed excellent *Bhāgavatas*.

71. Those who expound the scriptures as known (to them to the best of their knowledge) to others and those who appreciate and assimilate only the good qualities everywhere, are indeed known as Bhāgavatas.

72. Those who regard god Śiva the great ruler of the world, and Viṣṇu the Supreme Soul, with equal attitude, are indeed spoken as *Bhāgavatas*.

73. Those who take delight in performing sacrificial rites in honour of Śiva and those who revel in the repetition of the *mantra* with five syllables (viz. *Om Namaḥ Śivāya*) and those who are engaged in contemplating god Śiva are indeed excellent Bhāgavatas.

74. Those who are engaged in serving waters to the thirsty, and those who are intent on catering the gifts of cooked food (to the hungry), and who observe the *ekādaśi* vow (consisting of complete fast and meditation on the eleventh day of each fortnight, as prescribed in the *Śāstras*) are indeed eminently good *Bhāgavatas*.

75. Those who take delight in gifting away cows and those who are interested in getting virgins married (at their own cost) and those who perform holy rites dedicating the fruits thereof unto me, are indeed excellent *Bhāgavatas*.

76. O Brāhmaṇa sage, some of the categories of *Bhāgavatas* have been mentioned by me here. It is impossible to recount them wholly even in hundreds and millions of years even by me.

77. Hence, O prominent Brāhmaṇa ! You also be well-behaved for all time to come, offering refuge to all beings, being a friend unto them, exercising self-control and ardently interested in *dharma.*

78. Until the end of this *yuga*, practice *dharma* in all respects, and be engaged in the meditation of my form (*mūrti*). You will thus attain to the highest *nirvāṇa*[8] (liberation).

79. After granting the boon thus to his devotee, the son of Mṛkaṇḍu, the Lord of the *devas*, the ocean of mercy, vanished then and there.

80. Mārkaṇḍeya, the extremely blessed sage, was always engrossed in devotion to Hari. He practised the great *dharma* and duly performed sacrifices.

81. He performed a great penance in the highly sacred place Śālagrāma. After wiping of all the hoarded *karmas* (actions and their consequences) by means of meditation, he attained the great *nirvāṇa.*

82. Hence, a person who adores Hari, the benefactor of all creatures, undoubtedly attains whatever is mentally desired by him.

Sanaka said :

83. O excellent Brāhmaṇa ! In this way the greatness of devotion unto the Lord, about which a query was made by you, has been completely recounted by me in details. What else do you wish to hear.

CHAPTER FIVE

The Description of Mārkaṇḍeya's Life

1. The present chapter gives only a glimpse of Mārkaṇḍeya's life, viz, the vision of the end of the world and of god Viṣṇu as an infant lying on the leaf of a banyan tree, floating on the cosmic ocean. The object of this chapter is to detail, to Nārada, the characteristics of a true devotee of Viṣṇu in reply to his question in *Supra* 4.39-40. Though Mārkaṇḍeya is called 'a long-lived sage' in this ch. (v.2), the *Bh.P.* tells us that he was destined to die in boyhood, but he propitiated god Śiva and secured the life of 14 *kalpas* from him. (*Bh.P.* 4.1.45). The *Mbh.* shows him to have close contacts with Pāṇḍavas. The name of his wife was Dhūmorṇā (*Mbh.Anu.* 146.4.).

2. *Jātakaṁ kārayāmāsa maṅgalaṁ vidhipūrvakam |*

The term *Jātaka* seems to be used in the sense of *jātakarma* as required by the qualifying adjectives *maṅgala* (auspicious) and *vidhi-pūrvaka* (according to *Śāstric* injunctions). It is a rite of hoary antiquity as it is mentioned in *Tait. Saṁhitā* II.2.5.3-4. It was a common rite supported in various *Gṛhya-sūtras* e.g. *Āpastamba* 15.1.7, *Āśvalāyana* I.15.1-4, *Khādira* II.2.32-34, *Pāraskara* I 16, *Hiraṇyakeśi* II.3.2 II.4-5 and others. They differ *inter se* in minor details, but the main idea is to ensure the longevity and prosperity of the child by invoking divine grace. Thus, according to *Āśvalāyana*, the father, while giving ghee and honey with gold rubbed in it (probably in a golden spoon), utters the *mantra* investing the child with Veda (wisdom) and longevity (of hundred years). He touches the child's shoulders muttering the *mantras* to make them hard and powerful. A secret name is to be given to the child (by the father) on the very day of the birth of the child.

The original form and procedure has changed over the centuries and is influenced by custom in different states of India. The 'naming ceremony' has assumed a great importance now-a-days, and other formal rites e.g. *homa*, *aṁsābhimarṣaṇa* (touching the child on the shoulder, etc.) have been practically relegated to the past.

3. This implies the *Markāṇḍeya Purāṇa*. It is in the form of a conversation between Jaimini, the disciple of Vyāsa, and Mārkaṇḍeya, in which Mārkaṇḍeya solves some of the problems about the *Mahābhārata*, raised by Jaimini. It is a small work of 137 chapters (about 9000 verses). According to European scholars, it is an ancient and important work. The life and teachings of Madālasā, *Durgā saptaśatī* are some of the specially important topics in it. It was translated into English by Pargiter in the Bibliotheca Indica series Calcutta, 1888-1905.

4. There appear to be some divergent views about the calculation of time. Thus, the *Bh.P.* 3.11.5-8 gives the following measures of time :

2 *paramāṇus*	=	1 *aṇu*;
3 *aṇus*	=	1 *trasareṇu*:
3 *trasareṇu*	=	1 *truṭi*;

100	*truṭis*	= 1 *vedha*;
3	*vedhas*	= 1 *lava*;
3	*lavas*	= 1 *nimiṣa*;
3	*nimiṣas*	= 1 *kṣaṇa*;
5	*kṣaṇas*	= 1 *kāṣṭhā*;
15	*kāṣṭhās*	= 1 *laghu*;
15	*laghus*	= 1 *nāḍikā* (or *ghaṭikā*);
2	*naḍikās*	= 1 *muhūrta*
6 or 7	*nāḍikās*	= 1 *yāma* or *prahara*

The *NP.* gives the following measures :

15	*nimiṣas*	= 1 *kāṣṭhā*
30	*kāṣṭhās*	= 1 *kalā* (= 8 seconds)
30	*kalās*	= 1 *kṣaṇa* (= 4 minutes)
6	*kṣaṇas*	= 1 *ghaṭikā* (= 24 minutes)
2	*ghaṭikās*	= 1 *muhūrta* (= 48 minutes)
30	*muhūrtas*	= 1 *day* (24 hours)
15	days	= 1 *pakṣa*
2	*pakṣas*	= 1 month = 1 day of *Pitṛs*
2	months	= 1 *ṛtu* (season)
3	*ṛtus*	= 1 *ayana*
2	*ayanas*	= 1 year = 1 complete day of gods, (*uttarāyaṇa* being the day-time and *dakṣiṇāyana* the night of gods)
1000	years of gods	= 1 *kalpa*
12	human *yugas*	= 1 *yuga* of gods
2000	celestial *yugas*	= 2 *Brāhma kalpa*
71	divine *yugas*	= 1 *manvantara*
14	*manvantaras*	= 1 day of god Brahmā 1000 *caturyugis* (cycles of 4 *yugas*) of men (?)
2	parārdhas	= 1 day of Viṣṇu (i.e. 12 hours of Viṣṇu)

Siddhānta-Śiromaṇi, a standard work on old astronomy, gives the calculation in human years (in *kāla-mānādhyāya*) as follows :

18 *nimeṣas* = 1 *kāṣṭhā*; 30 *kāṣṭhās* = 1 *kalā*; 30 *kalās* = 1 *ghaṭi*; 2 *ghaṭis* or 60 *kalās* = 1 *muhūrta* ; 60 *ghaṭis* = 30 *muhūrtas* = 1 day (24 hours) ; 15 days = 1 *Pakṣa* ; 2 *pakṣas* = 1 month ; 6 months = 1 *ayana* (*dakṣināyana* = the night of gods; *uttarāyaṇa* = the day of gods)

2 *ayanas* = 1	year	= 1 complete day of gods.
30 (human)	years	= 1 month of gods.
360 (human)	years	= 1 year of gods.
96000? (human)	years	= 1000 years of gods (?) It is 360,000 human years ?
43,20,00,0	years	= *caturyugī* (a cycle of 4 yugas)
30,67,20,00	years	= 1 *manvantara* (or 71 *caturyugī*)
4,29,40,80,000	years	= 14 *manvantaras*
2,59,20,000	years	the twilight-time between the *manvantaras*
4,32,00,00,000	years	= 1 day of god Brahmā.

The night of god Brahmā is of the same duration.

It will be noted that the NP. and some other Purāṇas do not take into

account the Twilight period of *manvantaras* and there is some confusion of terminology in *Bh.P.* & *NP.* Thus *kṣaṇa* in NP. is a bigger unit than *kāṣṭhās*, while in the *Bh.P.* 5 *kṣaṇas* make a *kāṣṭhā*. There is some confusion in the Bh.P. about the duration of *yāma* (3 hours) which is equated with 6 *or* 7 *ghaṭikās*. A critique of the 'astronomy' in *purāṇas* & *siddhānta śiromaṇi* and other works is beyond the scope of this note.

5. It is perhaps the most famous *Ṛc* in praise of the Sun god :

tat savitur vareṇyaṁ bhargo devasya dhīmahi dhiyo yo naḥ prasodayāt /

RV. 3.62.10, *Tait.S.*1.5.6.4, 4-1.11.1; *Vāj.S.*3.35, 22.9

and in a no. of Vedic works vide Bloomfield: *Vedic Concordance*, p. 392. It is designated as *Sāvitrī* or *Gāyatrī* throughout Vedic and Sanskrit literature.

6. *Tulasī* or the Basil plant.

This fragrant plant is regarded as the most beloved to god Viṣṇu. It is regarded as Mahālakṣmī, the divine consort of Viṣṇu who assumed the form of this plant.

According to *Devī Bhāgavata*, goddess Mahālakṣmī, in response to King Dharmadhvaja's penance, incarnated as his daughter 'Tulasī', and herself performed penance for obtaining Lord Viṣṇu as her husband, but was destined to become the wife of Kṛṣṇa's *aṁśa* Sudāman (who was then born as Śaṅkhacūḍa) for some time. Śaṅkhacūḍa was invincible because of Tulasī's chastity. Viṣṇu sent god Śiva to fight with Śaṅkhacūḍa, and himself went in the form of Śaṅkhacūḍa to Tulasī. Unsuspecting, she consented to her husband's wish for intercourse, but finding difference in his sexual approach, she jumped and before she could curse that imposter, Viṣṇu manifested himself and explained to her that Śaṅkhacūḍa who was Sudāman cursed by Rādhā, is now redeemed of the curse, and returned to Goloka, and that now she should give up her body transforming it into the river Gaṇḍaka (?) and *Tulasī* plant and return to Vaikuṇṭha. Since then the Tulasī plant is dear to Viṣṇu (*Devībhāgavata* 9—chs.17-75). She is called *Tulasī* as she was matchless (*Ibid.*9.25.24), and she is regarded as "the purifier of the universe", and "bestower of devotion to Hari and final emancipation" (*Ibid.*9 25.43). In *Pd.P. Kriyā yogasāra khaṇḍa*, ch.24, we have the glorification of the Tulasī sung in the exaggerated way of purāṇas as "absolvent of all sins", "healer from all ailments" (ibid.24.26) "yielding all wishes" (ibid 24.45), etc.

7. *Rudrākṣa*—Elaco carpus seed.

It is an instance of how popular etymologies became *purāṇic* stories. The word consists of two words *Rudra* & *akṣa* (eye). According to *Devī Bhāgavata* 11.4.7-10, god Śiva explains to Nārāyaṇa : "when gods approached me to kill Tripura, I sat contemplating, with my eyes open for 1000 divine years, how to kill him. From the strain, some tears dropped from my eyes, which were transformed into *Rudrākṣas*". *Rudrākṣa* beads are sacred to *Śaivites* as *Tulasī* beads to *Vaiṣṇavites*. The various varieties and the spiritual benefits accruing from using them are elaborated in the above work—Skandha 11 chs. 4, 5, 6, 7. The final benefit being :

rudrākṣa-dhāraṇāt sadyaḥ sarva-papaiḥ pramucyate /

—ibid. 11.7.42.

One is absolved of all sins by wearing the *rudrākṣas*.

8. *nirvāṇa*

The conceptions of *nirvāṇa. vaikuṇṭha* etc. are mixed up in *purāṇas*, the main idea being the cessation of rebirth or termination of *saṁsāra, anāvṛtti* as *Br.Sū*.4.4.22 puts it. The term *nirvāṇa* occurs in BG.2.72, 5.24, 25, 26 and need not be regarded as a borrowal from the Buddhists. The Buddhist *nirvāṇa* is not 'nothingness' or 'void', but an approach to the Vedantic concept of *Mukti* (R. D. Ranade—*Vedanta, The culmination of Indian thought*, pp. 156-57. Bharatiya Vidya Bhavan, Bombay 1970.) But the *purāṇic* concept is a mixture of *Dvaita* and *Advaita* points of view, for sometimes the devotees are said to retain their individuality in Vaikuṇṭha.

CHAPTER SIX

The Glory of the Gaṅgā[1]

Sūta said :

1. On hearing the glorification of devotion unto the Lord, Nārada was pleased, and he again asked Sanaka, the master of spiritual knowledge and philosophy.

Nārada said :

2. O Master of interpreting scriptural precepts ! Kindly tell me the truth as to what is the excellent-most of all the places of pilgrimage and the sacred-most of all sacred spots.

Sanaka replied :

3. O Brāhmaṇa ! Listen to this utmost secret which bestows all riches and which is the holy thing that destroys the effects of evil dreams, and the auspicious thing that is conducive to virtue and destructive of sins.

4. This should be listened to even by sages. It for-ever wards off the influence of evil planets, subdues all ailments and causes longevity.

5. Great sages say that the confluence of the Gaṅgā and Yamunā[2] is the most excellent of all sacred spots, and the most sacred of all holy places.

6. All divinities headed by god Brahmā, all sages and all Manus, desirous of acquiring merits, resort to this sacred confluence of waters, with dark and white hues.

7. The Gaṅgā should be known as a merit-giving holy river since it has its source from the feet of Viṣṇu, O Brāhmaṇa, and the Yamunā[2] is born of the Sun. Hence their confluence is bound to be very auspicious.

8. O Sage, the Gaṅgā is the most distinguished of all rivers. When remembered, it destroys the distress and absolves the rememberers of all sins and removes all harms and injuries.

9. O great sage ! The holy place called Prayāga[3] should be known as the sacred-most, and the most meritorious of all the holy spots on the earth, delimited by the oceans.

10. It was here that god Brahmā performed a sacrifice to propitiate the Lord of the goddess Lakṣmī. All sages also similarly perform different sacrifices for him.

11. The meritorious ablutions in all other sacred waters (taken together) do not deserve to be even a fraction, one-sixteenth of the merits accrued from the ablution with a drop of water of the Gaṅgā.

12. Even a man staying a hundred *yojanas* away from the Gaṅgā and uttering repeatedly the name of Gaṅgā, is also released from all sins. What then of a person who actually performs ablution in the water of the Gaṅgā ?

13. The goddess (viz. the holy river Gaṅgā) originating from Viṣṇu's feet and held over the head respectfully by the Lord of the Universe (viz. Śiva), deserves to be resorted to by sages and gods. What need be said that it should be resorted to by hapless human beings ?

14. If the sand of the Gaṅgā is applied on the forehead by excellent persons, it should be known that a brilliant (third) eye[4] will be developed there beneath a crescent moon (the devotee will have a similarity of form like god Śiva).

15. Bath taken into the Gaṅgā is highly meritorious. It is difficult to have it even to the resident of celestial regions. It bestows the *Sārūpya*[5] (similarity in form) with Viṣṇu. What more can be said to be greater than this ?

16. Even sinners taking their bath there in the Gaṅgā become absolved of all their sins. Seated in a great aerial car, they proceed ahead to the highest region (*Vaikuṇṭha*).[6]

17. By taking their bath therein (in the Gaṅgā), noble-souled persons redeem thousands of members on the sides of their father's family and mother's family, and go to the region of Viṣṇu.

18. O Brāhmaṇa ! There is no doubt in this that he who remembers the Gaṅgā attains the merit of performing ablutions in all the sacred waters and staying in all the holy places.

19. By the sight of a person who has taken a bath in the Gaṅgā, even a sinner attains to the celestial world. One should

become over-Lord of gods merely by touching my body (i.e. the waters of the Gaṅgā).

20. The mud and dust from the root of the *Tulasi* plant, the foot of a Brāhmaṇa or from the bed of the river Gaṅgā confers upon people assimilation type of *mukti-sārupyatā*— (similarity of form) with Acyuta.

21. Extremely rare indeed are the following : viz. the Gaṅgā, the Tulasī plant, unflinching devotion to Hari and devoted attachment to the expounder of the Dharmas, (among the people).

22. A man endowed with devotion, who applies over his head the dust from the feet of the expounder of the sacred *dharmas*, or the dust and mud taken from the bed of the Gaṅgā, or from the root of the Tulasī plant, attains Viṣṇu's region.

23. He who ardently desires and yearns, "When shall I go to the Gaṅgā ? When shall I see that river ?", goes to the region of Viṣṇu.

24. It is not possible even for Viṣṇu to describe adequately the greatness of the Gaṅgā even in hundreds of years. Of what use is a garrulous talk by others, O Brāhmaṇa ?

25. It is exceedingly surprising that the Māyā deludes the entire universe, and that people do fall into the hell, despite the existence of the name of the Gaṅgā.

26. The name of the Gaṅgā is glorified as one that dispels the misery of the worldly existence. Similarly renowned is the plant *Tulasi* and devotion to the expounder of Hari's glory.

27. He who mentions, even for once, the two syllables *Gaṅ-gā*, becomes completely liberated from all sins, and goes to the region of Viṣṇu.

28. He who goes within three *yojanas* (one *yojana* = 12.8 km) of the Gaṅgā, becomes absolved from all sins, and attains to the region of the Sun.

29. The river Gaṅgā is highly meritorious. If resorted to, with great devotion, when the Sun is in *Meṣa* (the sign Aries of the Zodiac) and *Tulā* (Libra, the 7th sign of the zodiac as well as in the month of *Mṛgaśirṣa*, it sanctifies the entire universe.

30-31. There are many holy rivers, viz. the Godāvarī,[7] the Bhīmarathi,[8] the Kṛṣṇā,[9] the Revā,[10] the Sarasvatī,[11] Tuṅgabhadrā[12] the Kāverī,[13] the Kālindī,[14] the Bāhudā,[15]

the Vetravatī,[16] the Tāmraparṇī,[17] the Sarayū,[18] etc. Among all these rivers, the Gaṅgā is remembered (in *Smṛti* works) as the holiest of all, O excellent Brāhmaṇa.

32. Just as the Omnipresent Viṣṇu stays, by pervading the whole of the universe, similarly, the Gaṅgā is all-pervading and destroys all sins.

33. The Gaṅgā is as if a nurse unto the universe. It sanctifies the world when bathed in it, or when its waters are drunk. Thus it is *Pāvani* (purifier). What a pity, that it is not resorted to by men !

34. Vārāṇasī[19] is well-known as the holiest of all holy centres, and the sacred-most of all sacred spots. It is resorted to by all *Devas*.

35. Only those two persons are intelligent: learned and well informed, and the men of Vedic learning by whom the word *Kāśi*[20] is frequently heard.

36. O excellent Brāhmaṇa ! Those who remember the sacred place *Avimukta*[21] (i.e. Kāśī) shake off all their sins, and proceed to the region of god Śiva.

37. A man, even if standing at a distance of hundred *yojanas* from it, remembers the holy place *avimukta*, attains to the region of no ailment i.e. *Mokṣa*, although he may be full of many sins.

38. O Brāhmaṇa ! If at the time of breathing his last, a person remembers *avimukta* (at the last moment), he is released from sins and goes to the region of god Śiva.

39. The person enjoys the merits resulting from remembering Kāśī, in the heaven. At the end of that period, he is born as the sole emperor of the earth, and then after going to Kāśī, he attains salvation.

40. What need there is of a long exposition regarding the merits of Vārāṇasī ? The fulfilment of the four-fold aims of human life (*Puruṣārthas*) is not far from those who at least take the name of Kāśī.

41. The confluence of the Gaṅgā and the Yamunā is superior even to Kāśī, O Brāhmaṇa. For, merely by having a look at it, men reach the highest goal (Liberation).

42. If ablution is performed anywhere in the Gaṅgā when the Sun is in the *Makara* (capricorn) sign of the zodiac, it sanctifies the universe by a bath in it or by drinking its water.

it takes the whole universe to the capital of heaven (Indra's city)[22].

43. Even god Śaṅkara, the benefactor of the world who assumes the form of a *liṅga*,[23] is always devoted to the Gaṅgā. How can its greatness be adequately described ?

44. The *Liṅga* assumes the form of Hari. Lord Hari assumes the form of the *Liṅga*. There is not even the slightest difference between these two. One who differentiates between these, is a person of evil intellect.

45. Only sinners, immersed in the ocean of ignorance, seek to make any difference between Hari and Śaṅkara, the glorious Lords without beginning or end.

46. They (i.e. learned men) say that Lord Hari who is the ruler of all the worlds and the ultimate cause (of all the causes), assumes the form of Rudra at the end of the *Yugas*.

47. It is Lord Rudra who protects the entire universe in the form of Viṣṇu, and creates it assuming the form of Brahmā. In the final analysis, god Śiva alone is all these three.

48. The man who differentiates between Lord Hari, god Śiva and god Brahmā, goes to the exceedingly terrible hell.

49. This is the conclusion of all scriptures that he who sees Hara, Hari and Brahmā all constituting the same deity attains the supreme bliss.

50. God Viṣṇu (Janārdana) who is omniscient and beginningless, and who is the omnipresent Lord and Creator of the worlds, is ever present there (at Kāśī) in the form of a *Liṅga*.

51. The *Liṅga* of Lord Kāśī-Viśveśvara[24] is called *Jyotir-liṅga*. On seeing it, the excellent one of men merges in the supreme light of Brahman.

52. If Kāśī, the sanctifier of the three worlds, is circumambulated,[25] it is as good as the circle-ambulation of the whole earth consisting of seven continents, oceans and mountains.

53. There are spotless (brilliant) *mūrtis* (images) of Śiva or Acyuta made of metals, clay, wood or stone or their representations in paintings, etc. But Lord Hari is present in them all.

54. God Hari is present wherever there is a grove of *Tulasi* plants or where there is a cluster of lotuses, or where the *purāṇas* are being read, O Brāhmaṇa.

55. The propounder of the text of the *purāṇas* is also called Hari. Men who are devoted to them have (to their credit the merit of performing) bath in the Gaṅgā every day.

56. It is stated in *Smṛtis* that pious inclination to listen to the *purāṇas* is on a par with the ablutions in the Gaṅgā, and devotion unto the propounder is comparable to bath into Prayāga.

57. He who, by recounting the *purāṇa dharmas*, redeems and uplifts the entire world that is sunk and immersed in the ocean of worldly existence, is glorified as Hari himself.

58. There is no other sacred water like that of the Gaṅgā. There is no greater teacher than (honour, self-confidence. There is no other deity like Viṣṇu, and there is no other primary principle (or Brahman[26]) other than the spiritual preceptor.

59. Just as the Brāhmaṇa is the most excellent of all castes, or the moon is the best of all constellations, and just as the ocean is the best of all rivers, so the Gaṅgā is remembered as the greatest river.

60. There is no kinsman on a par with calmness; there is no greater penance than truthfulness : no other acquisition is greater than liberation from *saṁsāra*, and there is no other river on a par with the Gaṅgā.

61. The great name of the Gaṅgā is like a forest conflagration unto the jungle of sins. The Gaṅgā is the healer of the sickness called *saṁsāra* (worldly existence); hence, it should be resorted to with assiduity.

62. The *Gāyatri mantra* and the river Gaṅgā both of these are remembered to be the destroyers of all sins, O Brāhmaṇa. A person who is lacking in devotion to these two, should be known as a fallen fellow, O Brāhmaṇa.

63. The Gāyatrī is the mother of all Vedic metres, the Gaṅgā is the mother of the world. Both of them are the cause of destruction of all sins.

64. If any one is favoured by Gāyatrī, the Gaṅgā too is pleased with him. Both of these possess the potency of Viṣṇu and both equally bestow desired objects as well as renown.

65. Both of them are quite pure. They are, as it were, the fructification of the Puruṣārthas (desired objectives of human life, viz. righteousness, wealth, love and liberation from *saṁsāra*).

These great and excellent ones function for conferring blessings on the world.

66. Rare indeed and very difficult to attain are the Gāyatrī, the Gaṅgā, devotion to the *Tulasi* plant and devotion of *Sāttvic* nature to Hari.

67. O ! How blessed is the Gaṅgā ! On being remembered, it destroys sins, on being seen it bestows the region of Hari. When its water is drunk, it grants *sārūpya* (similarity of form like Viṣṇu). And men who perform ablutions therein, attain the excellent region of Viṣṇu.

68. God Nārāyaṇa, the Creater of the Universe, Vāsudeva, the eternal deity, is the bestower of the fruits of all desired objects, to persons who are devoted to regular ablutions in the waters of Gaṅgā.

69. The excellent person who is sprinkled with at least a drop of water of Gaṅgā, is liberated from all sins and he attains the highest region, *Vaikuṇṭha.*

70. It is only by taking in just a drop of its water that a descendant in the family of King Sagara,[27] eschewed the state of Rākṣasa and attained to the supreme region.

CHAPTER SIX

The Glory of the Gaṅgā

1. *The Gaṅgā*

The holiest of the rivers in India. It is eulogized since Vedic times (e.g. *RV*. 10.75.5, *Tait. Ār*. 10.1.13, *Mahānārāyaṇa Up*. 5.4) The *Mbh* & *VR* are full of semi-historical legends about it e.g. Gaṅgā's marriage with king Śantanu (*Mbh. ādi*.chs 96 to 98). King Bhagīratha's success in bringing down the Gaṅgā on the earth (*Mbh. Vana*. chs 108, 109, *VR. Bāla* cantos 43, 44 *Bd*.ch.97) seems to be a saga of the attempts of 3 generations of kings of Ayodhyā to irrigate the parched plains of the U.P. in their kingdom. During the course of flowing, the river was swallowed up and allowed to flow by king Jahnu, and hence it came to be known as his daughter Jāhnavī. This is an allegorical description of the major changes in the course of the river. There are six *Jahnu-āśramas*, e.g. 1st, at Bhairavaghati near Gangotri at the confluence of the Bhāgīrathī and the Jāhnavī; the 2nd at Kanauj, the last being at Jamnagar 4 miles to the West of Nadia (De-*GDAMI* 61-62). The description of the descent of the Gaṅgā (*Bh.P*. 5.17.2-9 & *Mbh Bhīsma* 6.88-50) is a traditional memory of the land which the Indo-Aryans left behind in some ancient past, where from 'mount Meru' (prob. Pamirs), big rivers like the Sītā, the Alakanandā, the Cakṣu and the Bhadrā flowed in four directions. Geographers have now identified them and have shown that there is much truth in the racial memory couched in poetical terms in *Purāṇas* (vide N.L. De *GDAMI* under respective heads; also D. P. Misra—*Proto-history of India*).

The Gaṅgā came to be regarded so holy unanimously, due to the purity of its water, which does not deteriorate even after long storage. The scientists and engineers of the Roorkee university have experimentally shown that this is due to the presence of (1) radio-active-minerals, (2) bacteriophages and (3) metallic compounds in the river-bed which possess bacteri-cidal properties (*The Sunday Standard*, Bombay dt. 26-9-76, p.8). The ancient Hindus discovered this undeteriorating quality of the Gaṅgā water by their experience, and it has been the practice in many homes to keep vases or container of the Gaṅgā water for daily worship, and to use it to purify a dying person of sins, by pouring some drops of Gaṅgā-water in his mouth. This purity led to the belief that not only bath in the Gaṅgā or drinking a few drops of its water, but even remembering the name of the river had sanctifying influence. Most of the *Purāṇas* contain some verses or chapters on the glorification of Gaṅgā or *Gaṅgā-māhātmya*. As expected, some verses are common to many Gaṅgā-māhātmyas.

2. *Yamunā or Kālindī*

Next to the Gaṅgā, the Yamunā is regarded as the No. 2 holy river in India. It is mentioned along with the Gaṅgā since-Vedic Times (vide *Gaṅgā* above). It is regarded as the daughter of the-Sun-god and Yama's sister (*DevīP*. ch. 45). It rises in Kālinda-giri (a portion of the 'bandara-

puccha'—mountain, De—*GDAMI*, p. 215), and hence is called Kālindī. The comparatively dark colour of its waters is attributed to the bath of god Śiva who, after the death of his first wife Satī, was in an excited mood, in which condition, being shot at by Kāmadeva (Cupid), became intolerably troubled and jumped into the Yamunā to extinguish the fire of his agony, changing the colour of its water to darkness (*Vāmana P.* ch. 6). The association of Kṛṣṇa's *līlās* (sports) on its banks, and his *rāsa līlā* with *gopīs* (which some believe continues unending), has immortalised the river in the hearts of Indians. It, being a very sacred river since the Vedic times, kings like Ambarīṣa, Bharata, Śantanu performed sacrifices on its bank (*Mbh. vana* chs 90, 129, 162; *Droṇa* 68.8). Its confluence with the Gaṅgā at Prayāga (Allahabad) made it a highly sacred place to Hindus.

3. *Prayāga.*

Modern Allahabad. A very sacred place due to the confluence of the two holiest rivers—the Gaṅgā and the Yamunā. The Sarasvatī is supposed to join this confluence and hence it is called *triveṇī-saṅgama.* According to *Mbh*, at Prayāga deities right from Brahmā, guardians of the world and the cardinal points (*Lokapāla, Dikpāla*), pitṛs (manes) great sages, Nāgas and even god Mahāviṣṇu are present here. If one bathes at the *triveṇī* confluence one gets the merit of performing the horse-sacrifice and the *Rājasūya* together. (*Vana* 85.70-86).

Purūravas, the son of Ilā, probably the leader of the earliest Indo-Aryan colonizers from Ilāvarta selected this then strategically important site and established his capital here. It was then called Pratiṣṭhāna—a permanent settlement. Here Nahuṣa, Yayāti, Puru, Duṣyanta and Bharata reigned (*Brahma P.* Chs 10-12). This place is now called Jhusi, and is a part of the precincts of Prayāga. This sacred place is highly praised in *Pd.P. Svarga khaṇḍa*, chs 41,42,43. *Km P.* regards this as "the most blessed, heaven-giving, auspicious, meritorious and sanctifying" of all sacred places (1.38.12), and recommends that death at Prayāga leads to the highest region (*Ibid.* V.5). There is the celebrated *Akṣaya Vaṭa* (undecaying banyan tree) in the fort which Akbar built in 1581 A.D. on the ruins of a Hindu fort. *Pd.P. Svarga* 43.11 recommends death at the foot of this tree. According to Hiuen Tsiang, people used to end their life at this banyan tree for attaining heaven. The Khairha plate of Yaśaḥ-Karṇadeva (1073 A.D.) records that king Gāṅgeya obtained release along with his 100 wives at the famous banyan tree of Prayāga.

Prāpte prayāga-vaṭa-mūlaniveśa-bandhau
Sārdhaṁ śatena gṛhiṇībhir amutra muktim

Ep. Indi.XII. 205 p.211.

Prayāga still holds powerful influence on all religious minded Hindus.

4. *The eye on the forehead*

The identification of Rudra and Fire—Sacrificial fire in later Vedic times, seems to have transferred The *Kapālāgni*, fire on the circular earthen plate for baking *Puroḍāś* which is kept near the *yajña-kuṇḍa*, to the *Kapāla* (forhead of śiva as *Kapāla* means both 'earthen plate' and 'a forehead'. But according to Purāṇas, God Śiva has three eyes, the two normal eyes are the sun and the moon, and the third eye is the Fire-god. He opens it only to destroy the enemy

(like Kāmadeva) or the universe. Although popular belief attributes the opening of the third eye of fire due to the playful shutting of his two eyes by his divine consort Pārvatī. *Mbh.Anu,* 140.33-38 attributes the fire to Nārāyaṇa which after burning (a part of) the Himalaya subsided and submitted itself at Kṛṣṇa's feet. In NP. this reference is to glorify the efficacy of the application of the sand of the Gaṅgā to one's forehead as it gives the applier *sārūpya* (similarity of form) like god Śiva.

5. *Sārūpya*

This is a type or state of Liberation in which the liberated soul has the appearance or form like the deity. The Bh.P. enumerates five such types as follows :

sārṣṭi-sārūpya-sālokya-sāmīpyaikatvam apyuta /

Out of these, *sālokatā*—residence in the same region of the Deity (e.g. Vaikuṇṭha, Kailāsa), *samīpatā*—Being in the proximity of the Deity, *sarūpatā* or *sārupya*—as above, *sāyujyatā*—Intimate union or absorption into the Deity, *sārṣṭitā* or *sārṣṭya*—is the last stage consisting of equality with the Supreme Being in power and all the divine attributes of the Deity.

6. *Vaikuṇṭha*

The region of Mahāviṣṇu (Bh. P.9.4.60). The Vedic seers regarded Viṣṇu's place as supreme and glowing like an extensive 'eye' in heaven (RV. 1.22.20) and contains the eternal source of honey (RV.1.154.5). Its location was high up in the sky. The Bh.P. thinks that it is beyond the three worlds, and is endowed with innate splendour. It has elaborated and remodelled earlier ideas about the abode of Viṣṇu. The *Vaikuṇṭha dhāman* is the highest region of Viṣṇu endowed with an outer garden called-*Naiḥśreyas*. It is liberation *incarnate* and has the privilege of simultaneous revelry of all the six seasons bursting upon the wish-yielding tree. It abounds in singing birds, golden chariots, women with explosive beauty and captivating smiles yet evoking no baser passions, etc. (Bh.P.3.15. 16-22 also *vide* 2.9. 10-17). Later *purāṇas* like *Pd.P. Svarga khaṇḍa* regarded it as situated on a higher plane than the region of Brahmā and is 18 crore yojanas (=144 crores of miles) far above the earth.

bhūr-lokāt-parisaṅkhyātaḥ koṭir aṣṭādaśa prabho /

(vide *Śabda-kalpa-druma* IV.p.507). It is called *Vaikuṇṭha* as it is a stage of existence free from worldly limitations (*kuṇṭhā*).

7. *The Godāvarī*

Also called the Gautamī, as the sage Gautama brought down the Gaṅgā to redeem him from cow-slaughter. It rises in Nasik district near a village, Tryambak, famous for the *jyotir-liṅga* 'Tryambakeśvara'. Rāma, along with his consort Sītā and Lakṣmaṇa, is said to have stayed for the most part of their exile at Pañcavaṭi near Nasik (*Mbh.Vana* 277.41 also *VR.Araṇya Kāṇḍa*). Every twelfth year, when the planet Jupiter is in the Leo sign of the Zodiac, thousands of pilgrims from all parts of India flock to bathe in the Godāvarī near Trymbak and Nasik. It flows through Maharashtra and Andhra Pradesh and falls into the Bay of Bengal near Rajamahendrī.

The Mbh. regards it as one of the holiest rivers in India and bath in it confers the fruit of *go-medha* and life in the region of *Vāsuki* (*Mbh. Vana* 85.33, 88.2), and bath in the Godāvarī at *Janasthāna* (Nasik) bestows one with royal fortune (*Mbh.Anu* 25.29).

8. ***The Bhīmarathī***

Also called Bhīmarathā and Bhīmā. The Mbh regards it as one of the holiest rivers in India which absolves one of all sins (*Vana* 88.3 *Bhīṣma* 9.20). It rises near Bhīmāśaṅkara, one of the twelve *jyotir-liṅgas*, in the Western Ghats, in Poona District and joins the Kṛṣṇā near Raychur. The famous Vaiṣṇavite centre Pandharpur and the sacred shrine of Viṭṭhala is on the bank of the Bhīmarathī which, due to its crescent shape there, is called *Candrabhāgā*. Balarāma had visited this place during his pilgrimage (*Bh.P.* 10.79.12).

9. ***The Kṛṣṇā***—

The river is mentioned in the *Mbh. Bhīṣma* 9.33, *Bh.P.* 5.19.18, *VR. Kiṣkindhā* 4). It rises at Mahabaleśvara in Western Ghats in Satara district, flows through Maharashtra, Karnatak and Andhra Pradeśa and falls into the Bay of Bengal at Sippelar near Masulipatam (De—*GDAMI*, p. 104). In *purāṇas* it is always associated with the Veṇā, Veṇṇā, Veṇṇi, or the Veṇvā and the *Mbh. Vana* 85.37-38 states that bath at the *devahrada* (prob. confluence) of the Kṛṣṇā and Veṇṇā confers the memory of one's previous births,

D.C. Sircar is not correct when he says, 'The Veṇvā is the modern Varṇā running between the Satara and Kolhapur districts *GAMI.* (*Studies in The Geography of Ancient and Medieval India*, p. 59).

Apart from the name of Satara dist. instead of that of Sangli for the location of the Vārṇā, the main fact remains that there is a river called the Veṇṇā in Satara district—a sister of the Kṛṣṇā as its source is the same—which joins the Kṛṣṇā in Satara district.

The late Prof. Dr. (Mrs.) Irawati Karve, from the Deccan College, Poona, told me that on sociological grounds the Kanhan and the Benna from Vidarbha have a better claim to be ancient Kṛṣṇā and Veṇṇā, as the culture of the people in the present Kṛṣṇā—Veṇṇā valley is pro-Dravidian, and the derivation Kanhan<Kṛṣṇā and Bennā<Veṇṇa is quite plausible.

10. ***The Revā***

So called because of the roaring sound created by its current while breaking its way through the Amarkantaka mountain.

bhitvā śailaṁ ca vipulaṁ prayātyevam mahārṇavam /
bhrāmayantī diśaḥ sarvā raveṇa mahatā purā //
plāvayantī virājantī tena Revā iti smṛtā //
—*Sk.P. V. Revā khaṇḍa* 6.37-38

In fact, the major part of the *Revā khaṇḍa* naturally glorifies the Revā or Narmadā. The *Bh.P.* distinguishes between the Revā and the Narmadā (*Bh.P.* 5.19.18). *Sk.P.* (1.1.31.103, *V.*1.56.6 and I.1.18.153) reconciles this by stating that though the Revā and the Narmada were originally different, they joined together and formed the Southern Gaṅgā. It forms the traditional boundary between the North and South India (*Bh.P.* 5.19.18). It rises in the Amarkaṇṭak hills and falls into the Gulf of Cambay near Broach. Maheshwar (ancient Māhiṣmati of king Sahasrārjuna, a *Jyotir-liṅga, Omkāra Māndhātā* , are on its bank. It is regarded as highly meritorious to go round the course of this river. *Pd.P.Svarga.*chs 17-22. glorify the Narmadā. Balarāma visited this river during his pilgrimage (*Bh.P.* 10.79.21).

11. *The Sarasvatī*

Though now practically non-existent in its pristine glory, the Sarasvatī is a very famous river from the Vedic times and is mentioned in RV. 6.61, 7.95.1-2, 10.17.7-9. From RV.7.95.1-2, it appears to be a mighty river flowing to the Arabian sea. It rises in the Sirmur hills of the Siwalik range in the Himalayas. The fountain—the source of the river—was at the foot of a *Plakṣa* (Indian fig.) tree, and it became known as *Plakṣāvataraṇa* or *Plakṣa-prasravaṇa*, now a place of pilgrimage. It emerges into the plain at Ād-Badri in the Ambala District. It disappears at Chalaur, but reappears at Bhavānī-pura; then it disappears at Balchappar, but again appears at Bara Khera. It is later joined by the Mārkaṇḍā at Urnali near Pehoa and the joint stream under the name Sarasvatī falls into the Ghaggar which is believed to have the name Sarasvatī in ancient times.

Vedic seers prayed the river for glorious treasures, and milk, and wished to stay on her banks for ever. The *Atharva veda* describes Maruts ploughing barley on its banks. The spread of Aryan culture from the land of the Sarasvatī to Kosala is symbolically described in the *Śatapatha* I.4.1.10 ff. as the carrying of sacrificial fire by Videgha Māthava to the east. The *Mbh.* and the *purāṇas* speak of its disappearance at *Vinaśana-tīrtha* near Sirsa. It is associated with sages Dadhīca (Mbh.*Vana* 100.13,) Vasiṣṭha (*Śalya* 42.29) and Vyāsa (*Bh.P.* I.1.4.15.4-15). Sacrifices were performed on its banks by kings like Matināra (*Ādi* 95.26-27), Yayāti, Nahuṣa, Puru and later by Kṛṣṇa. Vidura and Balarāma visited it as pilgrims (*Bh.P.* 3-1.22 & 10.78.18). After the death of Kṛṣṇa, his 16000 wives drowned themselves to death in the Sarasvatī (*Mbh.Svarga* 5.25). The archaeological explorations of the Sarasvatī—Ghaggar—Hakra bed proved that the Vedic and epic tradition about the Sarasvatī being once a mighty river with a continuous and perennial flow down to the Arabian Sea, is correct. According to the evidence available, the river dried up due to serious seismic disturbances towards the end of the Vedic period. The hydrographical and archaeological investigations by Suraj Bhan have shown that in the late Harappan times, the desiccation of the river had already started resulting in the shifting of her settlements to the upper valley (*The Sunday Standard*, Bombay 19-9-76). Hence the fervent prayers in Vedas not to deprive the seer of its water. Purāṇic stories of Sarasvatī carrying Vaḍavānala to the sea, and her disappearance through the fear of being touched by Ābhīras and other wild tribes.

The rejuvenation of the Sarasvatī by diverting surplus waters of the Yamunā, Rākhī and other rivers would transform the desert of Rajasthan into a granary of India.

12. *The Tuṅgabhadrā*

A tributary of the Kṛṣṇā. It is due to the confluence of two rivers, the Tuṅgā and the Bhadrā (at Kudali in Shimoga dist., Karnatak) that the river came to be called Tuṅgabhadrā. It joins the Kṛṣṇā beyond Curnool. The ancient Kiṣkiṇḍhā of Sugriva was situated on its bank. It is also called Tuṅga-veṇi (*Mbh.Bhīṣma* 9.27) and is a very holy river (*Bh.P.*5.19.18).

13. *The Kāverī*

One of the holiest rivers in India. It rises from a fountain *Candra Tīrtha* (KP.2.37) in the Brahmagiri mountain in Coorg. Famous sacred places like

Śriraṅgam, Trichanapalli and Kumbhakoṇam are on its banks. The Kaveri falls at *Śiva samudra* are famous for natural beauty. According to *Sk.P.* God Śiva gave this river to sage Agastya who carried it in his *Kamaṇḍalu* (a water-bowl of gourd), and while Agastya was deep in meditation at Brahmagiri, Gaṇapati, at the request of Indra, upset the bowl and secured the river for the parched region of South India. (Mentioned as a very holy river in *Mbh. Vana* 85.12 and *Bh.P.* 5.19.18).

14. *The Kālindī*

Vide Yamunā, above, Note No. 2.

15. *The Bāhudā*

Modern scholars differ on its identification. Pargiter identifies it with the Rāmagaṅgā which joins the Gaṅgā near Kanauj (His. *MK.P.*ch. 57). De regards it as Dhavalā (modern Dhumelā or Buḍhī Rāptī) a tributary of the Rāptī (*GDAMI*, p.16). The sage Likhita got his arm restored by bathing in this river; hence it is called arm-giver or *Bāhudā*—(*Mbh. Śānti.*23.39-40). Gaurī, wife of king Prasenajit was cursed by her husband and was transformed into a river called Bāhudā. Observance of fast and celibacy for one night on this river confers a godhood in heaven (*Mbh. Vana* 84.67-68; 95.4).

16. *The Vetravatī*

Modern Betwā, a tributary of the Yamunā. A river of all India importance (*Mbh.Bhīṣma* 16-19).

17. *The Tāmraparṇī.*

Also the Tāmbraparṇī, Tāmbravari. It rises in the Agastya-kūṭa mountain, and joins the gulf of Manar celebrated for pearlfishery. Pandyan king Malayadhvaja stayed after retirement from kingship here (*Bh.P.* 4.28.35, 5.19.18).

18. *The Sarayū*

The Ghagra or Gogra in Oudh on which Ayodhya was situated. The river rises in Kumaun and after its confluence with the Kālī-nadī, it is called the Śarayū or 'Ghagra'. According to Mbh, it is one of the seven streams of the Gaṅgā (*Ādi* 169.20-21). Vasiṣṭha brought it to the Mānasa lake whence it dashed forth as the Sarayū from that lake (*Anu.* 155.23-24). From a Tīrtha called *Gopratāra* in Sarayu, Rāma along with all his followers, went to His highest abode. Mere remembrance of the river sanctifies a person (*Anu.* 165.21).

19. *Vārāṇasī*

Also known as Kāśī, Avimukta-kṣetra, Mahāśmaśāna, Rudra-kṣetra or Ānandavana in Purāṇas.

It is the holiest town in India where two great religions Hinduism (Brāhmanism) and Buddhism flourished. Originally Vārāṇasī was the capital of the ancient State (*Janapada*) Kāśī and is so mentioned in the Mahāgovinda Suttanta in *Dīgha Nikāya* II.235 (also vide the *Aṅguttara Nikāya* (I.213, IV. 252, 256) and the *Bhagavatī*— XV. Uddesa I) The name is derived from the river-names the Varuṇā (Vāraṇā) and Āsī which join there, and the myth of one king Banār giving his name to Benares is an instance of popular etymology. Kāśis the early Aryan settlers, selected this then strategically important site, due to the protection afforded by the rivers the Gaṅgā, the Varuṇā and the Āsī against the hostile aboriginals, and an all the year round safe route of communications with the Aryan colonies to their West. Havel

in his *Benares, the sacred city* states that Vārāṇasī might have been the centre of primitive Sun-worship, and Brāhmaṇas glorified it in all their *purāṇas* and the *Skandha purāṇa* devoted one full book (Part IV) as *Kāśī khaṇḍa* for describing all the sacred places and legends connected with Kāśī. The Buddha selected Vārāṇasi for his 1st sermon—'setting the wheel of *dharma* in motion', and the Aśokan Stūpa at Sāranāth commemorates the site of the 1st sermon of the Buddha. Pārśvanātha, the historical founder of Jainism belonged to Vārāṇasī. This glory of Vārāṇasi attracted Muslim invasions which razed to the ground its ancient glory. It, however, continued to be the centre of learning despite political and religious troubles, and great saints like Caitanya, Rāmānanda, Vallabha, Kabīr, Ekanāth, Tulasidās visited the place and settled there for some part of their life and some permanently. In the 18th century, the Marathas who controlled the Moghul rulers of Delhi, used their influence in the rebuilding of ancient shrines and religious institutions thereof, and the present temple of Viśvanātha was built by Rani Ahilya Bai of Indore in 1777. It is hoped that Vārāṇasi may regain its ancient glory in the post-independence period.

20. *Kāśī*

Though Kāśi is identified with Vārāṇasi here, it is originally the name of a state (*Janapada*) colonised by an Indo-Aryan tribe Kāśis. Kāśi as a *Janapada* is recorded in Brahmanical, Buddhist and Jain sources as mentioned above. The Kāśi clan of Aryans seems to be allied with the Kassites who conquered Babylon in 1700 B.C., even though the Aryanisation of the region called Kāśī was at a later Vedic period. Kāśi (and its joint name *Kāśī-kosala*) often occurs in the Brāhmaṇa period. It was an independent state at the time of the Buddha, but soon after submitted to and formed a part of the empire of Magadha. As noted above Vārāṇasi was its capital but today both are the parts of the same city-complex. The author of *Skandapurāṇa* is conscious of the bigger geographical extent of Kāśī and calls that section of *Skanda Purāṇa* as *Kāśī-khaṇḍa* and not *Vārāṇasī-māhātmya* or some such name. Now, most of us regard Kāśī and Vārāṇasī as identical.

21. *Avimukta*

As per SKP.IV. (*Kāśikhaṇḍa*) i.39.71-78 God Śiva manifested himself here and did not leave the place and that the sight of the *liṅga* confers complete liberation from Saṁsāra. Hence, the significance of the name *avimuktaka.*

22. It is called *Amarāvatī.*

23. *Liṅga*

The word means 'a distinguishing mark' 'characteristic' and is used in this sense by all Brāhmaṇa and non-Brāhmaṇa *śāstric* writers e.g. Br.Sū.4.1.2 *liṅgācca.* For stating nudity as the distinguishing mark of a *Śramaṇa,* Kundakunda (in *Pravacanasāra* 3.25) says : *uvayaraṇam jiṇamagge liṅgaṁ jaha-jadarūvam idi bhaṇitaṃ* The *Śiva-liṅga* is the symbol of the sacrificial fire ablaze. Rudra is identified with the Fire in RV.2.1.6, 3.2.5. etc. in AV.7.87.1. and in the *Tait.Saṁhitā* 5.4.3.1 etc. The 8 epithets *Śarva, Bhava, Paśupati,* etc. are common to Rudra and Agni (AV.15.5.1-7, *Śatapatha* Br.1.7.3.8). The burial of skulls of animals under some sacrificial altars explains his epithets as "dweller in crematory", "five-facedness" etc. if *Tait. Saṁhitā* 5.7.10.1 is properly

explained. The *Liṅga* as a 'phallic symbol' shows the ignorance of the Vedic identification of Rudra and the Sacrificial fire. It may be noted that some female deities e.g. Madālasā, the divine spouse of Khaṇḍobā—an incarnation of god Śiva, has a *Liṅga* as her representation, along with that of her spouse Śiva or Khāṇḍobā. Śiva Liṅgas are found on the heads of gods like Viṭṭhala of Pandharpur and goddesses like Viśālākṣī. G.B. Dandage of Kolhapur in his *Rudra, Yajña āṇi Śiva-liṅga* (Kolhapur 1970) has made out a good case about the identity of Rudra and Sacrificial fire and shown the weakness of the Phallic worship theory.

24. *Kāśī Viśveśvara* :

The presiding Deity of Kāśī and the main *Jyotir-liṅga* in the 12 *Jyotir-liṅgas* in India, it is glorified very highly in the *Kāśī Khaṇḍa* (Sk.P. IV.ii.ch.99) according to which it is the *Liṅga* par excellence (ibid verse 51). It means, to the best of the knowledge of the author of *Sk.P. Kāśī khaṇḍa*, god Śiva is represented in the form a *liṅga* at this place since time immemorial. The facts are otherwise. In the 7th cent. A.D., when Hiuen Tsiang visited the place, there was an august brass statue of about 100 feet height of god Mahādeva. To quote his words : "The statue of Deva Maheśvara, made of brass, is somewhat less than 100feet high. Its appearance is grave and majestic, and it appears as though really living." The iconoclastic fervour of Muslims razed important Hindu statues, images, shrines and the stones were used to construct their mosques and buildings even as far as Jaunpur (N.L. De-*GDAMI*, pp. 23-25). The fortunes of this god had their ups and downs, as Vārāṇasī changed hands from Hindus to Buddhists, ultimately to rest for sometime with the Hindu kings of Kanauj. But the temple and the Deity suffered worst at the hands of Muslims, in spite of attempts of Hindu chiefs under Moghuls, like Raja Todarmal and Hindu religious leaders. Sikhs and Marathas sealed the fate of the Moghul empire, and a Maratha queen Rani Ahilyabai Holkar of Indore built the present temple of Kāśī Viśveśvara in 1777.

25. *Kāśī-pradakṣiṇā*

This is a religious custom to show respect to a sacred place, shrine or town in which the Deity is situated. It consists of circumambulating the sacred object showing our right side to the deity after saluting it.

prasārya dakṣiṇaṁ hastaṁ svayaṁ namra-śiro punaḥ /
dakṣiṇaṁ darśayan pārśvam manasā'pi ca dakṣiṇaḥ //

Kālikā and other purāṇas quoted in *Śabda-kalpa-druma* Part III.pp.273-74.

26. *tattva*=Brahman, *paramātmā*.

27. *King Sagara* SKḌ (*Śabda-kalpa-druma*) Vol.II.p. 581.

A king worth remembering at dawn and dusk (*Mbh.Anu.*165.49) Posthumous son of king Bāhuka of the Ikṣvāku dynasty who, being deprived of his kingdom by Tālajaṁghas lived in exile in a forest near the hermitage of sage Aurva. His younger wife Yādavī who was pregnant, wanted to immolate herself after Bāhuka's death, but was prohibited from doing so by Aurva who told her that, the child in her womb, was destined to be an emperor of the world. The senior queen who was issueless became jealous of her younger co-wife and administered poison to her, with a view to kill the child in its embryonic stage. But as fortune would have it, a son along with the poison (*sa-gara*) was born. (*Bm.P.* 2.3.48-49). The child grew up in Aurva's hermitage

and presumed Aurva to be his father. The mother told him the story of her life, and Sagara determined to reconquer Ayodhyā. In the meanwhile, Vasiṣṭha and the citizens of Ayodhyā whose struggle of liberation was going on, got a leader in Sagara, and he reconquered his father's kingdom and ruled at Ayodhyā.

Sagara subdued the Tālajaṅghas and became the absolute monarch of the world. From his queen Sumati, he had a son Asamañjasa who troubled his subjects, and was exiled for that. He had 60,000 sons from the lump of flesh delivered by his second wife Keśinī.

Sagara performed 99 horse-sacrifices, but when he was to perform the 100th sacrifice, Indra, being afraid of losing his position, stole the horse and kept it near sage Kapila's hermitage in the nether world. Sagara's 60000 sons traced the horse by means of its hoof-prints, and dug down to Pātāla. The horse was near the hermitage of Kapila, who was immersed in meditation. Thinking him to be the horse-thief, they attacked him only to get reduced to ashes. (*Mbh. Vana* 107.33).

Sagara retired making Aṁśumān, the son of prince Asamañjasa, as the next (*MBH. Vana* 107.64) king and performed penance for bringing down the Gaṅgā on the ashes in Aurvāśrama. (Bh.P.9.8.5-31). He was strictly Vegetarian (*Mbh.Anu.* 115.66).

CHAPTER SEVEN

The Glory of the Gaṅgā (contd.)

Nārada enquired :

1. O excellent sage ! It behoves you to relate to me who this Sagara was, and which descendant of the family of Sagara, was freed from the state of being a Rākṣasa (demon).

Sanaka narrated :

2. O prominent sage ! Listen to the pre-eminent greatness of the Gaṅgā, by mere contact with whose sacred waters, the whole dynasty of Sagara was sanctified, and attained the region of Viṣṇu, which is the excellent-most of all excellences in the world, O Brāhmaṇa !

3. In the Solar race, there was born a king named Bāhu[1], the son of king Vṛka. Exclusively devoted to righteousness in duty, he enjoyed and ruled the whole earth righteously.

4. The Brāhmaṇas, the Kṣatriyas, the Vaiśyas, the Śūdras and other living beings were established by him in their respective *dharmas* (duties). King Bāhu was (in the real sense of the term) the Lord of the subjects. (*viśāmpati*).

5. In each of the seven continents[2] (of the earth), he performed seven horse-sacrifices. He propitiated (to their heart's content) the Brāhmaṇas by means of cows, lands, gold, garments and such other gifts.

6. As per advice given in the treatises on politics, he subdued and controlled the enemies, as he pleased. He considered himself as having achieved his ambition in life by removing the troubles and miseries of others.

7. The people in his land always offered exquisite sandlewood as gifts. All the people in his kingdom were bedecked in very costly (divine) ornaments, and they were happy, O Sage.

8-9. The earth yielded rich food-grains without being ploughed. It was full of fruits and flowers. The king of the *devas* showered rain on the earth at the proper time, O excellent sage. In time of calamities, due to indulgence in unrighteousness, the subjects were protected as per *dharma* (duties of kingship).

10. Once, great arrogance which is destructive of all riches and the cause of transgressions and failures, and which was accompanied by jealousy, took possession of that king.

11. "I am the monarch, the powerful protector of all the worlds. I am the performer of great sacrifices. Who else is more worthy of being worshipped than I ?

12. I am affluent and clever. All enemies have been subdued by me. I am the knower of the principles (the real knowledge) of the Vedas, and of the ancillaries of Vedas (*Vedāṅgas*), and am expert in the science and art of politics.

13. I am invincible. Unchallengeable and unthwarted is my Lordship (Supremacy). Who else is superior to me in this world ?" As arrogance increased in him, he became also jealous of others.

14. O excellent sage ! As sequel to jealousy, passion too crept into that king. When all these possess a man, he undoubtedly goes to ruin.

15. Youth, affluence, power and authority as well as indiscretion—even one of these is sure to bring about mishaps and ruin. What then, when all these four operate collectively ?[3]

16. O Brāhmaṇa ! The jealousy that held sway over him was very great. It was antagonistic to all his worldly interests, was destructive of all his riches and even of his physical body.

17. If wealth begins to over-influence a person whose mind is affected by envy, know that it is like the fire in combination with gusts of wind which consume husk.

18. Neither here nor hereafter can there be any happiness to persons whose minds are affected by jealousy, whose conduct of life is full of hypocrisy, and who always use harsh words.

19. To men of harsh speech whose minds are possessed of jealousy, even the beloved wife, the sons or other kith and kin are enemies.

20. If anyone harbours in his mind any lustful desire on seeing another man's wife that is nothing but an axe that brings about the destruction of all his riches. There is no doubt about this.

21. O sage ! If a man wishes to attempt to bring about the destruction of his own well-being that man of crooked intellect harbours malicious thoughts on seeing the good of others.

22. O Brāhmaṇa ! If a man feels inclined to incur the loss of friendship, progeny, house, landed property, riches, food grains, etc., and cattle and other animals, he may very well indulge in jealousy all along.

23. As his mind was possessed of jealousy and he became more impudent, the powerful kings of Haihaya[4] and Tālajaṅgha[5] families became his enemies.

24. If the Lord of Lakṣmī is favourable to any one, his fortune flourishes, but if he is adverse to him, his fortune dwindles down.

25. O Nārada ! Sons, grand-sons, riches, food-grains, homestead, etc. favour one, only as long as the Lord of Lakṣmī casts favourable side-glances mercifully.

26. O prominent Brāhmaṇa ! Even the foolish, blind, deaf and stupid persons become heroic, praise-worthy and discriminating, if they are glanced at favourably by Mādhava, the Consort of Lakṣmī.

27. There is no doubt that the good fortune of a person who is contaminated with jealousy, etc., dwindles down and that particularly hatred towards all living beings is generated in his mind.

28. If a man hates continuously some one or the other, all his blessings and religious merits perish, O excellent sage.

29. Viṣṇu becomes averse to him in whom jealousy goes on increasing. After this, that person's wealth, stock of grains, lands and affluence are definitely destroyed.

30. Egotism and arrogance destroy the power of discrimination, as a consequence of which, adversities befall living beings. One should, therefore, eschew egotism.

31-32. He who becomes puffed with pride precipitates his ruin erelong. The king whose mind was possessed with jealousy put up a continuous terrible fight for the period of a month with his enemies, the Haihayas and the Tālajaṅghas in which he was ultimately defeated. He then repaired to the forest.

33. Although Bāhu was dejected, he felt great pleasure on seeing a great lake. He was then accompanied by his pregnant wife.

34. It was a great miracle that perceiving the nature or temperament of the king whose mind was possessed of jealousy, all the birds residing in the lake hid themselves.

35. While the birds were hastily entering their respective abodes, they exclaimed : "Alas ! How painful it is ! What a terrible form has come down here !"

36. Accompanied by both of his wives, the king joyously entered the lake, drank its water that gave him abundant pleasure. He, thereafter, went and rested under a tree.

37. While the king Bāhu was proceeding to the forest, the subjects, though erstwhile protected by him, exclaimed "Fie ! Fie", after considering Bāhu's evil propensities.

38. O Brāhmaṇa ! A man endowed with good qualities, whoever he may be, is worthy of being praised by every one. A person devoid of good qualities, is censured by men, though he may be possessed of all kind of riches.

39. There is nothing comparable to ignominy in this world which is as painful as death. When Bāhu went to the forest, the people of his kingdom felt much relief and pleasure, as though an inflammation of the eye had subsided.

40. O excellent Brāhmaṇa ! Censured on many occasions, Bāhu remained in the forest like a dead man, with his fame in the world destroyed, and activities cut off.

41. "There is no death like ignominy (ill-reputation); there is no enemy like anger; there is no sin like slandering and there is no intoxicating liquor like delusion.

42. There is no ill fame like jealousy; there is no fire like passions; there is no snare like attachment; there is no poison like intimate contact (sexual intercourse)."

43. Being extremely dejected, Bāhu lamented in this and many other ways. Due to mental agony as well as to old age, the limbs of his body became wasted and feeble.

44. After the passage of a great deal of time, the king Bāhu was overwhelmed with sickness, and he died in the vicinity of the hermitage of sage Aurva,[6] O excellent sage !

45. His younger wife became very miserable. After lamenting for a long time, she thought of going with him (to the other world, by immolating herself in the fire), even though she was pregnant.

46. Deeply grieving she brought the fuel herself and prepared the funeral pyre. After placing (Bāhu's body) on the pyre, she began to ascend the pyre herself.

47. In the meantime, the intelligent sage Aurva, the

receptacle of spiritual lustre, understood all this by means of his deep trance.

48. With the vision of their perfect knowledge, the noble-souled prominent sages who are cognizant of whatever exists in the three units of time—the past, the future and the present—and who are devoid of jealousy, see everything.

49. The most meritorious sage, Aurva, the store-house or treasure of brilliance accrued through penance, reached the place where the beloved wife of Bāhu was standing.

50. On seeing that she was about to ascend the funeral pyre, that leading sage spoke to her these words, based on *dharma*, O excellent sage !

Aurva said :

51. "O chaste lady ! O beloved wife of the excellent king ! Please do not proceed ahead with this risky venture. An emperor, verily the slayer of enemies, stays within your womb.

52. O blessed princess ! The following (ladies) do not ascend a funeral pyre, viz. those with infant children (depending on them), pregnant women, those whose monthly course has not yet started, and women in the menses.[7]

53. Means for expiation for Brāhmaṇa-slaughter and other sins have been mentioned by excellent men;[8] but there is no expiation for an imposter, a person who slanders, and killing a child in embryonic stage.

54. O observer of good vows ! There is no atonement for an atheist,[9] an ungrateful fellow, a person indifferent to *dharma* and a treacherous fellow.

55. Hence, O splendid lady ! It does not behove you to commit this great sin. The misery that has befallen you shall subside completely."

56. Thus advised by the sage, the chaste lady believed in his blessings. Taking up the lotus-like feet of her husband (in her hands), she lamented very much and was extremely distressed.

57. The sage Aurva who was an adept in the interpretation of scriptural texts, consoled her again, "O Princess do not cry. Later on, you will attain prosperity in due course.

58. O extremely blessed lady ! Please do not shed tears. The dead body should now be cremated by good men. Hence, controlling your grief, perform the rites befitting the occasion.

59. The god of Death is impartially alike to all, be he a learned man or a fool, an indigent fellow or a person in affluent circumstances, a wicked person or a man of good behaviour.

60-61. I consider it so in a city(?).[10] Indigence is surpassed in this respect here. Whatever is the past, ancient act (*karma*), it is directed in this world. I consider that the fate alone is the cause of this, and men are simply conditioned thereby.

62. O lady of lotus face ! All creatures have to succumb to the influence of the god of Death, whether one is even in the womb or in infancy or in youth or in old age.

63. It is Lord Govinda who destroys or protects creatures that are conditioned by and are at the mercy of their own actions. Ignorant persons super-impose a false belief on the creatures that are but casual causes.

64. Hence, O lady of pious observances, shed off your sorrow, and be happy. Perform the funeral rites of your husband. Try to be steady (in mind) through sensible discrimination and thought.

65. This physical body (of ours) is surrounded by ten thousands of miseries and ailments. It is subject to much pain and torture. It has only a semblance of happiness, but is full of sufferings. It is fettered by the bonds of actions."

66. Consoling her thus, the highly intelligent sage made her perform all the funeral rites. That gentle lady controlled her grief, bowed down to that prominent sage and said to him.

67. "What is surprising there that good men always wish for the benefits and well-being of others, as it is not for their own enjoyment that trees bear fruits on the earth.

68. He who, realising the miseries of others, enlightens them through good advice, is the veritable Lord Viṣṇu, the main-stay of *sattva guṇa*, for he is ready to render service to others.

69. He who feels miserable at the miseries and sorrows of others, and who feels delighted at the happiness of other people, is himself Hari, the Lord of the worlds, who has assumed a human form.

70. Scriptures have been heard and learnt by good men only to relieve others of their misery. It is for the destruction of the misery of every individual : So say the pious men.

71. Misery cannot affect anyone at a place where good men function. How can there be darkness when the sun shines?"

72. Speaking these and similar words, that lady performed all the other (funeral) rites of her husband, on the bank of that lake, in accordance with the instructions of that sage.

73. As the sage was standing by, the king appearing brilliant like the king of gods, rose out of the funeral pyre and ascended an excellent aerial car. After bowing down to Aurva, the leader of sages, he attained to the Supreme Abode.

74. Persons whether defiled by great sins[11] or by subsidiary types[11a] of sins, do attain to the Supreme Region when graciously glanced at by great men.

75. If a highly meritorious person looks (favourably) at the dead body or its ashes or the column of smoke (going up from the funeral pyre), the dead man attains the highest goal, O excellent one.

76. O Nārada ! After performing the funeral rites of her husband, she went to the hermitage of the sage and accompanied by her co-wife, she rendered service to him.

1. Bāhu *alias* Bāhuka (1.7.3)

A king of the solar race; The eighth descendant from Hariścandra. The Bh. P. and other Purāṇas do not attribute his loss of throne to his arrogance as in NP. (vide below VV 10-15). The Purāṇic account shows a struggle for supremacy over the Indo-Gangetic plain between the Ikṣvākus of Ayodhyā and the Yadus i.e. Haihayas from Māhiṣmati. In that hereditary feud, Bāhu lost his throne and had to spend the rest of his life in exile—which he did in the vicinity of sage Aurva's hermitage.

2. (I.7.5). They are (1) Jambū (2) Plakṣa, (3) Śālmali (4) Kuśa (5) Krauñca (6) Śāka, (7) Puṣkara.

3. (I.7.15-30) This verse is found in other works like Hitopadeśa, Pañcatantra, etc.

In ancient India, a number of wise-sayings in a verse form, on subjects like ethics and politics (*nīti*), renunciation (*vairāgya*), right conduct (*Sadācāra*) etc. were handed down by oral transmission. These were called *gāthās* and *Subhāṣitas* and were found in practically in the same verbal form in Sanskrit, Pāli and Prākrits (with the necessary phonetic and other changes). This fund of commonsense and wisdom is the legacy of all Indians.

4. *Haihayas* (I.7.23).

The dynasty founded by Haihaya, the great-grandson of Yadu :

Yadu→Sahasrajit→Śatajit→Haihaya. Kārtavīrya Arjuna or rather Sahasrārjuna about whom the Bh.P. 9.23.25 states : "Other rulers of the earth cannot reach the status of Kārtavīrya, in point of performance of sacrifices, munificent donations, asceticism, *yogic* powers, scholarship, victories, etc., In the traditional feud between Bhṛgus who had family ties with Ikṣvākus, the rivals of Haihayas and Haihayas, belonged to this dynasty. Sahasrārjuna was killed in a surprise attack by Paraśurāma. But after Paraśurāma's retirement, Sahasrārjuna's grandson Tālajaṅgha—probably an epithet to indicate his long marches—reasserted his supremacy by inflicting a crushing defeat on Ikṣvākus of Ayodhyā, the supporters and relatives of Bhṛgus (who had already left Western India and took refuge to the North), and King Bāhuka or Bāhu of Ayodhyā spent his life in exile near the hermitage of Aurva, a sage of the Bhṛgu clan.

5. *Tālajaṅghas* (N.P.I. 7.23 & 31-32).

Tālajaṅgha was the grandson of Sahasrārjuna who recovered the original position of his kingdom. The Tālajaṅghas were comprised of five clans or groups of people : (1) Vītihotras, (2) Śaryātis (3) The Bhojas, (4) the Āvantis and (5) the Tuṇḍikeras. He conquered his hereditary enemies, the Ikṣvākus and drove out King Bāhu in exile. Their dominion stretched from the gulf of Cambay (the Bhṛgus vacated Western India before the Tālajaṅghas) to the Gangetic doab. But King Sagara, son of the exiled King Bāhu, consolidated his position, destroyed the Haihaya power completely and the glorious Māhiṣmati was soon forgotten (Bh.P.IX.23, 9.8.5B.7.A, Pargiter A I H T. PP.267-71).

6. *Aurva* (I.7.44)

A great sage, scientist-cum-statesman of the Bhṛgu clan. He was the

son of Cyavana and Āruṣī, the daughter of Manu. The Bhṛgus were an affluent, militant community. Once the Haihaya King, Sahasrārjuna was in need of money and the Haihayas approached the Bhṛgus who did pay the tax levied. But one of Haihayas being over-exacting, dug up the house of a Bhṛgu and got enormous wealth. This led to the exploration compaign of all the houses of the Bhṛgus who resisted and the Haihayas started the genocide of Bhṛgus (if we are to believe *Mbh. Ādi.*179.5.6—which is a Bhṛgu recension). All women of the Bhṛgu clan hid themselves in the caves of the Himālayas (*Ibid* 177.21). While fleeing, Āruṣi concealed her *garbha* in her thigh, but a Brāhmaṇa woman informer reported to Haihayas about Āruṣi's escape though pregnant. When Haihayas arrested her, the child came forth from his mother's thigh. Hence he was called *Aurva*—Thigh-born. The Kṣattriya pursuers became blind by Aurva's lustre. They regained their eyesight when they begged pardon. But Mbh. Ādi 177.1-6 shows that by the time the Haihayas reached Aurva and his mother, he must have been a grown up boy, expert in Vedas and the accessories, as his being in the womb for 100 years and studying the Vedas in the embryonic stage is a purāṇic way of statement. It appears that Aurva was a scientist who was then developing a fire-missile capable of destroying the world (like the Hibomb of to-day) and the very terrific glare of the missile at that stage blinded the Haihayas. But he continued his researches and to quote the *Mbh*: "With a desire to avenge the massacre of Bhṛgus, he decided upon a weapon of universal distruction" (*Ādi.* 178. 10-11). Aurva's penance (his development of a fire-missile) sent a cold shudder through the spine of 'the world' and his ancestors (i.e. senior members of the Bhṛgu clan). Like great thinkers of today protesting against the military use of atomic energy, they dissuaded him from the effort. "while I was in my mother's womb, I heard the wailing of my mothers (Bhārgava women). When Bhṛgus right from 'wombs' were massacred, nobody came to help my mothers. Then why should I spare the Kṣattriyas now?" growled Aurva (*Mbh. Ādi.* 179-5-14). It appears that the senior Bhṛgus anyhow dissuaded him from his resolve and the fire-weapon was thrown into the sea which as submarine fire still burns the sea water (and is called *Vaḍawāgni*). *Ibid.* 179.21-2.

It appears that Aurva's hermitage was near the kingdom of Ayodhyā. The political support of Ikṣvākus and the geographical distance between Ayodhyā and Māhiṣmatī enabled Aurva to carry on his researches undisturbed.

Aurva seems to have a long life. He lived to see the destruction of the Haihayas by his great grandson (Aurva—Ṛcika—Jamadagni—Paraśurāma) Paraśurāma.

When the grandson of Sahasrārjuna, Tālajaṅgha marched against King Bāhu of Ayodhyā—for it was really a struggle for supremacy in the Indo-Gangetic plain between the kings of the Solar and Lunar Races (and the Bhṛgus, partisans of Ikṣvākus) when King Bāhu was expelled, he took shelter with-Aurva. Why Tālajaṅghas did not attack Aurva's hermitage and execute the King is a mystery. May be inefficient intelligence service, pre-occupation with the rebel population of Ayodhyā who continued resistance under the leadership of Vasiṣṭha, the communication difficulties with their distant capital Māhiṣmatī to conduct a protracted war or possibly the deterrent of Aurva's secret missiles—it is anybody's guess.

But the fact remains that Aurva could bring up Bāhu's son Sagara in his hermitage, give him the necessary training and see to it that under Sagara's leadership, the freedom-struggle of Ayodhyā resulted in the expulsion of Tālajaṅghas. King Sagara, however, ruthlessly continued his struggle till the Tālajaṅgha power was wiped out of the Indo-Gangetic plain and crushed permanently—a feat which the much-glorified Paraśurāma could not achieve. But the *Mbh. Anu.* 153.11 a Bhṛgu recension gives the credit solely to Aurva !

(1) *Mbh. Ādi.* and *Anu.* (as cited above)
(2) *Bh.P.* IX.8.8; IX.23.28.
(3) *Bmd. P.* 2.3.48.1-25

7. (I.7.52)

This verse is quoted by *Parāśara Mādhava* II.1.P.58 and *Smṛti-muktāphala* I P. 162 (where it is ascribed to Aurva) as an authority prohibiting self-immolation (*Satī*) of women under these conditions.

bāla-saṁvardhanaṁ tyktvā bālāpatyā na gacchati /
rajasvalā sūtikā ca rakṣed garbhaṁ ca garbhiṇī //

attributed to Bṛhaspati in *Parāśara Mādhava. Smṛti-Candrikā* (on *Vyavahāra*, p. 254) regards celibate life in widowhood as superior to the rewards of self-immolation to fire.

8. (I.7.53)

Although *Brahma-hatyā* (murder of a Brāhmaṇa) is regarded as the most heinous sin (*mahā-pātaka*) and the murderer was to meet death, the *Bhaviṣya Purāṇa* states that Manu has given thirteen alternative expiatory rites for this sin : Quoted by Kullūka on *Manu* XI.72-82; *Prāyaścitta-Viveka*, p. 63. Commenting on this, Govindānanda in his com. *Tattvārtha-Kaumudī* has given the details of these 13 alternative expiations (*prāyaścittas*).

9. (I.7.54) *Nāstika* :

This term includes not merely those who deny the existence of God, but those who do not accept the authority of the Vedas. It includes Jainas, Bauddhas, Pāśupatas and such heretics. One should take bath along with the clothes if one is touched by them (*Ṣaṭ-triṁśan-mata* quoted in *Prāyaścitta-Prakaraṇa* P.110 and *Smṛti-candrikā* I.P.118). The contents of VV.54 & 55 are repeated again in Chs. 14, 15, etc.

10. (I.7.60)

Although the word *nagare vā* occurs at the beginning of verse 60, it is better to take it with verse 59 and translate "Death overtakes one or in a city".

11. (I.7.74) *Mahāpātakas* : Major i.e. very grievous sins.

NP. I.15.22 b and 23a enumerates these. They are (1) murder of a Brāhmaṇa, (2) drinking of spirituous liquor, (3) stealing, (4) defiling the bed of one's preceptor (by enjoying his wife) and (5) association with any one of the above four sinners. That chapter details what actions amount to Brāhmaṇa-slaughter, etc.

Mahāpātakas should be distinguished from *Ati-pātakas*; the former can be expiated by undergoing some severe penance, etc., but the latter is beyond redemption. In the list of *Atipātakas*, *Viṣṇu Dharma Sūtra* 34.1 includes sexual intercourse with one's mother, daughter or daughter-in-law.

11A. (I.7.74) *Upapātakas* : Minor sins.

The number of minor sins is large and varies from *Smṛti* to *Smṛti* and from time to time. Yājñavalkya enumerates fifty-one minor sins. The most important one of the minor sins is killing a cow and the expiation for all *upa-pātakas* is the same, viz. that prescribed for killing a cow. It consists of *Cāndrāyaṇa, Parāka, Gosava* (subsisting on cow's milk for one month). If minor sins are repeated, the man loses his caste and becomes fallen. (*Viśvarūpa* on *Yājñāvalkya* III.229-36).

CHAPTER EIGHT

The Glory of the Gaṅgā (Contd).

Sanaka said :

1. O leading sage ! Thus, in the hermitage of Aurva, the two wives of Bāhu continued to render services with the feeling of devotion, every day.

2. O Brāhmaṇa ! After the lapse of half the year, the elder queen became evil-minded towards the good fortune of her co-wife (since she was pregnant)

3. Then poison was administered to the junior queen by the elder sinful lady.[1] But the poison was not effective, thanks to her service to the sage.

4. As she served the sage very well by scrubbing and smearing the ground (with cowdung, etc.) and other activities, the poison became digested as the effect of her holy (meritorious) acts.

5. After three more months, she, all of whose sins were wiped out due to her services (to the sage), gave birth to her son along with the poison, at a highly auspicious time.

6. O ! What sin in the world is there which association with righteous men does not destroy ? What happiness does it not give unto the men of meritorious acts ?

7. Services rendered unto the noble-souled, immediately destroyed the sins committed knowingly or otherwise or those one is compelled to do by others.

8. Even the dull attains to the state of being worshipped in this world, thanks to the association with the good, even as a digit of the moon when accepted (on his forehead) by god Śiva (became so to the world).

9. O leading Brāhmaṇa ! Indeed, association with the good always bestows on men the greatest prosperity, both here and hereafter. Hence good men are the worthiest to be worshipped.

10. O leading sage ! Who is competent to describe adequately the good qualities of the great ? It was miraculous that the poison that was administered to the child in the womb became digested (and came out after) three months.

11. On seeing the son born along with the poison, the sage, a receptacle of brilliance, performed the post-natal rites[2] and named the son *Sagara*[3] (a child with the poison).

12. The child's mother brought up the boy Sagara with great affection. The prominent sage performed the rites of tonsure[4] and the investiture with the sacred thread in the appropriate manner.

13 & 14. Observing that Sagara had outgrown the stage of early childhood, and that he was very capable, the leader of sages who was a past master in the knowledge of *mantras*, taught him scriptures (science and arts) that were befitting and essential for kingship. He granted him mastery over (the use of weapons) and miraculous missiles alongwith the requisite *mantras* (incantation of mystic formulae), O sage. Sagara was trained well by that sage Aurva.

15. The virtuous Sagara became powerful, righteous, grateful and intelligent. He possessed all good qualities. Every day he brought sacrificial twigs, *kuśa* grass, water, flowers, etc., for immense splendour.

16. On one occasion Sagara, full of modesty, and storehouse of good qualities, bowed down to his mother with palm joined in reverence and inquired.

Sagara inquired

17. "O mother ! Where is my father ? What is his name ? In which family was he born ? Kindly narrate to me all these details as I am interested in hearing about them.

18-20. Those who are devoid of father in this world, are as good as dead ones, even though they may be alive. A person whose father is alive is comparable to Kubera, the lord of wealth, even though he may be indigent. He who is bereft of both father and mother has no happiness. Just as a foolish person devoid of virtues is censured both here and hereafter, so also futile is the life (lit. birth) of a parentless orphan, of an ignorant fellow, of a thoughtless person, of a childless man, and of one immersed in debt.[5]

21. Like a night devoid of the moon, like a lake devoid of lotuses and like a woman devoid of her husband is a boy without his father.

22. A child without his father is like a creature without

a virtue, or like a householder not practising holy religious rites or like a person from *Vaiśya* community (whose main job is agriculture and tending of cows) without having any cattle or animals.

23. A child without his father is like a statement devoid of truth, or like an assembly without good men or like a penance without (the sense of) mercifulness.

24. A child without his father is like a forest without trees, or like a river devoid of water or a horse without quickness or speed.

25. O mother ! just as a man engaged in begging is considered despicable and wretched, so also a son without his father is overwhelmed by many miseries."

26. Hearing what was so far spoken by her son, the poor miserable mother sighed deeply, and in reply to his questions, she narrated to him everything as it had taken place.

27. On hearing it, Sagara flung into rage and with his eyes turned red due to fury, he immediately took the pledge: 'I shall kill the enemies one and all'.

28. After circumambulating the sage Aurva and bowing down to his mother, he set out and was given a due send-off by the sage himself.

29. Starting from the hermitage of Aurva, the pure and truthful Sagara approached with great pleasure Vasiṣṭha,[6] his family preceptor.

30. He bowed down to Vasiṣṭha, his noble-souled preceptor. He reported to him everything, although the sage had known it all through his vision of knowledge.

31. Prince Sagara acquired the miraculous missiles specially empowered by gods Indra, Varuṇa, Brahmā and Agni, through that sage (Vasiṣṭha). So also he obtained from him a sword and a bow comparable to Indra's thunderbolt.

32. Honoured by the blessings of the sage and permitted by him, Sagara paid respects to Vasiṣṭha and started immediately.

33. Only with his single bow, that heroic prince converted his enemies alongwith their sons, grandsons and followers into residents of the other world (i.e. slew them).

34. His enemies were distressed by the fire generated from the arrows discharged from his bow. Some of them perished, while others became frightened and fled.

35. Some of them lay dead on anthills with their hair dishevelled and scattered. Some of them ate grass. Even as they were naked some entered water (to hide themselves).

36. In their ardent desire to save their lives the Śakas, the Yavanas as well as other kings immediately sought refuge in Vasiṣṭha.

37. Getting the intelligence through his spies, of the approach of his enemies to his preceptor, Bāhu's son, now the conqueror of the world, promptly came to the presence of his preceptor.

38. On hearing that Bāhu's son has arrived, Vasiṣṭha reflected for a while as he wanted to save Bāhu's enemies who had sought refuge in him and also to carry out what his disciple had conveyed to him.

39. He made Śabaras[7] shave off their heads and made Yavanas wear long tresses of hair. He made Andhras retain the moustaches but shave off their heads. All these were ex-communicated from the Vedic fold.

40. On seeing that they had been made no better than dead by sage Vasiṣṭha, Sagara laughingly said to his preceptor, the store-house of penance.

Sagara said :

41. "O Sir, in vain do you try to protect these wicked persons. By all means I shall see to it, that all these fellows who deprived my father of his ancestral land are killed.

42-43. If in spite of being capable of annihilating the enemies of righteousness, one were to neglect them and look upon the entire world at first, as being one's relatives, he himself becomes the cause of total destruction. For those very wicked persons, if powerless, pretend (lit. outwardly resort to) extreme piety to be extremely righteous.

44. Alas ! All the (pseudo-) righteous acts (mentioned above) are done fraudulently to deceive others. The wicked ones are sinfully disposed by nature. So long as one's army is powerful, they behave and perform good acts or obey.

45. A person who desires to gain his own ultimate good, should not believe in the assumption of the role of servants or slaves by the enemies, in the professions of loving friendliness of prostitutes and in the innocent appearance of serpents.

46. Showing off their teeth, the wicked always indulge in jokes and pleasantries (while we are powerful). But when there is a reversal of one's power, they quickly show those very teeth (in a different way).

47. Vile persons at first (while in power) speak stern and abusive language with their tongue. But when they become powerless, they use it to speak in extremely pitiable words.

48. He who desires his welfare and he who is adept in treatises on polity, shall not believe in the outward goodness or (pseudo-) equability or equanimity of wicked persons.

49. Undoubtedly, a person who believes in the following is no better than dead :—a wicked man who (outwardly) shows submission, a friend who indulges in roguery and a wife of evil unfaithful nature.

50. Hence, verily, please do not afford protection to these persons who are like cows in (outward) appearance but are (cruel) like tigers in their deeds. After killing all these wicked persons, I shall rule over the earth with your grace".

51. On hearing his words, Vasiṣṭha, the excellent sage, was highly pleased with him. Stroking (patting) Sagara's body gently with his hands (to express his approbation), he spoke to him as follows:

Vasiṣṭha said :

52. "Well done ! Well done ! O blessed one. What you speak is the truth, O prince of noble rites. Still you will attain great peace of mind by paying heed to my words.

53. These persons who stood against your pledge have already been killed by me. Tell me, what fame can accrue to you by killing those who have already been killed ?

54. O Lord of the Earth, all creatures are fettered by shackles of their own actions. They are, however, already killed by their own sinful acts. Why do you kill them again ?

55. This is the decisive conclusion of all scriptures that the physical body produced by sins is already killed at the outset by those very sins, but the soul is impregnable because it is full and perfect.

56. Creatures are but instruments in the enjoyment of fruits of their own actions. The *karmas* are the outcome or the result of Fate (lit. have the Fate as their root). The entire universe is subject to the control of Fate.

57. Since Fate alone is the protector of the good and the chastiser of the wicked what is it that can be achieved by men who are not free (have no free will). Tell me.

58. The physical body is born through sin and it functions through sin. Why did you attempt to kill even after knowing that all this is rooted in evil ?

59. Though the soul (*ātman*) is pure, it is called the embodied one, by learned men, since it abides in the body. Hence, O king, there is no doubt in this that the physical body is rooted in evil.

60. O son of Bāhu, what renown can come to you by killing the body rooted in evil ? Thinking decisively (on these lines) O son, do not do them to death"

61. On hearing these words of the preceptor, the prince refrained from his angry venture. The sage patted his son-like disciple with his hands and consoled him.

62. Then (sage Vasiṣṭha) expert in the *Atharva Veda* performed the coronation ceremony[8] of the noble-souled Sagara with the co-operation of sages who were strict observers of religious vows.

63. He (Sagara) had two wives, Keśinī and Sumati. They were the daughters of Vidarbha of Kāśyapa's family.

64. Seeing that Sagara was well established in his kingdom the sage Aurva, the store-house of penance, came from the forest and after holding conversation with the king, returned to his hermitage.

65. On one occasion the sage Aurva who knew the *Bhārgava mantra* was requested by the two queens of that king. He granted them the boon of having children.

66. The prominent sage, the knower of the past, the present and the future, remained in meditation for a moment. Giving delight to the queens Keśinī and Sumati, he addressed them thus.

Aurva said :

67. "One of you will give birth to a single son who will keep the continuity of your race. The other will give birth to sixty thousand sons O blessed ladies; choose either of the boons for the sake of having children.

68. On hearing the words of the sage Aurva, O Nārada,

queen Keśinī chose a single son who will be the cause of perpetuation of their family life.

69. According to the boon sixty thousand sons were born of Sumati, O excellent sage, and the son of Keśinī was Asamañjas by name.

70. Asamañjas committed mischievous pranks like a mad man. On seeing him (act that way) the other sons of Sagara too became evil-minded and ill-behaved.

71. On seeing their childhood thus vitiated (by these mischievous deeds), king Sagara, the son of Bāhu, pondered over anxiously about the despicable activities of his son as brought about Fate.

72. He reflected : "Alas ! Extremely painful indeed is the association with the wicked persons. Fire is always beaten by blacksmiths for its only fault of being in contact with iron.

73. Asamañjas had a son named Aṁśumān. He was a knower of scriptures, righteous and engaged in what was beneficial to his grandfather. He was endowed with all good qualities.

74. But all the sons of Sagara committed evil deeds and harassed the people. They always created obstacles in the undertaking of holy rites of those who practised them regularly.

75. They drove off the gods (to whom oblations were offered) and partook of all sacrificial offerings duly submitted by the Brāhmaṇas.

76. They always brought by force celestial ladies like Rambhā and others dragging them by the tresses of their hair, and the sons of Sagara enjoyed them against their will.

77. Those wicked fellows were addicted to the drinking of wine. They plucked and brought the flowers of Pārijāta and other celestial trees and adorned their bodies with them.

78. Those great sinners but very powerful ones, abducted women who were well-behaved and chaste and destroyed men of good conduct. They even began fighting with their friends.

79. On seeing this, the gods, the leader of whom was Indra, became extremely distressed. They began to think deeply of the means of bringing about their destruction.

80. Taking a decision in the matter, all the *Devas* assuming disguised forms approached Kapila, the Lord of the chiefs of gods, who was at that time present in the Nether world.

81. The gods prostrated themselves on the ground before him like a staff and extolled him who was meditating in his mind on the *Ātman*, who is the very embodiment of pure and absolute bliss. They eulogised him as follows :

The gods prayed :

82. "Obeisance to you, the yogin who are absorbed and delightfully engaged in *Sāṅkhya-Yoga*; salutations to you who are Lord Viṣṇu Himself, disguised in the form of a human being, but who is all the while victorious (Jiṣṇu).

83. Bow to the devotee of the Supreme Lord; obeisance to you who are the Cause and bestower of benediction to all the world. Salutations to you who like the forest conflagration are the destroyer of the forest of *Saṁsāra*; we bow to you who are like a bridge affording protection to (the observers of) *Dharma.*

84. We bow again and again to you who are the great one totally devoid of passions and attachment. Be pleased to save us who have been afflicted by the sons of Sagara and have approached to you as a refuge for protection."

Kapila said :

85. "O excellent gods, only those who seek destruction of their own fame, power, wealth and longevity, harass the world. There is nothing surprising in this.

86. O gods, know that a person who intends to harass innocent persons in this world, is one who is engaging himself in the enjoyment of sins.

87. No doubt need be entertained in that that the Fate quickly destroys a person who continuously harrasses others physically, mentally or Verbally.

88. These sons of Sagara will meet their death in a very few days." When this assurance was given by that noble-souled sage Kapila, the heaven-dwellers bowed to him duly and returned to the celestial world.

89. In the mean-time, Sagara began to perform the *Yajña* (sacrifice) called *Hayamedha* (horse-sacrifice) with the help and guidance of Vasiṣṭha and other great sages.

90. Indra, the Lord of gods, took off the horse that was fixed for that sacrifice and placed it in the Nether world where Kapila was staying.

91. In order to find out the horse taken away by Indra with his physical body invisible, the sons of Sagara were extremely surprised and they wandered over the earth and other worlds in search of it.

92. When they could not trace the horse, they attempted to make their way to the *Pātāla*, the nether-world. And each one of them severally dug up the earth's surface to a depth of a *Yojana* (eight miles).

93. The earth dug out by them, they scattered on the shores of the ocean. All the sons of Sagara reached Pātāla through that passage.

94-96. The sons of Sagara who were perplexed and mad with arrogance searched for the horse. There they beheld the noble-souled Kapila dazzling with the lustre of ten million suns together, absorbed in meditation. And they espied the sacrificial horse near him. On seeing the sage they became very furious. With great speed they rushed at him and attacked him with the intention of killing him.

97-98. They shouted to one another : "Let him be struck down. Let him be struck. Let him be slain. Let him be killed. Let him be taken captive. Let him be quickly taken prisoner. It is he only by whom the horse is taken away and like a stork he pretends to be absorbed in meditation, showing off to be a saint. Alas ! There are wicked persons in this world who put up a great show (of saintliness)".

99-100. Shouting thus, they laughed and jeered at Kapila, the leader of sages who had exercised perfect control over his sense organs and stabilized his mind in the *Ātman*. As he was absorbed in meditation, Kapila did not notice their activities.

101. Those sons of Sagara whose death was imminent, lost their sense and kicked the sage, while others caught hold of his arms.

102. When the sage left off his trance, he was surprised (to see all this). In a deep majestic voice, he spoke to them who caused harassment to the world.

103. "The following persons lose their power of discrimination viz. those who are intoxicated with the arrogance of affluence; those who are oppressed with hunger; the passionate ones and those who are puffed with self-conceit.

104. The earth blazes internally continuously by merely being the receptacle of a treasure. What wonder is there when men blazed forth after enjoying the same ?

105. What is surprising in it, if wicked men annoy and harass the good people ? The force of the current in a river makes the trees on the bank fall down.

106. Misfortune, old age and foolishness always occur where there is wealth, youth and learning.

107. By whom can the greatness of *Kanaka* (gold) be described adequately ? Alas ! It is wonderful that similarity in name (viz. *kanaka*) makes the *Dhattura* plant (the thorn-apple tree) cause intoxication. (The word *kanaka* means *Dhattura* as well).

108. If a wicked person became endowed with affluence, that very same fortune of being affluent is destructive of the world, just as the violent gust of a wind is a friend of fire and poison that of a serpent.

109. Alas ! One blinded with the arrogance of his wealth does not see, though he may look on. If he sees wherein lies his welfare and interest, he sees properly."

110. Uttering these words, the infuriated Kapila created and discharged fire out of his eyes. The fire reduced the sons of Sagara to ashes instantaneously.

111. On seeing the fire issuing forth from the eyes of Kapila, the residents of the nether-world thought that the time of the dissolution of the universe had arrived prematurely. And they screamed out in their excess of sorrow.

112. All the reptiles and *Rākṣasas* were scorched by that fire. They entered into the ocean immediately. Indeed the fury of saintly persons is simply unbearable.

113. Thereafter a messenger of gods came to the place of the sacrifice of the king. He reported everything that had taken place to the king who was desirous of performing that sacrifice.

114. On hearing those words of the messenger the emperor Sagara, the knower of everything, became extremely glad and remarked, "The wicked ones have been tamed and subdued by the Fate.

115. Whether it be the mother or the father or the brother or the son, whoever commits a sin should be considered to be an enemy.

116. This is the decision arrived at in the scriptures—one should consider that person as the greatest enemy who is engaged in evil actions and who entertains hostility to all the people."

117. O eminent sage, Sagara did not feel sorry for the loss of his sons; for, the death of a person of evil conduct, enthuses good people.

118. Since the *Smṛti*[10] text ordains that a person who has no son is not eligible to perform a sacrifice, the king installed his grandson Aṁśumān as his son.

119. Moreover, the king, the knower of the essentials about sacrifice, deputed the son of Asamañjas with the assignment of bringing back the horse.—the son who was highly intelligent and the most excellent one among those who were skilled in speech.

120. It is reported that when he went to the entrance to that hollow chasm, he saw there pre-eminent sage Kapila, a mass of brilliance. And he prostrated himself before the sage, touching the ground with eight limbs of his body.

121. With his palms joined in reverence, he stood humbly before the sage. He addressed that eternal Lord of gods who was of quiescent and serene mind, as follows :

Aṁśumān said :

122. O Brāhmaṇa sage, kindly forgive the wicked offence committed by my uncles. Indeed, saintly persons who are engaged in rendering help to others are essentially of a forbearing nature.

123. Saintly persons show mercy even to the wicked. Indeed, the moon does not withdraw its beams of moon-light from the abode of a *cāṇḍāla*.

124. A good man, even when he is harassed and troubled, gives happiness to all. Just as the moon that is being eaten by the immortals gives the greatest pleasure and satisfaction to everyone.

125. Even when split and cut to pieces, the sandle wood renders everything fragrant. So is also a good person.

126. O Supreme Being, prominent sages, by their penance, forbearance and *ācāra* (behaviour and activities) know the excellent attributes of *puruṣottama* (Supreme Man), and they

know that you are that Supreme Person yourself born to chastise and discipline the world.

127. Salutations to you, O Brāhmaṇa sage. Obeisance to you who are the embodiment of *Brahman.* Bow to you who are by nature favourable and friendly to Brāhmaṇas and engaged in meditation on the *Brahman.*"

128. The sage who was thus eulogised by him evinced his delight on his countenance. He said, "O sinless one, I am highly pleased with you. Seek any boon of me."

129. When the sage spoke to him thus, Aṁśumān bowed down to him and requested, "Be pleased to take our ancestors to the world of Brahman".

130. Thereafter the highly delighted sage assured him, "Your grandson will bring down the Gaṅgā respectfully and lead your ancestors to the heaven.

131. The Gaṅgā, the river of holy waters, brought down by your grandson shall absolve these your ancestors of all their sins and lead them to the highest region.

132. O dear child, take this horse back so that the sacrifice can be completed". Accordingly reaching the vicinity of his grand-father, Aṁśumān related everything that happened and submitted the horse too.

133. Sagara performed his sacrifice by means of the sacrificial animal in the company of the Brāhmaṇas (sacrificial priests). He propitiated Lord Viṣṇu by performing penance and attained the region of Hari.

134. A son was born to Aṁśumān. He became famous as Dilīpa. From him was borne Bhagīratha who brought the Gaṅgā from the heaven.

135. O sage, God Brahmā who was pleased with the penance of Bhagīratha, bestowed the Gaṅgā on him. He (Bhagīratha) then began to think how to hold the water-fall of the Gaṅgā.

136. Thereafter, he propitiated god Śiva and brought the heavenly river to the earth. He helped his ancestors to go to the heaven as they became sanctified by touching the waters of the Gaṅgā.

137. A king named Sudās was born in the family of Bhagīratha. His son Mitrasaha was well-known in all the worlds.

138. That son of Sudās got the form of a Rākṣasa due to the curse of Vasiṣṭha. When the drops of the water of the Gaṅgā were sprinkled over him that king became liberated again.

CHAPTER EIGHT

The Glory of the Gaṅgā (contd.)

1. According to BN. (*Bṛhan-Nāradīya*) Aurva had one queen only with whom he spent his exile. That queen was poisoned by his enemies (Haihayas and Tālajaṅghas) and not by her cowife as in the NP. (BN.7.41-48). It was due to the merit accrued in the service of the sage Aurva, which did not kill her or the child in the embryo (BN.8.2-3).

2. *Jātakarma*—

The rites to be performed after the birth of a child. It is a very old rite, as it is mentioned in *Tait.Sam.*II.2.5.3-4. In Upaniṣadic times, it consisted of a *homa*, repeating thrice the word 'speech' in the child's ear, making it lick curds, honey and ghee in a gold spoon, giving the child its secret name (*nāma-karaṇa*), putting the child to the breast (by the mother), and addressing the mother with *mantra*. A great deal of these was dropped, and a variety of practices arose in the *Gṛhya-sūtras* and *Smṛtis*. Now-a-days some ceremonies (with little connection with *Gṛhya-sūtras*) are performed on the 5th and 6th day after birth.

3. This is a popular etymology, but is supported by *Bh.P.* IX.8.4. The Sagara-legend is very popular with *Purāṇas*, vide *Va.P.* 3.88.123-67; *Br.P.* III.Ch.s 47-55, *Śiva P.-Umā saṁhitā* 38.29-57.

4. *Caula* or *Cūḍākarma*—

The first cutting of the hair on the child's head. It is a rite the purpose of which is keeping a lock of hair. According to *Gṛhyasūtras*, it is to be performed in the third year from birth. After cutting the hair on an auspicious day, feeding of Brāhmaṇas, receiving their benedictions, the cut hair are to be so disposed as nobody can find them.

5. Are *subhāṣitas* describing the greatness of one's father.

6. *Vasiṣṭha*—

Name of the family preceptor of Saṇara and other kings of the solar race. There appear at least three different persons called Vasiṣṭha : (1) The son of god Brahmā, who died at the time of the destruction of Dakṣa's sacrifice, (ii) Born from the sacrificial fire of god Brahmā and died by king Nimi's curse, and (iii) Born from a pot by Mitrāvaruṇa and a brother of the sage Agastya. In all these births the same woman—Arundhatī—took new births and married him. It is difficult to say which of these Vasiṣṭhas composed or 'saw' the Eighth Maṇḍala of the *Ṛgveda*, who carried on a feud with Viśvāmitra and who, after king Bāhuka, carried on the struggle against the Tālajaṅghas and inspired and helped Sagara to overthrow them. It seems to be a family of royal priests, loyal to kings of the solar race for many generations, and a variety of episodes in the life of these have clustered around Vasiṣṭha as if he was a single individual.

7. Out of these tribes, Śabaras were the aboriginal hill-tribe, Yavanas or the Ionians were Indo-Greeks who settled in the former NWF. province and

adjoining areas, while Andhras s probably the Pkt. form of Āndhras who were once beyond the border of Aryan India. Here their custom of cutting the hair and moustaches are recorded. *Bh.P.*IX.8 records the story of king Sagara and in verses 5B to 7A mentions Tālajaṅghas, Yavanas, Śakas, Haihayas and Barbaras as the tribes subdued by king Sagara.

8. Royal coronation was a very important solemn ceremony. Different procedures of coronation are given in the *Aitareya*, *Gopatha* and *Sāmavidhāna Brāhmaṇas* and in Purāṇas like *Brahma* and *Viṣṇudharmottara*. The *purāṇic* procedures were probably meant for Śūdra kings. The mediaeval writers tried for a synthesis of these procedures. For example, *Rājanīti Prakāśa* states that following the dictum of Śabara on Jaimini II.4.9, the coronation rite should comprehend all the different items mentioned in several Vedic texts (if not contradictory to each other) or the royal priest should follow that which is nearest to his own branch of Veda.

> (*tadevaṁ yasya purohitasya sva-śākhāvihitatvena yaḥ pakṣaḥ saṁhitas tenaiva tenābhiṣekaḥ kāryaḥ*)
>
> —*Rājanītiprakāśa*, p. 112.

The last was the easiest solution of the problem. Descriptions of the various procedures of such coronation is beyond the scope of this note.

As Vasiṣṭha's expertise in the *Atharva Veda* is mentioned here. It appears that the author of NP. implies here the procedure of coronation laid down in the *Gopatha Brāhmaṇa* which belongs to the *Atharva Veda* and prescribes *mantras* from the *Atharva Veda* for the various acts prescribed in this ceremony. (For details see *Rājanītiprakāśa*, pp. 42-43, *Rājadharma Kaustubha*, pp. 335-36).

9. Asamañjasa's pranks and his exile are confirmed in the *Mbh. Vana* 107.43 and *Śānti* 57.7-9. But *Bh.P.*IX.8.16-19 states that Asamañjasa was a *yogī*. He showed himself outwardly as being unreasonable. When he departed as an exile from Ayodhyā, he showed people that all their children were alive and returned them to their parents hale and hearty and that king Sagara was filled with remorse at his order of banishment.

10. This vague reference to *Smṛti* could not be located but in the *Mbh.Ādi.* 119.15-22 King Pāṇḍu deplores that a sonless person has no entrance in heaven even if he pleases gods with sacrifices and sages with learning.

> *na tasya lokaḥ santī'ti dharmavidbhiḥ pratiṣṭhitam |*

CHAPTER NINE

The Glory of the Gaṅgā

Nārada said :

1. How was the excellent king, the son of Sudās,[1] cursed by Vasiṣṭha ? How was he purified again by means of ablution in the drops of the waters of the Gaṅgā.

2. O brother, it behoves you to relate to me completely all these things. The episode of the Gaṅgā is conducive to the blessedness both of those who listen as well as those who relate it.

Sanaka said :

3. The son of Sudās was the knower of all Dharmas. He knew everything and was possessed of all good qualities and was pious and pure. He enjoyed the whole of the earth, giving delight to his subjects like their own father.

4. Just as this earth consisting of seven oceans[2] was protected and ruled over by Sagara in former time, he ruled over the earth and did not oppose any Dharma.

5. Blessed with sons and grand-sons,[3] endowed with all prosperity and glory, he enjoyed the earth for thirty eight thousand years and still retained his youth.

6. Enthusiastic over hunting expeditions, the royal son of Sudās entered the forest which was carefully cleared by his trustworthy ministers, along with his army.

7. Accompanied by Niṣāda hunters, he killed various groups of animals. That knower of Dharma became thirsty and came to the river Revā (Narmadā).

8. O sage, the son of Sudās took his bath there and performed the daily rites. After taking food along with his ministers, he stayed there for the night.

9. Thereafter he got up early in the morning and performed all the forenoon rites. Accompanied by his ministers, he wandered in the forest on the banks of the Narmadā.

10. Alone, the lord of the Earth wandered from one forest to the other. Keeping the bow drawn till the tip of the arrow reached his ear, he chased a deer.

11. Mounted on a horse, the king who intensely chased the deer, left his army far behind. There he saw in a cave a tiger couple engaged in sexual intercourse.[4]

12.14. He abandoned his pursuit of the deer and came in front of the tiger couple. He was conversent with the science called *Dhanurveda.* He fitted an arrow to his bow and discharged the arrow at the tigress and made her fall down with the shaft of sharp point and depressed joints (*nata-parva*). As the tigress fell down, she changed herself into hideous ogress thirty six Yojanas in length. She roared like the rumbling clouds and thunder.

14-15. On seeing his beloved wife fallen down, the tiger giant hatefully threatened the king, "I shall take revenge for this". After saying so, he vanished there. The king who was frightened in his mind, returned and rejoined his army in the forest. He reported everything that had happened and came back to his capital city.

15-18. The king, the son of Sudās, began to suspect that the demon would perpetrate something terrible. So from that time, he gave up hunting altogether, O Nārada. After a lapse of a great deal of time, the king with a happy mind began to perform a horse-sacrifice in the company of (under the direction of) Vasiṣṭha and other sages. After offering oblations to Brahmā and other gods according to the injunctions of the Śāstras and concluding the sacrifice, Vasiṣṭha and the performer of the sacrifice who had taken the final holy oblations went out.

19. In the meanwhile, the demon whose wife had been killed by the king, came there angrily in order to wreak revenge on the king

20. When the preceptor Vasiṣṭha had gone out, the demon disguised himself as Vasiṣṭha. Approaching the king at that time, he told, "I want to take food here". I desire to eat meat."[5]

21. Instantly the Rākṣasa assumed the guise of the royal cook, cooked human flesh and presented it to the king. The king held it in a vessel of gold and stood awaiting the arrival of the preceptor.

22. The humble son of Sudās respectfully served the flesh kept in that gold vessel, to the preceptor when he came there.

23. On seeing the preparation, the preceptor wondered what it was and began to reflect

24. By means of his concentration of mind (*Samādhi*), he came to know that it was human flesh "O ! How depraved in character is this king that he has served this forbidden food to me !"

25. Along with this surprise, the sage felt great indignation and annoyance. "O lord of the earth, this prohibited food has been given to me with a view to bringing about my ruin.

26. Hence, let this be your regular diet. Human flesh, the food fit only for the Rākṣasas has been given to me by you.

27. Hence, O king, assume the status of a Rākṣasa which is accustomed to this (human flesh) as the usual diet." When the preceptor uttered this imprecation to him, the son of Sudās was agitated and overwhelmed with fear.

28. Trembling with fear, he immediately submitted, "I have been so commanded by your holiness yourself !" Urged by this statement, Vasiṣṭha reconsidered the situation.

29. With his divine vision, he came to know that the king was deceived by the Rākṣasa. The king on his part took up water in his hand and was about to curse Vasiṣṭha.

30. Seeing the king enraged and attempting to curse his preceptor, his beloved queen Madayantī, a strict observer of religious vows, intervened thus.

Madayanti said :

31. "O scion of a noble Kṣatriya family, it behoves you to curb your anger. There is no doubt in this that the *Karman* which you alone have to experience, has visited upon you.

32. The stupid fellow who roars and grunts saying *HUṂ* and *TUṂ* to one's preceptor, becomes a *Brahma-rākṣasa* in a forest, in a waterless tract.

33. This is the decisive conclusion of the scriptures that those who have conquered the sense-organs, those who have controlled their irate nature and those who are engaged in serving the preceptor, go to the abode of Brahmā."

34. Dissuaded by her, the king eschewed his wrath. He appreciated the intercession of his wife. He thought to himself, "Where shall I throw this water (taken for uttering the curse."

35. It is certain that the spot where this water is sprinkled will be reduced to ashes." Thinking thus, he poured the water on his own feet, of his own accord.

36. By the mere contact of that water his feet took the variegated complexion of black and white. So, thenceforth, he became known as Kalmāṣapāda (one whose feet are black and white in complexion.)

37. The intelligent king Kalmāṣapāda was then consoled by his beloved wife. Excessively frightened in his mind, he saluted his preceptor and bowed down to his feet.

38. Resorting with palms joined with reverence, the king, an adept in political stratagems humbly submitted thus ! "O holy sir, be pleased to forgive me about everything (that has happened), but the fact of the matter is that no offence or sin has been committed by me."

39. Hearing this, the sad sage heaved a deep sigh and he censured himself for his own thoughtlessness. He said to the king."

40. "Absence of discrimination is the greatest cause of all adversities.[5a] There is no doubt about this that one who is devoid of discrimination is no better than a beast.

41. Indeed, this king had not known the mischief of the Rākṣasa. What he did was proper. It was I who was thoughtless and ignorant. Hence I committed the sin of cursing him.

42. He who is controlled by discretion and thoughtfulness—whoever he may be—invariably attains bliss. He who lacks discretion, whoever he may be, meets with the opposite of bliss."

43. After saying this to himself, the sage replied to the king, "This curse will not be permanent. It will last for twelve years.

44. Being sprinkled over with the drops of the waters of the Gaṅgā, you will give up the physical form of a Rākṣasa. Reassuming your original form, you will enjoy this earth.

45. Your sins will be dispelled through the perfect knowledge as a result of the sprinkling of the drops of the waters of the Gaṅgā. You will be solely devoted to the service of Lord Hari and will attain the highest spiritual peace."

46. After saying this to the king, Vasiṣṭha, the knower of the *Atharva Veda*, returned to his hermitage. The king also filled with grief, took up the physical form of a Rākṣasa.

47. He was particularly oppressed with hunger and thirst and was always furious. With a complexion as dark as the night in the dark fortnight, and terrific in appearance, he wandered over the tenantless forest.

48. There he killed and devoured different kinds of beasts, men, reptiles, birds and monkeys.

49. Even the ground allround became terrible and it became spotted with various colours, as it was littered with innumerable bones, bodies out of which all blood was sucked and the hairs of the dead bodies mixed with blood.

50. In the course of three seasons (i.e. six months) he rendered the land of a hundred yojanas in extent, very miserable, and then went over to another forest.

51. Even there also, he continued to eat human flesh every day. He then went to the banks of the Narmadā resorted to by the sages and Siddhas.

52. Moving about on the banks of the Narmadā, that Rākṣasa (king) who frightened all the world, happened to see a certain sage engaged in amorous sports with his beloved.[6]

53. Scorched by the fire of hunger, he rushed at the sage and caught hold of him with great force, like a hunter catching the fawn of a deer.

54. On seeing her husband struggling within the grip of the demon, the highly frightened Brāhmaṇa lady entreated to him with palms joined in reverence over her head.

The Brāhmaṇa lady prayed :

55. "O tiger among kings, save me who am now extremely frightened. Be pleased to make my desire fulfilled by restoring my beloved husband who is dearer to me than my very life breath.

56. You are not a real Rākṣasa. You are a king born of the solar race, by the name Mitrasaha. Hence protect me, a helpless woman, in this forest, devoid of human population.

57. A woman bereft of her husband, is comparable to a dead person, though she may be alive. Still, O suppressor of enemies, what more can I say about widowhood in the early age?

58. I do not know either my mother or my father. I do not know any other kinsman. My husband alone is the greatest relative unto me. He is my very life.

59. O Lord of the people, you know all the Dharmas. You know how ladies ought to make their livelihood. Hence, save me who am a woman having no kinsman and a lady (mother) having an infant child (in the arms).

60. How can I live in this tenantless forest without my husband ? O sir, I am your daughter. Be pleased to save me, by bestowing upon me my husband, as a charitable gift.

61. Highly intelligent men say:—"There never has been or there can never be in future a nobler charitable gift than that of saving one's life." Please give unto me the charitable gift of my vital breath (viz. my husband)."

62. After praying him thus, she fell at the feet of the Rākṣasa. Though implored thus by the Brāhmaṇa woman, the Rākṣasa devoured the Brāhmaṇa like a tiger devouring the fawn of a spotted antelope.

63. That chaste wife of the Brāhmaṇa lamented very much. Becoming infuriated again, she cursed the king, though he had already been cursed.[7]

64. "Inasmuch as you have forcibly killed my husband who was engaged in sexual inter-course, hence the moment you are united with a woman, you will die."

65. After cursing him thus the indignant Brāhmaṇa lady uttered another imprecation once again on him : "Since you had devoured my husband, your Rākṣasahood will be permanent."

66. On hearing these two curses uttered by her, the Rākṣasa flew in rage and was as if emitting sparks of fire due to anger.

The Rākṣasa said :

67. "O wicked woman, why have you heaped two curses on me in vain (without any reason) ? As my offence was only one, it would have been but proper to pronounce one imprecation on me.

68. O vilest of wicked woman, since you have uttered a second curse on me, you will go to the state of a female ghost (Piśācī) just now to-day, along with your son."

69. The Brāhmaṇa woman, who was cursed by him thus, immediately assumed a ghostly form. She was distressed with hunger. The terrible woman along with her son went on screaming aloud.

70. Screaming loudly in that tenantless forest, the Rākṣasa and the Piśāca woman went to the forest, on the bank of Narmadā inhabited by Rākṣasas.

71. At that place, there lived a demon who was tormented with miseries and was antagonistic to the world. He had assumed the physical form of a Rākṣasa, because he was indifferent towards his preceptor.

72. On seeing the Rākṣasa and the Piśācī coming to his banyan tree (occupied by him), the Brāhmaṇa demon (*Brahma-Rākṣasa*) already on that banyan tree said furiously:—

73. "O terrible ones, why have you both come to this abode fondly occupied by me. Certainly you must tell me for what sins of yours, you have become like this."

74. On hearing his words, the son of Sudās related to him everything that was committed by himself as well as by that lady. Thereafter he said to him thus.

Sudās's Son Said :

75. O highly blessed one, who are you ? Please tell me what was done by you before. It behoves you to relate everything to me, your friend, out of your great friendliness.

76. Indeed, that wicked-minded fellow, whoever he might be, but who deceived his friend, experiences the fruit of his sins and undergoes tortures in hell, for ten thousand *Yugas*.

77. All miseries of creatures are diminished (and disappear) at the sight of a friend. Hence, no sensible person shall practice deception on his friends."

78. O Nārada, the *Brahma-Rākṣasa*, already on the banyan tree, who was thus urged by Kalmāṣapāda, spoke these virtuous words delightfully :

The Brahma-Rākṣasa said :

79. "Formerly, I was a Brāhmaṇa in the country called Magadha. I had mastered the Vedas and was wellknown by the name Somadatta.[8] I was devoted to the practice of Dharma.

80. O blessed one, I became too much elated and arrogant due to my learning, wealth and youthful age. I showed indifference towards my preceptor and consequently I was reduced to this stage (of being a *Brahma-Rākṣasa*).

81. I am unable to derive any happiness. I am fed up with the food I take (?) since I am distressed. Formerly, hundreds and thousands of Brāhmaṇas were devoured by me.

82. Still I was tormented by hunger and thirst. I was afflicted by internal agony. I created a terror in the whole universe and I was always engaged in eating flesh.

83. Disrespect and indifference to the preceptor lead to Rākṣasa-hood in human beings. This has indeed been experienced by me. Hence, no one in prosperity shall do like-wise."

Kalmāṣapāda said :

84. "Of what nature is a preceptor as laid down in Śāstras ? Who was panegyrized by you formerly ? O friend, tell me everything. I am extremely curious and anxious to know it."

The Brahma-Rākṣasa said :

85. "There are many categories of preceptors[9]. All of them are worthy of being worshipped and honoured respectfully. O friend, listen with single-minded attention as I narrated them (viz. categories of preceptors).

86-88. They are as follows:—One who teaches the Vedas, one who explains the connection between the Vedic passage and its interpretation (i.e. the interpreter of the Vedas), the expounder of the scriptures, the exponent of the Dharmas, the instructor in moral philosophy (or politics), one who initiates in the *Mantras*, one who explains the *Mantras*, one who dispels doubts in Vedic passages, one who instructs in religious observances and vows, one who saves from dangerous situation, one who provides with food, the father-in-law, the maternal uncle, the eldest brother, the father, one who invests the sacred thread, the impregnator and the consecrator, O excellent friend.

89. These are said to be the preceptors. They deserve to be worshipped and bowed with great respect."

Kalmāṣapāda enquired :

90. "O friend, many preceptors have been mentioned by you. Who is the most excellent of all these ? Or, are all of them of equal status ? Tell me precisely."

The Brahma-Rakṣasa replied :

91-92. "Very nice ! A very good question ! O highly intelligent one. I shall explain to you what has been enquired by you of me. The narration of the glory of preceptors, listening to that glory and approbation of the same—all these accord welfare unto all. Hence, I shall explain now:—There is no doubt in this that all these are equally worthy of being worshipped at all times.

93-94. Still, however, listen to me. I shall relate to you the essential and crucial decision of the scriptures (in the matter). The teacher of the Vedas, the person who explains the *Mantras*, the father and expounder of the Dharma—these are regarded to be special types of preceptors in the *Smṛti* texts. O lord of the earth, listen as to who should be regarded as the most excellent of all these.

95-96. I shall explain unto you what has been proclaimed by the knowers of the principles and interpretations of all scriptures. That learned man who explains the *Purāṇas* along with the Dharmas which contribute to the snapping asunder of the noose of the worldly existence, is the most excellent preceptor. It is from the *Purāṇas* that one knows the various rites proper for the worship of Devas and the fruit (one achieves) of the worship of the deities.

97-98A. Hence, O king, gods and sages say that the *Purāṇas* constitute the essence of the meaning of all Vedic passages. The expounder of the *Purāṇas* is, therefore, the greatest of all the preceptors.

98B-100. The man who strives to cross the ocean of worldly existence should listen to the *Purāṇas*—so says the classifier of the scriptures (i.e. the sage Vyāsa). O king, it was he who laid down in details all the Dharmas in the *Purāṇas*. Logic or reasoning is only for the sake of arguments in dispute. Ethics or politics is the means for worldly affairs and Purāṇas indeed are conducive to the happiness both here and hereafter, O highly intelligent one.

101. The intellect (or mind) of a person who always listens to the *Purāṇas* with great devotion becomes free from impurities. He shall be devoted again to Dharma.

102. O king, thanks to listening to the *Purāṇas*, auspicious

devotion towards the Lord of Lakṣmī, is thereby engendered. The intellect of men who are the devotees of Viṣṇu is engaged in Dharma.

103-105A. Sins are destroyed due to Dharma and the knowledge becomes pure. Those who are well versed in the ancient lore say thus:—"Those who are desirous of attaining the fruits of *Puruṣārthas*, viz. *Dharma*, wealth, love and liberation from *Saṁsāra*, should listen to the *Purāṇas*." On the beautiful banks of the Gaṅgā, I heard all the topics on religion or Dharma from sage Gautama, who was omniscient and expounder of the *Brahman* or the Vedas.

105B-107. Once, I went to perform the worship of god Śiva. Although he (Gautama) was present, I did not make obeisance to him. But Gautama, the highly intelligent sage, the very receptacle of great lustre was calm. He rejoiced at the proper performance of the rites as mentioned in the *Mantras* and since Lord Śiva, the preceptor of all the universe, was worshipped by me.

108-110A. Since disrespect was shown towards the preceptor, he (Śiva) turned me into a Rākṣasa. If a person, knowingly or unknowingly, shows contempt and disrespect towards the preceptor, his intelligence, learning, wealth and all holy observances perish. O king, the learned men say that if a man renders service unto the preceptors with great respect, he is endowed with affluence.

110B-112A. I am burnt by that curse. Internally I am being consumed by the fire of hunger. O excellent king, I do not know when I shall be liberated." O prominent Brāhmaṇa (Nārada), when the Brahma-Rākṣasa residing on the banyan tree was discussing thus, the sins of both of them were dispelled, as they were engaged in discussion on the topics of Dharma.

112B-113. In the meantime, a highly righteous Brāhmaṇa came there. He was born in the land of Kaliṅga (Orissa) He was known by the name Garga.[10] He was carrying the holy water of the Gaṅgā on his shoulders. He was eulogising Lord Viśveśvara.

114-115. He was singing the names of Lord Śiva. With a thrill of joy, his hair over his body stood on their ends. On seeing the sage arrive, the *Piśāci* and the Rākṣasa rushed at him, raising their arms aloft and saying:—"Our break-fast has

arrived !" But they stood away on hearing the names recited by him, as they were unable to attack him. The Rākṣasa said as follows:—

116. "O highly blessed Brāhmaṇa, salutations to you who are a noble-souled one. Thanks to the greatness of the recitation of the names of God, we, the Rākṣasas, have to stay away at a distance.

117. O Brāhmaṇa, thousands and millions of Brāhmaṇas have been formerly devoured by us. It is the covering shield of the holy names of Viṣṇu that protects you from the great fear of death.

118. O respected sir, that even we, the Rākṣasas have attained great tranquility and solace by merely listening to (his hallowing) names, is due to the greatness of Acyuta.

119. O highly blessed one, you are in every respect free from attachment and passion. Be pleased to absolve us of the heaps of sins, by making us perform the ablution with the waters of the Gaṅgā, by sprinkling it over us.

120. Wise and learned persons proclaim that he who redeems his own *Ātman* by engaging himself in service to Hari, shall redeem the entire universe.

121. Except by Hari's name which is the panacea for all terrible ills of the worldly existence, by what other means can liberation, which is so very difficult to attain everywhere, be secured ?

122. Just as a person trying to cross a river or a sea by means of a raft of iron, sinks under water, similarly, how can they who have not performed meritorious acts, redeem others ?

123. O ! The conduct of life of great men is conducive to the happiness of every one, just as the moon contributes to the delight of all.

124. O excellent Brāhmaṇa, whatever sacred and holy waters are there on the earth, they are not equal in holiness even to a particle of the waters of the Gaṅgā.

125. A drop of the water of the Gaṅgā, of the size of a mustard seed mixed with the Tulasī leaf, definitely sanctifies twentyone generations.

126. Hence, O highly blessed Brāhmaṇa, O expert one in the meanings of all scriptures, protect us, the perpetrators of sinful acts, by giving us the water of the Gaṅgā."

127. On hearing this excellent discourse on the greatness of the Gaṅgā related by those Rākṣasas, the excellent Brāhmaṇa was very much surprised.

128. (He thought) "Even in these (Rākṣasas,) there is such a devotion towards the Gaṅgā, the mother of the worlds. How much more there should be devotion of the great men of meritorious deeds who are endowed with sound perfect knowledge ?"

129. Then the excellent Brāhmaṇa mentally came to a conclusion on the *Dharma* that a devotee who is a benefactor of all living beings attains the highest region.

130. Then the Brāhmaṇa, full of mercy, sprinkled the excellent waters of the Gaṅgā mixed with a Tulasī leaf over the Rākṣasas.

131. On being sprinkled by the drops of water of the size of a mustard, those Rākṣasas gave up their Rākṣasa state and became refulgent like Devas.

132. The Brāhmaṇa lady accompanied by her son and her husband—Brāhmaṇa Somadatta—became prominent among gods resembling a hundred million suns in brilliance.

133. They were distinctly characterised by conches, discuses and the iron maces. They attained to *Sārūpya* (similarity in form) with Hari. Eulogising the Brāhmaṇa very much, they went to the abode of Hari, i.e. Vaikuṇṭha.

134. The king Kalmāṣapāda regained his own (Royal) form. On seeing those sinless Brāhmaṇas being liberated, he began to think deeply.

135. When the king was extremely distressed and miserable, a mysterious secret voice uttered in deep sonorous tone this great statement based on *Dharma* :

136. "O highly blessed king, it does not behove you to be miserable. O king, at the end of your enjoyment of pleasures, you also will attain to the highest beatitude (*Mokṣa*).

137. There is no doubt that those who have washed off their sins by means of good acts and who are engaged in devotion to Hari, attain to the highest region of Viṣṇu.

138. Those who are merciful towards all living beings, those who function along the path of *Dharma* and those who are eagerly devoted to the worship of the preceptor, attain to the highest region."

139. On hearing this utterance of Bhāratī (Goddess of speech), the excellent king attained deep mental satisfaction and tranquillity and remembered the words of his preceptor.

140. With great delight, he praised his preceptor, that Brāhmaṇa (from Kaliṅga) and Lord Viṣṇu. He narrated all his former story to that Brāhmaṇa.

141. O sage, thereafter, the king made obeisance to the Brāhmaṇa from Kaliṅga duly. Repeating the names of Viṣṇu, he immediately proceeded to Vārāṇasī.[11]

142. He took bath in the Gaṅgā there for six months and paid visits to god Sadāśiva. King Mitrasaha thereby became free from the curse of the Brāhmaṇa lady.

143. Thereafter, he went to his capital city. O excellent sage, he was then crowned by the noble-souled Vasiṣṭha. He protected his own kingdom thereafter.

144. He ruled over the entire earth. He enjoyed all worldly pleasures except that from his queen. He got a son begot by Vasiṣṭha. Ultimately the excellent king attained salvation.

145. O excellent Brāhmaṇa, it is not surprising that the man who praises the excellences of Viṣṇu and Vārāṇasī listens to them and muses over them and drinks the water of the Gaṅgā, becomes liberated from Saṁsāra.

146. Hence, O leading Brāhmaṇa, it is not possible to reach the other shore of the great glory of the Gaṅgā (i.e. to describe it exhaustively), even to the lords of gods, viz. Brahmā, Viṣṇu and Śiva.

147. Undoubtedly, by merely remembering the names of the Gaṅgā, a man becomes absolved of millions of heinous sins and attains to Brahmā's abode.

148. If the name 'Gaṅgā' is repeated even once, one is immediately liberated from all sins, and he is honoured in the region of god Brahmā.[12]

CHAPTER NINE

The Glory of the Gaṅgā

1. Saudāsa, the son of Sudās was, according to Bh.P.IX.45, the 8th descendant from Bhagīratha who brought the Gaṅgā to the earth. His real name was Mitra-saha, but he came to be known as Kalmāṣa-pāda. The legend of king Mitra-saha, better known as Kalmāṣapāda is given in details in the *Mbh.Ādi* chs. 175, 176, 181, *Śānti* 234.30 and *Anu.*137.18, in the *Bh.*P. IX.45. 20-38, *Śiva P.*—IV ch.10 and a brief reference in *VR* I.70.39-40. The legend differs slightly in different Purāṇas. The main facts as given in the *Mbh.* are as follows : Mitrasaha and queen Madayantī, a happy royal couple was ruling over Ayodhyā. On one occasion, while the king, dog-tired with the fatigue of hunting, was returning, he was confronted by a sage Śakti at a narrow pass. The quarrel arose who was to give way to whom and the enraged sage cursed the king to be a demon (*Mbh.Ādi* 175. 1-14). Vasiṣṭha's rival Viśvāmitra instigated a demon 'Kiṅkara' to possess the king and made him serve human flesh to a sage who cursed the king to be an ogre. Viśvāmitra instigated him to eat Śakti (Vasiṣṭha's son who cursed him) and the rest of the sons of Vasiṣṭha. When he approached to eat up Vasiṣṭha, he sprinkled him with water charged with a *mantra* and restored him to his original status as king of Ayodhyā (*Ādi.* 176.26). Unfortunately during his demonic state, king Mitrasaha ate up a Brāhmaṇa out of a couple at the time of their sexual intercourse. The Brāhmaṇa woman Āṅgirasī cursed him that he would meet death if he touched a woman. Hence, he had to request Vasiṣṭha to procreate a son from his queen Madayantī. The *Bh.P.* agrees with this basic episode. The *N.P.*, however, adds some spicy material and gives an interesting story.

2. *Sapta-sāgarāḥ* :

The traditional list of seven seas and their identification by N. L. De (p.179) is as follows : (1) *Lavaṇa* (salt) or the Indian Ocean, (2) *Kṣīra* (milk) —the Shīrwan or the Caspian sea, (3) *Surā* (wine)—a corruption or rather Sanskritisation of the Sea of Sarain, a part of the Caspian Sea forming the south-eastern boundary of *Kuśa-dvīpa.* (4) *Ghṛta* (Ghee)—Derived from Erythraen sea or the Persian Gulf forming the boundary of *Śālmala-dvīpa* or *Chaldia* or Assyria (5) *Ikṣu* (sugar-cane juice)—*Ikṣu* is the Oxus—the river and sea having a common term—here taken as a sea. It formed the southern boundary of *Puṣkara-dvīpa* (Puṣkara—Bhushkara or-Bokhara), (6) *Dadhi* (curds) is a Sanskritisation of Dahi (Dahae), a scythic tribe living on the shore of the Sea of Aral. Hence, the Aral sea. It formed the boundary of Krauñca *dvīpa.* (7) *Svādu* perhaps a corruption of Tehadun, a river in Mongolia flowing through *Plakṣa dvīpa.* Like *Ikṣu* a river-name used for the sea—De, p. 179.

3. Saudāsa in the *Mbh.* is childless but in the *NP.*, he is blessed with sons and grandsons.

4. The episode that a couple of Rākṣasas assumed the form of tigers and were engaged in sexual intercourse and that king Saudāsa killed the female partner

and was threatened by the male-partner after assuming his demon form is an addition of the *NP.*

5. The episode that the demon assumed the form of Vasiṣṭha and requested to send human flesh to his hermitage and the king innocently sent it and got cursed is not in *Mbh.* but in the *Uttara Rāmāyaṇa* (vide *Puranic Encyclopaedia*, p. 377).

5A. Cf. *Sahasā vidadhīta na kriyām*
avivekaḥ paramāpadām padam—Kirāta. II.30

6. According to the *Mbh.Ādi* 175.40, he was Vasiṣṭha's son, Śakti who cursed him to be a demon for not giving him the way (*Ibid.* 175.13-14).

7. The Brāhmaṇa woman's imprecation and Kalmāṣapāda's counter-curse turning the lady and her child into goblins (*piśācas*) and their joint wandering have no basis in the *Mbh.* and but are *NP.*'s contribution. The *Śiva P.* however, endorses Kalmāṣapāda being cursed by a Brāhmaṇa lady but not his counter-curse to that lady.

8. The Somadatta episode is not in the *Mbh.* but it is probably *NP.*'s contribution.

9. The term *guru* connotes an elderly person. *Viṣṇu Dharma Sūtra* 32.1-2 states that the father, mother and preceptor (*ācārya*) are the highest *gurus.* Manu (II.225-32) and *Mt.P.* 210.20-27 compare them to the three sacred fires maintained by an *Agnihotrin.* Devala extends the title to five, including in them elder brother and husband. (*Smṛti-candrikā* I, p.35). In the list given here in the NP. the first eight *gurus* can be included under 'preceptor', the next two under 'maintainer' (employer, husband), the next three have traditionally the status of a father—a status extended to the last three, viz., the performer of *upanayana* which admits one to Vedic studies and of *Saṁskāras* and the progenitor.

10. The episode of Garga, a Brāhmaṇa from Kaliṅga, liberating Kalmāṣapāda and the Brāhmaṇa-Ogre Somadatta, with sprinkling of the water of the Gaṅgā has no basis in the *Mbh.* In *Mbh.* the sage Vasiṣṭha redeems him sprinkling him with water charged with *mantras.* No mention of the Gaṅgā water is in *Mbh.Ādi* 176.26-30. NP. contributes this to glorify the efficacy of the water of the Gaṅgā.

11. King Kalmāṣapāda's sojourn at Vārāṇasī for six months for redemption from the curse of the Brāhmaṇa woman is NP.'s contribution with no basis in the *Mbh.* or *Bh.P.*

12. In *NP.* II chs. 39 and 40 we find the glory of the Gaṅgā repeated and many of these verses in the Chs. on the glory of the Gaṅgā are echoed therein.

CHAPTER TEN

The Defeat of the Devas by Bali[1]

Nārada said :

1. O brother, if I am considered worthy of being blessed by you, kindly narrate to me the origin and other details of the river that is called the Gaṅgā and that has its source from the feet of Viṣṇu.[2]

Sanaka narrated :

2. O Nārada, listen. I shall relate to you, O sinless one, the source or the origin of the Gaṅgā that bestows merits on the speakers as well as on the listeners, and destroys their sins.

3. There was a certain sage, Kaśyapa, who was the father of Indra and other gods. Diti and Aditi, the daughters of Dakṣa, were his wives.

4. Aditi was the mother of all Devas or gods and Diti was the mother of Daityas. O Brāhmaṇa, those two wives of Kaśyapa and their sons vied with each other, seeking to vanquish the other.

5. The Daityas were called *Pūrvadevas*, as they had been always senior to Devas. The first Daitya, the son of Diti, was the powerful Hiraṇyakaśipu.

6. Prahlāda, the extremely noble and the righteous-most Daitya, was his son. Prahlāda's son Virocana was a great devotee of Brāhmaṇas.

7. His son was the extremely brilliant and valorous Bali. O sage, he alone was the real leader of the armies of Daityas.

8. He was endowed with great strength. He enjoyed this earth. After conquering the entire earth, he became desirous of conquering the heaven.

9. O excellent sage, his elephants were in billions. The number of his horses and the chariots came to as many. For every elephant, the number of foot-soldiers was five hundred. How can his excellent army be described adequately ?

10. His ministers were Kumbhāṇḍa and Kūpakarṇa who surpassed the leaders of millions of ministers. Bali had a hundred sons, the eldest of whom was Bāṇa. He was equal to his father in heroism and prowess.

11. Bali was actuated by a desire of vanquishing the gods. He started the campaign accompanied by a great army. Through banners and umbrellas, he reminded the people of the flashes of lightning which were the billows on the ocean in the form of the sky.

12. Arriving at the city of the slayer of Vṛtra (viz. Amarāvatī), the demon laid siege to it through Daityas, strong and vehement like lions. The thunder-bolt-bearing Indra and other gods came out of the city for fighting with them.

13. A terrible battle ensued thereafter between the gods and Daityas, with shouts like thunders of clouds at the end of the universe, mixed with the sounds of big drums.

14. In that extremely terrible battle, Daityas discharged volleys of arrows on the army of Devas. The gods too retaliated like-wise on the army of Daityas.

15. Yelling sounds and shouts came up from both the armies (such as 'Kill', 'Tear', 'Hit', 'Split', 'Annihilate', 'Strike down', etc.

16-17. The whole world was filled with various sounds such as the sounds of conches, whistling arrows,[3] kettle-drums, the roaring sound of the shouting demons, the creaking of the chariots, the hissing of the arrows, the neighing of horses, the trumpeting of the elephants and the twanging sound of the bow-strings.

18. Beholding the fire that originated from the mutual friction of the shafts discharged by gods and Asuras, the whole universe regarded it as an untimely *Pralaya* (the dissolution of the world).

19. The army of the enemies of gods, wielding a stream of refulgent weapons shone like the night over-cast with clouds with streaks of lightning flashing across.

20. In that war, the agile, active and valorous gods, by means of their arrows, smashed to smithereens the huge boulders of mountainous rocks, hurled by the Asuras.

21. Some of them confronted the elephants with their elephants, the chariots by means of their chariots, the horses

with other horses. Some hit them with the handles of maces and iron bars.

22. Some of them, on being hit with *Parighas* (Iron clubs), fell into the marsh of blood. Some of them whose vital breath had come out i.e. (died), occupied the aerial cars.

23. Those Daityas who were forcibly killed by the gods in the battle, assumed the forms of *devas* and rushed at demons.

24. Then the extremely terrible hosts of demons who became infuriated on being beaten soundly by the gods, hit back gods by means of various kinds of weapons (such as)

25-27. Rocks, *Bhindipālas* (a cubit-long wooden club), swords, axes, *tomaras*, (Javelins), *Parighas* (Iron clubs), daggers, spears, discus, pointed poniards, pestles, goads, plough-shares, *Paṭṭiśas* (a spear with sharp points) *śaktis*, stones, *Śataghnis* (a cylinderical piece of wood studded with iron pikes and capable of killing hundreds of people), nooses, mailed fists, tridents, pointed iron spikes and pounding rods. The battle grew more and more tumultuous and fierce through the confrontation between the chariots, horses, elephants and foot-soldiers.

28. The gods hurled various kinds of weapons at Daityas. In this way, the extremely terrible battle continued for eight thousand years.

29. When the army of Daityas became powerful, the defeated heaven-dwellers abandoned their celestial region in great fright and fled precipitately.

30-33. The defeated gods disguised themselves as human beings and wandered over the earth. The son of Virocana, Bali, was devotedly attached to Nārāyaṇa. He enjoyed the three worlds without any obstruction to his overlordship. His prosperity flourished. The mighty Daitya desirous of propitiating Viṣṇu, performed many horse-sacrifices. He discharged the duties of Indra in the heaven as well as those of the guardians of cardinal points. The king of Daityas began to partake of oblations offered in all various sacrifices performed by Brāhmaṇas for propitiating Devas. On seeing her sons in such a plight Aditi, the mother of Devas, became distressed.

34-35A. She thought to herself, "I am staying in vain", and then she went to the mountain Himālaya. Wishing for the prosperity of Indra and the defeat of Daityas, she who was devotedly attached to meditation on Hari, performed a severe penance.

35B-38A. While performing the penance she did it in the sitting posture for some time and then performed it while in a standing posture. For a long time, she stood on only one leg. Thereafter, she stood on the tip of her feet. For some time her diet was fruits. Thereafter, she subsisted on the withered leaves fallen down from trees. Then she lived only on water. Afterwards she gave up food altogether and subsisted on air only. She began to meditate on the Supreme Ātman through her individual Ātman. She contemplated on the Deity, the embodiment of existence, knowledge and bliss. O Nārada she performed the penance for one thousand divine years.[4]

38B-41. On hearing of that unending penance of Aditi, Daityas, expert in their science of creating illusions, assumed the form of Devas as per command of Bali. They approached Aditi and said, "O mother, why do you perform this penance desiccating your body. If Daityas come to know of this, great misery may befall us. Leave off this (penance) causing so much misery and drying up your body. Learned men do not approve of a meritorious act which requires to be achieved only with very great difficulty and troubles. Those who are eager to achieve *Dharma* should assiduously preserve and take care of their body.

42. Those who neglect their body are the slayers of *Ātman*. O fortunate and blessed lady, stay here happily. Please do not cause grief to us, your sons.

43-45A. O mother, undoubtedly those who are devoid of their mothers are no better than dead, whether they be cows or other animals or even trees. None of these derives any happiness without their mother. Whether one is an indigent fellow or an ailing one, or one in exile in a foreign land, one derives the greatest joy at the mere sight of one's mother.

45B-46. One may perhaps develop aversion to food, water, richs, etc. and even to lovely women. But there is none who turns his face away from his mother. If one has neither a mother nor a chaste wife devoted to religion (righteousness) and loyally attached to her husband at home, he should rather betake himself to the forest.

47. A person devoid of his mother is like the righteous path of life devoid of devotion to Nārāyaṇa, or like wealth which is not enjoyed in any decent manner or like house-hold without a wife or a son.

48. Hence, O gentle lady, save us who are your sons and who are extremely distressed".

Even though she was thus importuned by Daityas, Aditi did not get disturbed from her trance.

49. When Daityas found that in spite of their speech to her, Aditi was still absorbed in meditation on Hari, they were extremely infuriated and wanted to kill her.

50. Due to fury, their eyes turned red. They roared like clouds at the end of the *Kalpa* (when the universe is dissolved). By the gnashing of the tips of their curved fangs (in anger), they created fire which burnt down the forest instantaneously.

51-52. The forest extended to a hundred *Yojanas*. It was teeming with various kinds of living beings. The very same fire burnt Daityas who had gone there to destroy Aditi.

Only Aditi, the mother of gods, remained alive. She had been meditating on Acyuta (Viṣṇu) for hundreds of years. She was protected by the *Sudarśana* discus of Viṣṇu who killed Daityas and took pity on his own devotees.

CHAPTER TEN

The Description of the Defeat of Devas by Bali

1. The legend of Bali, his generosity, truthfulness, valour and nobility of character overshadow the greatness of Viṣṇu who deceived him by begging three feet of land as a pigmy, and assuming a cosmic form, pressed him down to the nether world, is very popular with Purāṇas. We find it is *Mbh.*III.272. 61-76, *Bh.P.*VIII.chs. 15, 18 to 23, *AP.* 4.5-11, *Bd.P.*2.73.75-87, *AP.*I.41. 79-103, *KP* I.16.1-69, *Va.P.* 36.74-86, to mention a few. The transformation of the Vedic sun-god Viṣṇu into Purāṇic Trivikrama and its fusion with Bali legend is interesting.

It is significant that practically for every generation of Diti, the exterminator is some form of Viṣṇu. Thus Hiraṇyākṣa : Varāha, Hiraṇyakaśipu : Nṛsiṁha, Bali : Vāmana, Bāṇa : Kṛṣṇa—these pairs indicate a stubborn resistance of Diti's family to the descendants of Aditi's family—the socalled 'gods'—probably a historical family feud in days of yore.

This legend is given here to glorify the Gaṅgā. While God Viṣṇu, in his Trivikrama form, tried to cover the heavens, his toe-nail struck against the outer crust of the universe and from the crack created by the toe-nail, rushed in the cosmic waters that envelop this universe. That is the source of the Gaṅgā which flowed down Viṣṇu's feet. (vide *infra.* I.11. 179-182).

2. As indicated there, the attribution of a heavenly source to the Gaṅgā is a part of the racial memory of Indo-Aryans, who still remembered in a legendary form, their stay in the Meru (Pamir) region. S.M. Ali in the *Geography of the Purāṇas*, describes graphically the geneses of the 'descent of the Gaṅgā and why the Gaṅgā came to be called *Tripathagā*. His conclusions are as follow :

"It will be realised from the above discussion that the Purāṇas intend to bring out three stages in the evolution of the Gaṅgā :

(i) They connect it with the heavens by comparing and identifying it with the Milky Way. This is the celestial stage.

(ii) As the snow falls on the high mountains they identify the snow cap of High Asia which covers its high range and its central knot, the Pamirs, the Gaṅgā is just a cover or belt of snow and ice at this stage. This is the Gaṅgā at its 'snowy stage'.

(iii) From this common source i.e. The Pamirs, the snowy Gaṅgā melts and divides itself into the four main rivers of Asia which radiate in different directions. The Gaṅgā at this stage becomes a stream or rather four streams of water.

The Purāṇas have thus rolled the accounts of the glaciers of Asia, the rivers of Asia and their origin into one, in a simple but colourful statement, which is repeated practically in all the Purāṇas.

—*The Geography of the Purāṇas*, pp. 63-64.

This description explains to some extent the legend of the descent of the *Gaṅgā* (*Gaṅgāvataraṇa*), in various Purāṇas.

3. Probably the correct reading must be *śaṅkha-dundubhi-niddhvanaiḥ* and not *śara* — as the *Śaṅkha* and *dundubhi* are sounded together in fighting and the sound of arrows (*bāṇa-kreṅkāra*) is mentioned below and its mention would be superfluous. It is probably the slip of the scribe of the MS in Devanāgarī script where instead of शंख, the scribe must have written शंर or शर, in the previous case, the editor of that MS. emended शंर as शर. This is my guess about the correct reading as the venkateshwar edition records.

4. One year of human beings (360 days) constitutes one day of gods. Thus one year of gods or divine year = 360 years of men. So Aditi performed penance for 1000 divine years or 360,000 human years.

CHAPTER ELEVEN

The Glory of the Gaṅgā : The Origin of the River

Nārada said :

1. You have mentioned, my brother, an extremely miraculous incident. How did that forest fire spare Aditi and burnt all Daityas in a moment ?

2. Be pleased to tell me in details about the immense inherent strength of Aditi that caused this special surprise. Indeed, prominent sages and good men are always engaged in tendering advice to others.

Sanaka replied :

3. O Nārada, listen to the greatness of those who revel in devotion to Hari.[1] Is there any person who is capable of harassing saintly persons engaged in the meditation of Hari ?

4. Gods Brahmā, Hari, Śiva and others, Siddhas and prominent leaders of sages — all stay permanently at the residence of a person who is engaged in devotion to Hari.

5. O highly blessed Nārada, Lord Hari is enshrined in the hearts of his devotees who are serene-minded and are always engaged in repeating his name. Need it be said that he abides in the hearts of those who are engaged in contemplating on him ?

6. Lakṣmī, the goddess of wealth, and all the deities stay only there, where a person is engaged in Śiva's[2] worship or where one devoted to the worship of Viṣṇu, resides.

7. Neither a fire nor a tyrant nor a thief can molest any person devoted to Viṣṇu's worship. Nor is he affected by diseases.

8. Neither ghosts nor evil spirits nor the Kūṣmāṇḍa (evil spirits), evil planets, nor the goblins that attack children nor Ḍākinīs (witches) nor Rākṣasas can dare to trouble a worshipper of Acyuta.

9. Those Bhūtas, Vetālas (goblins and genii) and others, who take delight in afflicting others, take to flight from the residence of an excellent devotee engaged in the worship of Hari and Lakṣmī.

10. All the sacred places and Deities stay there only, where a person who has subdued his sense-organs, or one who is a benefactor unto all, or one who is devoted to *Dharma* and holy rites, stays.

11. All fortunes and blessings are found at that place only where *yogins* stay even for a moment or a half. That spot is a holy place and that is a real penance-grove.

12. All troubles disappear at the mere utterance of Hari's names. What need be said of those who propitiate him through eulogies, worship or through meditation ?

13. O Brāhmaṇa, in this way, the whole forest along with Asuras was consumed by the fire. But Aditi was not even scorched, since she was protected by the discus of Viṣṇu.

14. Thereupon, the gracious-looking Lord with a pleasant countenance, and eyes large like the petals of a lotus, revealed himself just in front of her, wielding in his hands a conch, the discus Sudarśana, and the mace Kaumodakī.

15. Illuminating various quarters with the lustre of his refulgent teeth which appeared slightly as he smiled gently, and touching the beloved wife of Kaśyapa with his holy hand, the Lord said:

The glorious Lord said :

16. "O mother of Devas, I am pleased with you, by virtue of your propitiation through performance of penance for a long time. You are exhausted. You will certainly be blessed with good fortune.

17. Seek any boon that you cherish in your heart and I shall grant it to you. O gentle Lady, you need not be afraid. Good fortune will certainly come to your lot."

18. The mother of Devas who was thus addressed by the discus-bearing Lord of the gods bowed to him, and eulogised the Lord, the bestower of happiness unto all people.

Aditi prayed :

19. "Salutation to you O Janārdana, the Lord of the chiefs of Devas, O omnipresent one, you are the cause of the functioning of the world through *Sattva* and other *Guṇas*.

20. I bow to you who have innumerable forms and are still a formless one, to you who are the Supreme Soul.

Salutations to you who comprise all forms within yourself. Obeisance to you who possess all excellences and are still without an attribute.

21. I bow to you, the Lord of the worlds, the embodiment of Supreme spiritual knowledge. Salutations to the Deity ever favourably disposed to good devotees. Obeisance to you who are of auspicious nature.

22. For the achievement of desired object, I bow unto that Lord, the Primordial Person whose incarnated forms are worshipped by prominent sages.

23. I bow down to that Cause of the universe, the Controller of Māyā, yet devoid of Māyā (i.e. not influenced by her) whom the Śrutis do not know and who is beyond the comprehension of sages.

24. I salute to him whom all pay obeisance, who is of a mysteriously surprising vision; who is the cause of the removal of Māyā, whose form constitutes the whole of the universe, and who is the cause of the universe.

25. I offer obeisance unto the consort of Kamalā (the Goddess Lakṣmī). People who bow to his feet (*lit.* whose forehead is saved by the service rendered to the filaments of his lotus-like feet) attain the highest *Siddhi* (*Mokṣa*).

26. God Brahmā and other Devas do not comprehend his glory, but he is very close to his devotees. I salute that close associate of devotees.

27. Though he himself is absolutely unattached and companionless, the Lord who is the ocean of mercy, blesses with his contact, people who have renounced all association and attachment, and who are calm and quiet. I bow to him.

28. I salute to the Lord of sacrifices; one who is the very rite of performance of sacrifices; one who is established in the rites of sacrifices; one who bestows the fruit of sacrifices; one who enlightens people about the sacrificial rites.

29. I bow down to that Lord, who is the witness unto all the universe. By uttering his name, even Ajāmila,[3] the sinning soul, instantaneously attained to the Supreme region (Vaikuṇṭha).

30. Mahādeva is a form of Hari and Janārdana is in the form of Śiva. Thus, that Lord is the leader of the world. I bow down to that preceptor of the universe.

31. I bow to the Leader of all, the noose of whose Māyā binds and restrains Brahmā and other lords of gods who, therefore, do not know his essential, Supreme nature.

32. I salute to that witness of perfect wisdom who appears to be stationed far away, though (actually) he is enthroned in the lotus of the heart of *Yogins*. his very presence is beyond the scope of cognition by means of valid knowledge.

33. Obeisance unto that Lord from whose mouth was born the Brāhmaṇa, from whose arms, came forth the Kṣattriya; from whose thighs was born the Vaiśya and from whose feet the Śūdra was born.

34. From whose mind was evolved the moon, from whose eyes the sun was born, from whose mouth Agni the fire God and Indra came forth, from whose Prāṇa (vital breath) the wind-god was born.[4]

35. I bow to the Lord who is the embodiment of the Ṛk, Yajus and Sāman (Vedas), whose *Ātman* has permeated the seven notes of the musical scale.[5] I bow to you again and again—you whose form is comprised of six *Aṅgas*.[6]

36. O Lord, you are Indra, Pavana (the wind God), Soma (the moon God), you are Īśāna, you are the annihilator (of the world); you are Agni (the fire God) Nirṛti, (the Deity of death); you are Varuṇa, the Lord of the seas and also Divākara, the sun-god.

37. The celestial residents, the immobile beings, *Piśācas*, Rākṣasas, mountains, Siddhas, Gandharvas (Heavenly musicians), the rivers, earth and oceans — all these are your manifestations.

38. You alone are the Lord of the worlds; wherever you are, you are greater than the greatest; everything exists within your person; O Lord, my obeisance be to you for ever.

39. O protector of the helpless ! O omniscient Lord ! O Lord, who comprise within your body all living beings right upto the Lord of gods. O Janārdana, protect my sons who are harrassed by Daityas".

40. Eulogising him thus and bowing again and again unto the Lord, the mother of the Devas spoke with palms joined in reverence, and tears of joy drenching her bosom.

41. "O Lord of Devas; O the first cause of everything, it behoves you to bless me. Be pleased to grant unto my

sons, the heaven-dwellers, prosperity, freedom from nuisance and troubles.

42. O indwelling soul of the world ! One immanent in the universe ! O omniscient ! Supreme Lord ! What is unknown to you, O Lord of Lakṣmī ? What is it that you make me long for (is already known to you) ?

43. I shall, however, tell you what appeals to my mind. O Lord of Devas, I have become as if bereaved of my sons. The existence of my sons is in vain and futile, as they are harassed by Daityas.

44. I do not wish to cause any harm unto Daityas, since they too are my sons.[7] O Lord of gods, without killing them, bless my sons with fortune and prosperity."

45. The Lord of the chiefs of Devas who was thus addressed again, became delighted. O Brāhmaṇa, he respectfully addressed the mother of Devas in words giving her delight.

The Lord said :

46. O gentle lady ! I am pleased with you. May good betide you. I shall, therefore, be your son, since O goddess, affection towards sons of one's co-wife is rare.

47. Men who read and recite this prayer composed by you will never be deficient in excellent riches and sons.

48. He who treats his own son as well as that of another person with equality, will never experience sorrow, due to separation or bereavement of his son. This is the eternal Dharma."

Aditi said :

49. "O Lord, I am unable to bear you (in my womb)—you who are the Supreme First Person, the greatest Being with innumerable cosmic eggs constituting the hair on your body; you, the Lord of all, the cause or creator of the world.

50. O Lord, how can I bear that Supreme chief of the leaders of gods, whose prowess even the Śrutis and all the deities cannot comprehend.

51. O Lord, you are the Puruṣottama (the Supreme Person), the eternal Lord (hence unborn), minuter than the minutest and greater than the greatest.[8] How can I bear you ?

52. How does that Lord, the very remembrance of whose name liberates a man, vitiated by great sins, deserve the birth among the rustic and the unrefined ?

53. May this incarnation of yours, O Lord, be like that of your other incarnations, like the boar, the fish. Who can comprehend your activities, O Lord of the universe?

54. I bow down to your lotus feet. I am devotedly attached to the remembrance of your names. O Lord, I contemplate exclusively on you. Do as you please."

Sanaka Said :

55. On hearing the words uttered by her, Janārdana, the Lord of Devas, granted to the mother of gods the boon of fearlessness (and security from dangers). He addressed her the following words:

The glorious Lord said :

56. "O highly blessed Lady, there is no doubt about the truth that has been uttered by you; however, O auspicious lady, I shall tell you the secret of secrets.

57. My votaries who are devoid of passionate attachment and hatred and are devoutly attached to me, who are devoid of jealousy and are free from hypocrisy, do perpetually bear me.

58. Those who are disinclined to cause injury to others, who are interested and engaged in devotion to Śiva, and who are intensely devoted to the listening of my stories, perpetually bear me.

59. O gentle Lady, even those chaste women who love their husbands like their very vital breath, and are exclusively devoted to their husbands and have eschewed malice and rivalry, perpetually bear me.

60. He who renders service to his parents, is a devotee to the preceptor, who likes to receive and serve guests, and who is benefactor unto the Brāhmaṇas, perpetually bears me.

61. Those who always take delight in visiting holy places, who are engaged in associating themselves with saintly people, and who are habitually obliging and favouring other people—all these perpetually bear me.

62. Those who are interested in helping others, those who

are not desirous of the wealth of another person and who cherish no illicit desire when other men's wives are concerned—these bear me perpetually.

63. Those who always worship with Tulasī plant, those who are attached to the names of the Lord and those who carefully protect cows—all these bear me perpetually.

64. Those who desist from accepting monetary gifts, those who do not take food at another man's house and those who make gifts of food and water to the needy, do perpetually bear me.

65. O gentle Lady, you value your husband like your own vital breath; you are virtuous and you take delight in the welfare of all living beings. Hence, I shall assume the state of being your son and fulfil your desire."

66. After addressing thus to Aditi the mother of Devas, the Lord of the chiefs of Devas gave her the necklace from his neck and blessed her with fearlessness and protection from danger, and vanished.

67. The mother of the gods, the daughter of Dakṣa, bowed to the consort of Lakṣmī with extremely delighted mind and went back to her own abode.

68. Thereafter, the highly blessed Aditi, who was extremely glad and was respected all over the world, in due course of time gave birth to a son whom the whole world paid obeisance.

69. He was named Vāmana. He was holding a conch and a discus, in his hands. He was quiescent. He shone in the middle of the lunar sphere. The pot of nectar and curds mixed with cooked rice were in his hands.

70. He was Lord Viṣṇu himself resembling thousand suns in brilliance. His eyes were like a full blown lotus. He was adorned with all ornaments and was clad in yellow garment.

71. Realising that Hari who was worthy of being eulogised and was the sole leader of all the worlds, had manifested himself accompanied by hosts of sages, Kaśyapa was overwhelmed with joy. With palms joined in reverence, he bowed to him and began to praise him.

Kaśyapa prayed :

72. "I pay obeisance again and again to the cause (the creator) of all the worlds. I bow again and again to the protector

of the entire universe. I salute again and again to the leader of immortal beings. Obeisance to the destroyer of Daityas.

73. Obeisance, obeisance to one who is the beloved of his devotees. Salutations to him who is beloved of the good people. I bow again and again to the annihilator of the wicked. My bow to the lord of the universe.

74. Salutations to Vāmana, the cause of the universe. Obeisance to Nārāyaṇa of infinite prowess. I bow to the wielder of the discus (Sudarśana), the sword (Nandaka), the mace (Kaumodakī) along with the Śārṅga bow. Obeisance be to that Supreme Person.

75. Salutations to the resident of the ocean of milk. Obeisance to one enthroned in the lotus-like heart of the pious. Obeisance to the Lord of immeasurable splendour of luminaries like the sun, etc. I bow again and again to the God glorified in holy stories.

76. I pay obeisance to him whose eyes are the sun and the moon. Salutations be to you, the bestower of the fruits of sacrifices. Salutations to the god who is the resplendent embodiment of sacrifice. Obeisance to you the lover of saintly persons (or beloved of saints).

77. Obeisance to the Primary Cause of the creative factors of the universe. Salutations to him who is beyond the range of sound, etc. Bow to you the bestower of divine bliss. I bow again and again to one who abides in the minds of his devotees.

78. Obeisance to you the dispeller of darkness (of ignorance). Salutations to you the supporter of the mount Mandara (at the time of churning the ocean for nectar). Bow to you who are designated as *Yajñavārāha* (Boar incarnation representing *Yajña*).[9] Salutations to the slayer of Hiraṇyākṣa.[10]

79. Obeisance to you who have assumed the form of a divine dwarf (Vāmana). Salutations to the annihilator of the Kṣattriya race (i.e. Paraśurāma).[11] I bow to you the suppressor of Rāvaṇa (i.e. Śrī Rāma). Obeisance to the elder brother of cow-herd Nanda's daughter (i.e. Śrī Kṛṣṇa).

80. O consort of goddess Lakṣmī, Obeisance to you. Salutations to you, the bestower of happiness. I bow again

and again to you, the destroyer of the distress of those who remember you.

81. O Lord of sacrifices, O receptacle of sacrifices, O destroyer of obstacles to sacrifices, O embodiment of Yajña, O sacrificer incarnate, I worship you whose person is constituted of the various parts of Yajña."

82. Thus eulogised, Vāmana, the Lord of the earth, the sanctifier of the worlds, laughingly spoke thus, enhancing the delight of Kaśyapa.

The glorious Lord said :

83. "O dear father who are worshipped by gods, I am pleased with you. You will be blessed with good fortune. Ere long, I shall accomplish for you all your desires.

84. In the two previous births of mine, I had been a son unto both of you. Similarly, in this birth also I shall achieve what is excellent happiness for you."

85. In the meantime, the Daitya Bali began a great sacrifice of long duration with the help of his preceptor Kāvya (i.e. Śukra) and other great and prominent sages.

86. In that sacrifice, Viṣṇu accompanied by Lakṣmī had been invoked by the sages, the expounders of the *Brahman* or the *Vedas*, in order to accept the sacrificial offerings.

87. Taking leave of his mother and father, that Brāhmaṇa bachelor Vāmana, went over to the great sacrifice of the supremely affluent Daitya, that was being performed.

88. Vāmana, favourably disposed towards his devotees, fascinated the world with his smile. He was Hari himself who had come as if to take part of the sacrificial oblations offered by Bali, directly.

89. Hari is always present in the heart of persons endowed with devotion, irrespective of whether his votary is evil-minded or good-natured, whether he is insentient or benevolent.

90. On seeing Vāmana coming, the sages, blessed with the vision of spiritual knowledge, knew him to be Lord Nārāyaṇa. They stood up (to show him respect), along with the other members of assembly.

91. Having come to know of this, the preceptor of Daityas said to Bali in privacy. Indeed wicked men commit

many acts without judging (estimating correctly) their own strength and weakness.

Śukra said :

92. "O gentle-natured Lord of Daityas, Viṣṇu who in the form of Vāmana (Dwarf) is born as the son of Aditi, will deprive you of your riches and glory.

93. O Lord of Asuras, he will pay a visit to your sacrifice. Nothing should be given to him by you. O learned one, please listen to my advice.

94. One's own intellect is conducive to happiness. Particularly so is the intellect (i.e. intellectual guidance) of the preceptor. The intellect of an enemy is destructive and a woman's intellect causes complete destruction (lit. dissolution).

95. He who is the benefactor of one's enemy should be especially killed straightway."

Bali replied :

96. "O preceptor, you should not tender such an advice which is contrary to the path of virtue. If Viṣṇu himself partakes of oblations or gifts, what can be better than that?

97. Learned men perform sacrifices for the purpose of propitiating Viṣṇu. If he personally comes and partakes of oblations offered, who can be superior to me on this earth ?

98. If anything is given to Viṣṇu, even by an indigent person, O preceptor, that is the greatest of charitable gifts. That gift which is so given, becomes ever-lasting in its benefits.

99. Even when simply remembered with great devotion, the Supreme Person sanctifies the rememberer. By whomsoever he is worshipped, he awards to him the highest state of existence i.e. *Mokṣa.*

100. Even when remembered by evil-minded persons, Hari dispels their sins, just as the fire even if touched unwillingly, (invariably) does burn.

101. If the two syllables HA-RI stay at the tip of the tongue, that man attains the region of Viṣṇu from which the return to *Saṁsāra* is very difficult (impossible).

102. Wise men say that he who constantly meditates on Govinda, without passionate attachment, etc. (to the worldly objects), goes to Viṣṇu's abode.

103. O highly blessed preceptor, if oblations are offered to the fire or to Brāhmaṇa with devotion to Hari, Viṣṇu becomes delighted with it (viz. oblations offered to fire or the gift given to a Brāhmaṇa.)

104. I am performing this excellent sacrifice for the propitiation of Hari. If Hari himself comes to it, I am undoubtedly satisfied and have accomplished my objects."

105. Even as the Lord of Daityas was speaking thus, Viṣṇu who had assumed the form of a Dwarf, entered the sacrificial hall that was charming (and resplendent) due to the consecrated fire.

106. On seeing Vāmana who had the refulgence of ten million suns and who was extremely handsome, Bali stood up suddenly and greeted him with palms folded in reverence.

107. He offered him a seat. After washing the feet of the Lord in the form of Vāmana, he (sprinkled the water of washing) over his own head and on the heads of other members of his family. He derived great joy thereby.

108. After duly offering *Arghya* (respectful offerings given to a distinguished guest) to Viṣṇu, the abode of the universe, Bali was greatly delighted. All the hairs over his body stood on their ends and tears of joy welled up in his eyes.

Bali said :

109. I have accomplished the purpose of my birth to-day. It is to-day that my sacrifice has become fruitful. My life has also become fruitful to-day. Undoubtedly, I have achieved the goal of human life and I am contented.

110. Extremely rare (opportunity of the) shower of nectar which never goes waste, has come to my lot. By your very arrival a great festival has been accomplished without entailing any strain.

111. There is no doubt in this that all these sages have also achieved their goal in life. Whatever penance they have formerly performed, has become fruitful to-day.

112. I am blessed and contented. I repeat that I am really blessed and contented. Undoubtedly, I have achieved the purpose of my life. Hence, obeisance unto you. Salutations unto you. Repeated bows to you.

113. I think that I should carry out your behest with your

own permission. O Lord, command me who have been fired with great enthusiasm."

114. Thus urged by that Daitya who was consecrated (for the sacrifice), Vāmana said laughingly:—"Give unto me as much space as can be measured by my three steps, in order to stand in and perform the penance."

115. On hearing it, Bali said : "You have not requested for a kingdom. Not even a village or a city or even wealth has been requested for by you. What have you done ? (what a gift you have requested !)."

116. On hearing it, Viṣṇu who bears all bodies (by pervading them) said to Bali as if with a view to create detachment in him who was about to be deposed from his kingdom.

The glorious Lord said :

117. "O Lord of Daityas, listen to me. I shall tell you the great secret of secrets. Please tell me what can be realised through riches in the case of those who have eschewed all worldly contacts and attachment.

118. Think over this that I am the Inner Controller in all living beings. O Daitya, all these things existing in the universe are within me. Tell me what can be achieved by others (i.e. objects or gifts).

119. What can be realised by means of other external riches in the case of those who are devoid of attachment and hatred, who are quiescent and have eschewed Māyā and who are embodiment of eternal bliss ?

120. To those who perceive all living beings like their own *Ātman* (Self), to those whose minds are quite serene and to those to whom everything is non-different from the *Ātman*, who is the giver and what can be given ?

121. It is the decisive conclusion in all Scriptures that this Earth is subject to the control of the Kṣatriyas. All the people who abide by their behests, achieve the greatest happiness.

122. O Bali, the revenue of one-sixth part of the entire produce should be given to the king even by sages. This Earth should be granted to the Brāhmaṇas with special efforts.

123. The greatness of the charitable gift of land[12] cannot be adequately described, as such a kind of gift has never been

offered before (in the past) nor will it ever be so (in future). Undoubtedly a donor of lands attains the Supreme *Nirvāṇa* (Emancipation from *Saṁsāra*).

124. By giving a small piece of land to a Brāhmaṇa who is well versed in the Vedas and maintains the sacrificial fires, the donor attains Brahmaloka (region of Brahman), return from which is difficult.

125. A donor of lands is said to be a giver of all. A giver of lands will attain emancipation from *saṁsāra*. It is to be known as the highest type of religious gift.[13] It absolves the donor of all sins.

126. Even if one is vitiated by five great sins or even by all kinds of sins, one is absolved from them by gifting away ten cubits of land (*hasta*=24 *Aṅgulas* or 18 inches).

127. He who bestows a charitable gift of land on a deserving person, shall attain the fruit of all kinds of charitable gifts. There is nothing in the three worlds which is equivalent to a charitable land grant.

128. O Bali, even in hundreds of years, I shall not be able to describe adequately the meritorious benefits of a person who donates lands to a *Brāhmaṇa* who has no means of livelihood.

129. O Lord of Daityas, he who gives in charity even a small piece of land to a person who has no means of subsistence, but who is interested in the worship of the Lord, is undoubtedly Viṣṇu himself.

130. There is no doubt in this that he, by whom a piece of land with a flourishing crop of sugarcane, wheat, pulses, areca palm and other trees is donated, is Lord Viṣṇu *incarnate*.

131. By donating even a small piece of land to an indigent Brāhmaṇa who has no means of livelihood and who is burdened with a big family, one shall attain *Sāyujya* (identity) with god Viṣṇu (by being absorbed into his divine essence).

132. By giving a piece of land sufficient for sowing one *āḍhaka*—full of grain to a Brāhmaṇa who is interested in divine worship, one attains the benefit of performing ablution in the holy Gaṅgā for three days.

133-134. Listen to the benefit one derives by giving a *droṇikā* of land (i.e. a piece of land sufficient to sow a *droṇa* or four *āḍhakas* of grain) to a Brāhmaṇa who is devoid of any

means of subsistence and who is engaged in saintly conduct of life. Such a person attains that enormous merit which a man obtains by performing hundreds of ablutions in the Gaṅgā, pilgrimage to a hundred sacred places and performance of a hundred horse sacrifices.

135. I shall explain to you the merit that accrues to a person who gives a *Khārikā* of land (i.e. land sufficient for sowing 16 *droṇas* of grain) to an indigent Brāhmaṇa. Please be attentive to it, even as I relate it to you.

136. He, the donor, shall obtain that fruit which one obtains after performing thousands of horse sacrifices and hundreds of *Vājapeya* sacrifices on the bank of the holy Gaṅgā.

137. The gift of a land is glorified as a great gift[14] — a gift which surpasses all other kinds of donations. It subsides (i.e. absolves the donor of) all the sins and confers on him the benefit of liberation from *saṁsāra*.

138. O Lord of Daitya clans, listen to me as I shall relate to you an ancient anecdote in this connection. A person who listens to this with faith, shall obtain the merit of donating lands.

139. O Bali, formerly in the Brāhma Kalpa, there was a highly intelligent and excellent Brāhmaṇa by name Bhadramati. He was indigent and had no means of livelihood.

140. All scriptures have been ever heard (i.e. learnt) by that Brāhmaṇa who was expert in the knowledge of the Vedas. All the *Purāṇas* and treatises on the *Dharmaśāstra* had been mastered by him.

141. He had six wives, viz. Śruti, Sindhu, Yaśovatī, Kāminī, Mālinī and Śobhā.

142-143. O excellent Asura, from these wives he begot two hundred and forty sons. All of them suffered from perpetual starvation. On seeing his sons and wives starving with hunger and himself feeling the poignancy of hunger, the indigent Bhadramati lamented loudly with all his sense-organs afflicted and famished with hunger.

144. "Fie upon this life devoid of good fortune ! Shame upon that life wanting in wealth ! Fie upon that life which is wanting in virtue ! Fie upon that life which is devoid of good name !

145-147. Pity the life of a man bereft of prosperity and

burdened with a number of children ! Alas ! Virtues, gentleness, scholarship, nobility of birth—all these do not shine in a man immersed in the ocean of destitution. Beloved wives, sons, grandsons, brothers, kinsmen and disciples—nay, all men forsake the man devoid of wealth. Only the fortunate one irrespective of his being a Brāhmaṇa or a Cāṇḍāla, is respectfully honoured.

148-149. A poor man is condemned in the world like a dead body. Alas ! If a person is endowed with wealth, he is hailed as a kind man though he may be ruthless; though he be deficient in all good qualities, he is still considered to be endowed with all virtues; though he be foolish, he is still regarded as a scholar. One is undoubtedly praiseworthy only if one is endowed with the virtue of being rich.

150. Alas ! Indigence is certainly miserable. Still more grievously painful is the wishful expectation (of getting something from others). Men overwhelmed with false wishful expectations (from others) experience everlasting misery.

151. Those who are the slaves of wishful expectations are the bondsmen or helots of the entire world. But the whole world submits to those who have subdued their wishful (but false) hopes.

152. Honour is said to be the everlasting wealth of great men in the world. If honour is ruined by the enemy called "hopeful expectation", one is faced with poverty.

153. Even an expert in the interpretation of all scriptural texts appears to be a fool if he is poverty-stricken. Who can rescue those persons in the grip of the great crocodile called "pennylessness" ?

154. O misery ! O misery ! Poverty itself is a great misery. There too, if one has numerous wives and sons, it is all the more painful."

155. After lamenting thus (lit. saying this) Bhadramati, the master of all scriptural topics, mentally thought about other religious rites (efficacious in) bestowing prosperity.

156. He came to the decision that charitable gift of lands is the most excellent of all charitable gifts. He who consents to a charitable gift, is as good as one who has formerly given it.

157. *Dāna* or a charitable gift is the greatest merit or virtue that enables one to reach (his destination). It bestows the fruit

of all cherished desires. The gift of lands is glorified as the best of all *dānas*.

158-159. After making a gift of land, a man obtains whatever is most desirable to him". O Bali, after deciding thus, the intelligent and self-possessed Bhadramati went to the city named Kauśāmbī,[15] along with his wives and children. He approached the leading Brāhmaṇa thereof named Sughoṣa who was endowed with affluence. O Bali, he then requested Sughoṣa for a plot of land extending to five cubits (*hastas*).

160-162. Observing that he was a man burdened with a large family, Sughoṣa, who was virtuously inclined, honoured him with a delighted mind and addressed him thus : "O Bhadramati, I feel I have achieved my objectives in life. My life is fruitful. O Brāhmaṇa, thanks to your blessings, my family has become sanctified". After saying these words and honouring him suitably, the highly intelligent and virtuous Sughoṣa donated to him a plot of land extending to five cubits (*hastas*).

163-165a. (The *mantra* to be uttered at the time of donation) "The holy earth belongs to Viṣṇu. The Earth is protected by Viṣṇu. Thanks to the gift of this earth, may lord Janārdana be pleased with me". Sughoṣa conceived that excellent Brāhmaṇa to be Viṣṇu and worshipped him with the (above) *Mantra* and granted him that much land, O lord of Daityas !

165b-167. The Brāhmaṇa Bhadramati gave the piece of land as requested by that intelligent one who was a Brāhmaṇa devotee of Hari, well-versed in the Vedas and had a large family to support. Due to the merit accrued from the gift of the land, Sughoṣa along with ten million members of his family, attained Viṣṇu's abode on reaching which one ceases to worry and grieve. O Bali, since he sought glory and prosperity, Bhadramati also stayed in Viṣṇu's abode for ten thousand *yugas* along with the members of his family.

168-170. Similarly, he stayed in the region of Brahmā for ten thousand crores of *yugas*, and he attained the abode of Indra where he stayed for five *kalpas*. Thereafter, he came back to the Earth. He was endowed with every affluence, he was highly blessed. He could even remember his previous births. He enjoyed all excellent pleasures. Thereafter, O Daitya, Bhadramati became free from all desires. Devotedly attached to Viṣṇu,

he gave his lands unto the Brāhmaṇas who had no means of livelihood.

171-172. Lord Viṣṇu became pleased with him. He conferred upon him all excellent rites and blessed him along with ten million members of his family, by bestowing upon them the highest emancipations from *saṁsāra*. Hence, O Lord of Daityas, interested in all holy rites, give unto me a plot of land measuring three steps. I shall perform penance there for the sake of salvation."

173b-176a. The delighted son of Virocana, thereafter, took up a pitcher filled with water[16] to grant the land to Vāmana[17] in the guise of a religious student. Viṣṇu, the omnipresent, realised that *Kāvya* (Śukra) was obstructing the flow of water (from the spout of the pitcher). He, therefore, introduced the tip of the Kuśa grass that was in his hand into the spout of the pitcher. At the tip of the blade of the *darbha* grass, there was the never-failing great weapon pertaining to Brahmā (*Brahmāstra*). It had the lustre of ten million suns. It was very fierce and was desirous of plucking the eye of Kāvya.

176b-177. "O preceptor, Bhārgava, see the gods or the demons with a single eye (probably implying "Look at them impartially")", so commanded the tip of the *darbha* grass which resembled a weapon. Bali granted Viṣṇu as much land as could be measured in three spaces.[18]

178. Viṣṇu that Soul of the Universe began to grow in size till he reached the abode of Brahmā. Hari who contains the Universe in his own person measured the world in two paces.

179-180. The refulgent Lord covered all the Regions delimited by the semi-spheroidal crust of the region of Brahmā. The outer crust of the egg of the Universe pierced by the tip of his tow was split into two.[19] Through it, the cosmic water enveloping the outer crust of the egg of the universe, rushed in many torrential currents and washed the feet of Viṣṇu — water that thereby became pure and sanctified the world.

181. The water was enveloping the egg of Brahmā (that is the Universe) from outside. It rushed in jets of currents. That water was extremely sacred and it sanctified god Brahmā and other gods.

182. It was served and resorted to by the seven sages (*The Ursa Major*). Then it fell on the top of mount Meru.

183. On seeing this miraculous phenomenon, gods of whom Brahmā was prominent, the sages and the Manus were overwhelmed with ecstatic delight and they eulogised him.

The gods said :

184. "Obeisance to the great Īśa (The Ruler of the Universe) whose form is the Supreme Self; Salutations to him who transcends the transcendents; bow to him that assumes the highest form; salutations to the Ātman of Brahmā. Obeisance to him whose Soul and Intellect take delight in the *Brahman*; bow to him whose activities are invariably unobstructed.

185. O great Īśa, the highest bliss, O Supreme *Ātman*, greater than the greatest. Obeisance to you the indwelling soul of all; O embodiment of the Universe, who are beyond the pale of valid means of knowledge, we bow to you.

186. Obeisance to you who (being immanent in the Universe) have eyes all round; salutation to you who have arms and heads all round; bow to you who course everywhere.

187. Thus eulogised by Brahmā and others, the great Viṣṇu granted the boon of fearlessness to the heavendwellers and the Eternal Lord of devas was over-joyed.

188. Due to Bali's inability to grant land for one more step, he imprisoned Bali, the son of Virocana. Thereafter, knowing that he was dedicated unto him, he (Viṣṇu) gave him (Bali) the dominion in the nether world called *Rasātala* for his residence. The Lord who is ever under the control of his devotees, became his (Bali's) doorkeeper.

Nārada said :

189. "What diet was assigned by Mahāviṣṇu to the son of Virocana, in the terrible region of Rasātala which is dangerous due to the fear of serpents ?"

Sanaka replied :

190-191. The oblations consigned to the fire without proper chanting of the *Mantras*, whatever is given to a non-deserving person, black magic for obtaining the means of enjoyment, what is consigned to the sacred fire, whatever is given in charity

or holy rites performed by persons in an impure state—in fact all acts, etc. which bring about one's downfall—all these deserve to be Bali's means of enjoyment.

192. In this way god Viṣṇu gave the nether world called Rasātala to Bali along with all his Asuras. Offering fearlessness (a secure place) to all gods, Viṣṇu granted them heaven.

193. While he was being worshipped by the groups of immortals (gods), eulogised by great sages and sung about by Gandharvas, he once again resumed the form of the divine Dwarf (Vāmana).

194. Witnessing this great deed, the sages, the expounders of the *Brahman*, smiled at one another and bowed to the Supreme Person (*Puruṣottama*).

195. Lord Viṣṇu, the Soul abiding in all living beings, who had assumed the state of a Dwarf (Vāmana) fascinated the entire world and repaired to forest for performing penance.

196. Of such sanctifying power is the goddess Gaṅgā who originated from Viṣṇu's feet. By merely remembering her, one is liberated from all sins.

197. Whoever reads or listens to this narrative of the glory of the Gaṅgā, in a temple or on the banks of the river, shall obtain the fruit of the performance of a horse-sacrifice (*Aśvamedha*).

CHAPTER ELEVEN

The Glory of the Gaṅgā : The Origin of the River

1. *Bhakti* or devotion is a favourite topic of Purāṇa-writers. In *NP.*I.4.1-42, I.15.39-40, *Bh.P.*III. 29.1-45, XI.5.1-52, *KP.*II.11.68-106 etc. we find *Bhakti* is highly extolled.

2. Although the NP. is regarded as a Vaiṣṇava Purāṇa, we find that Śiva worship is also glorified and Śiva and Viṣṇu are regarded as identical (*vide* verses 30, 58 below). The same is found in the so-called Śaivite Purāṇas. The authors of Purāṇas emphasize that the *Brahman* is one, and Śiva, Viṣṇu etc. are its designations or manifestation, and hence are equal or identical—a continuation of the Vedic Thought—*ekaṁ sad viprā bahudhā vadanti* /.

*RV.*I.164. 46c. *AV.*IX.10.28c.

3. Ajāmila, according to *Bh.P.* VI chs. 1-3, was an extremely sinful Brahmin of Kānyakubja. At the time of his death, he uttered the name 'Nārāyaṇa' with the intention of calling his son. But this utterance of the name of God saved him and he attained to Vaikuṇṭha. The story of Ajāmila is always mentioned as an instance of the efficacy of God's name.

4. A Purāṇic paraphrase of the *Puruṣa-sūkta RV.*X.90.12 & 13. The *mantras* are repeated in *AV.*XIX.6.6-7 *Vāj.Saṁ.* 31.11-12. The *Sūkta* has been paraphrased in other Purāṇas also, vide *Bh.P.* II.ch.6.

5. The notes of the Indian musical scale or gamut are seven. They are inumerated in the *Amara Kośa* as follows :

niṣādarṣabha-gāndhāra-ṣaḍja-madhyama-dhaivatāḥ /
pañcamaś cetyamī sapta tantrīkaṇṭhotthitāḥ svarāḥ //

In common parlance they are stated as : *sā, re, ga, ma, pa, dha, nī.*

6. The six accessories (of the Vedas) are as follows : *Śikṣā* (phonetics), *Kalpa* (rules of rituals), *Vyākaraṇa* (Grammar), *nirukta* (etymology), *Chandas* (prosody), *jyotiṣa* (astronomy).

7. Aditi was Diti's sister and both the sisters married to Kaśyapa. Hence Diti's sons—Daityas—are Aditi's sons (i.e. step-sons) as well.

8. The expression *aṇoraṇīyān*, etc. was very popular in *upaniṣads* and found in *Kaṭha* 2.20, *Śvet.* 3.20, *mahānārāyaṇa* 8.3, *Kaivalya* 20. The continuity of Vedic Sūktas, Upaniṣadic *mantras* in *purāṇas* testify to the continuity of Vedic tradition (thought, expression, passages, etc.) during the Purāṇic age.

9. Originally *yajña-varāha* is an entirely Vedic concept having a profound meaning with reference to Vedic cosmogony. The *VaP.* first adopted it from *Tait.Brāh.* 1.2.13 (Sāyaṇa) and included it in the *Sṛṣṭi-varṇana.* The *Mt.P.* elaborated it at the fag end in ch. 238 where the correspondence between the various elements of sacrifice or *Yajña* and the different limbs of the body of *Varāha* as an animal, are mentioned.

There is a Yajña-Varāha image of 10th cent. A.D. at Vihāra (ancient Varāhanagara) 8 miles from Vijāpur in North Gujarat.

10. Here Kaśyapa bows to the previous incarnations of Vāmana (Viṣṇu), viz. the divine tortoise, the boar-incarnation who while uplifting the earth from the bottom of the ocean, killed demon Hiraṇyākṣa and the Man-Lion who tore up Hiraṇyakaśipu with his claws. The *NP.* wrongly names Hiraṇyākṣa whom Varāha killed, but the adjective *vidārakāya* implies the Man-Lion incarnation, who killed Hiraṇyakaśipu with his claws.

Yajña-varāha :

11. The author of the NP. makes Kaśyapa to pay obeisance to the future incarnations of Viṣṇu, viz. Paraśurāma, Rāma and Kṛṣṇa.

12. The gift of land has been highly praised as the most meritorious, from ancient times. Aparārka (pp.368-70) quotes many verses from the *Viṣṇudharmottara*, the *Āditya Purāṇa* and *Matsya Purāṇa*, KP.II.26.15 and states that there is no gift comparable to the gift of the land. Verses pertaining to land-grant are common not only in Purāṇas or Smṛti works but are recorded on inscriptions and copper-plates of such grants all over India, (vide Kane-*Hist. Dhs.* vol.II.ii., pp. 1271-77).

atidāna—

13. According to *Vasiṣṭha Smṛ.*29.19 gifts of cows, land and learning (*Sarasvatī*) are the supreme *dānas* (*atidānas*). *Mbh.Anu.* 62.2 however, regards gift of land as *atidāna.*

14. Cf. *ati-dānāni sarvāṇi pṛthivīdānam ucyate /*

Mbh.Anu. 62.2

15. Kauśāmbi—Modern Kosam, a village on the left bank of the Jamuna about 30 miles to the west of Allahabad. Formerly it was the capital of King Udayana of Vatsadeśa.

16. According to *Āpastamba Dharma S.* II.4.9.9-10 the donor has to pour water on the hands of the donee—

sarvānyudaka-pūrvāṇi dānāni /

17. According to the legend of Viśvakarman Bhauvana narrated in the *Aitareya Br.* 39.7, and *Śatapatha Br.* XIII.7.1. 13-15, a king is not to gift land. When Viśvakarman was about to give away the earth to his sacrificial priest Kaśyapa, the earth manifested herself and strongly protested against it saying no man should give away land and threatened him that she would plunge herself in water and render his promise of gift fruitless :

na mā martyaḥ Kaścana dātum arhati /
Viśvakarman Bhauvana mā didāsitha //
nimaṅkṣyé'haṁ salilasya madhye
moghas ta eṣa kaśyapāya Saṅgaraḥ //

This foresight and prudence in restrictions on landgrants were later not respected, and not only Pauranic Kings like Bali and Hariścandra, but historical persons vied with each other in donating lands, villages, etc., as can be seen from inscriptions, copper plates, *sanads*, etc.

18. This act of Bali is criticised even in *subhāṣitas* warning against excesses of good things :

ati-dānād Balir baddhaḥ...
ati sarvatra varjayet /

Smṛti texts have been very emphatic in prohibiting gifts causing detriment to the family. Thus Manu (XI.9) condemns charity causing misery to the members of his family as false *dharma.*

Śaktaḥ para-jane dātā svajane duḥkhajīvini /
madhwāpāto viṣasvādaḥ sa dharmapratirūpakaḥ //

Yājñavalkya II.175 prescribes that no detriment to one's family be caused by one's gifts.

It can be argued that grant of three paces of land to a dwarf (*Vāmana*) was ridiculously insignificant and Bali never anticipated that the boy will be a cosmic person. But Śukra gave him clear warning that Viṣṇu was coming as Vāmana to deprive him of his kingdom. In the *Bh.P.* VIII.20.15 Śukra calls him an obstinate learned-fool who transgresses the order of his *guru* and curses him—rather predicts his fall.

Mahā-Viṣṇu might be physically a cosmic person pervading the heavens in one step, but morally Bali is much taller than Viṣṇu.

19. The story of Bali is introduced to explain how the Gaṅgā flowed into the universe, became pure by washing Viṣṇu's feet and descended on the mount Meru. For the actual phenomenon even at present vide S.M. Ali's account in *Geography in the Purāṇas*, pp. 63-64.

CHAPTER TWELVE

A dialogue between god Dharma and King Bhagiratha

Nārada inquired :

1. The great glory of the Gaṅgā has been heard. It is desirable, as it destroys all sins. Now, dear brother, tell me the characteristic of charitable gifts as well as of the persons deserving the same.[1]

Sanaka replied :

2. A Brāhmaṇa is the greatest preceptor of all classes in the society. Charitable gifts should be given to him by one who is desirous of securing perpetuation of the fruit of his charitable gifts.

3. Without any fear or reservation, a Brāhmaṇa should accept charitable gifts from all, but neither a Kṣatriya nor a Vaiśya should ever accept a charitable gift or a donation.

4. Whatever is given to one who is of a fiery temper or is sonless or is addicted to hypocritical conduct of life and one who avoids his righteous duties and acts prescribed for his caste and state in life, becomes futile.[2]

5. Whatever is donated to a person indulging in adultery with another man's wife or to one who covets the wealth of another person, or to one who is an astrologer in name only (an imposter), is useless.

6. Whatever is given in charity to a man whose mind is prejudiced with jealousy or to an ungrateful person, or to a cheat or to a person who officiates as a priest at the sacrifice of an unauthorized and ineligible person, is fruitless.

7. Whatever is given to one who is a perpetual beggar, or to one who is violent and wicked or to a vendor of liquors, is profitless.

8. Whatever is given to a person who sells the *Vedas* (teaches after receiving fees for teaching) or one who sells the *Smṛtis* (i.e. charges fees for giving the rulings from *Smṛtis*) or to

one who makes money by performing holy rites, is valueless, O Brāhmaṇa !

9. Whatever is donated as a charitable gift to a person who makes a living by singing songs or one whose wife is an unchaste slut or a person who harasses others, becomes useless.

10. Whatever is given to the following persons is unproductive of merits : viz. one who makes a living by sword (a person belonging to the military profession); one who earns his livelihood by preparation of ink (or clerical profession) an idol worshipper by profession,[3] the village priest and a washerman.

11. Whatever is given to one who works as a cook for another, to a poet or to the remover of an ailment or to one who eats prohibited food, is futile.

12. Whatever is given in charity to one who habitually partakes of Śūdra's food or to one who cremates the corpses of Śūdras or to one who takes food prepared by an unchaste woman, becomes futile.

13. Whatever is donated in charity to one who sells the name of Viṣṇu (i.e. accepts money for the *japa*, etc. of Viṣṇu) or to one who has given up the performance of *Sandhyā* prayers and to one who is (as it were) burnt by acceptance of monetary gifts from evil men, is unproductive.

14. Whatever is given to one who sleeps during the day or to one who indulges in sexual intercourse during day time or to one who takes food at the time of twilight (both the dawn and the dusk) is ineffectual.

15. Whatever is donated in charity to a person vitiated by great sins or by one who is excommunicated by his kinsmen and relatives or to a person who is a *Kuṇḍa*[4] (an adulterine son of a woman by another person while her husband is alive) or by a person who is a *gola*[5] (the bastard son of a widow) is fruitless.

16. Whatever is given to a rogue or to a person who has married before his elder brother's marriage or one who has taken his share of ancestral property before his elder brother or an erring fellow or a henpecked husband or an extremely wicked person, is unproductive of merit.

17. Whatever is given to one who partakes of meat and wine or to a lecherous libertine, or by a greedy person or to a thief or to a treacherous back-biter, is valueless.

18. O excellent Brāhmaṇa, one should neither give any gift nor accept any donation from those who are engaged in sinful activities or those who are always censured by good people. O Nārada, a charitable gift must be given with special efforts to one who is engaged in good and noble activities.

19. That *dāna* (charitable gift) is excellent which is offered with faith, after dedication unto Viṣṇu and requested for by a deserving person.[6]

20. O Nārada, the gift that is offered to a deserving person with a desire to get its benefit either in this world or in the next, is remembered (in *Smṛti* works) to be mediocre.

21. That *dāna* is considered to be the meanest—the *dāna* or charitable gift that is offered with hypocrisy or for causing injury to others or is given in violation of the scriptural injunctions in the matter or to an undeserving person, and by an infuriated person or by a person lacking in faith.

22. The lowest type of charitable gift is only for the satisfaction of merely an act of giving (oblation?). The mediocre *dāna* is for achieving selfish ends and the excellent type of *dāna* is for the propitiation of Lord Hari—so say excellent experts in the knowledge of Vedas.

23. Charitable gifts, enjoyment and destruction—these are the three ways of going away or spending of wealth.

24. The riches belonging to a person who neither gifts it away nor enjoys it himself, are the causes of his ruin. O Brāhmaṇa, wealth is that the fruit of which is *Dharma* and *Dharma* is that which propitiates god Viṣṇu.

25. Do not trees lead a life? They live in this world for the sake of others, for they oblige others by providing them with their roots and fruits.

26-27. If men do not help others they are (no better than) dead, O prominent Brāhmaṇa. Those men who do not render service to others physically, mentally, by word of mouth or through money, should be considered as the most sinful persons. O Nārada, listen attentively to an ancient anecdote which I shall narrate to you in this connection.

28. In that story the characteristics of *dāna* (and other righteous deeds) have been described along with the greatness of the Gaṅgā, which destroys all sins.

29-30. It is in the form of a dialogue between king Bhagīratha and god Dharmarāja, as it is conducive to merit.

Formerly, there was a king named Bhagīratha, born in the lineage of Sagara. He ruled over the entire world consisting of seven continents, along with seven oceans. He was always engaged in righteous acts. He was truthful and very brave.

31. He was good-looking like the god of Love. He constantly performed sacrifices. In courage he was equal to the Himālaya and in piety (*Dharma*) he was equal to god Dharmarāja (god of Death). He was very intelligent.

32. He was richly endowed with all auspicious characteristics, O sage. He was an expert in all scriptural matters. He had all riches and prosperity. He gave delight to every one.

33. He was specially solicitous in offering hospitality to guests, and was engaged forever in the worship of Lord Vāsudeva. He was very valorous and a receptacle of good qualities. He was friendly, merciful and intelligent.

34. Having come to know that Bhagīratha was a king of this nature, god Dharmarāja became delighted. O excellent Brāhmaṇa, on one occasion he came down to see him.

35. The king greeted and honoured god Dharmarāja who had come to him, in accordance with the injunctions laid down in the scriptures (for receiving a distinguished guest). Dharmarāja who was pleased with him addressed him as follows :

God Dharmarāja said :

36. O king, you are the most excellent among the knowers of righteousness. You are famous in the three worlds. On hearing about your fame, Dharmarāja himself has come to see you personally.

37. Gods, fond of your excellent qualities, wish to see you, a truthful monarch engaged in the path of good and the welfare of all living beings.

38. O king, good qualities, saintly people and deities abide there where fame, morality or righteousness and affluence reside.

39. O highly blessed king, your conduct of life is splendid and exemplary. Your qualities such as striving for the welfare of all living beings, etc. are difficult to be found even in people like me".

40. When god Dharmarāja said this, Bhagīratha bowed down to him. Delighted yet overcome with a sense of modesty, he submitted to him in soft refined words.

Bhagiratha submitted :

41. "O Lord, the knower of all *Dharmas* (righteous duties), you are an impartial witness to everything. Filled with divine grace for me, be pleased to explain what I ask of you.

42. How many types of *dharmas* (sacred duties) are there ? What regions are reserved for persons who are righteous habitually ? How many kinds of tortures are there and to whom are they meted out ?

43. Who are the persons to be honoured by you and who are to be chastised ? O highly blessed one, it behoves you to mention all this in details."

Dharmarāja explained :

44. "Well done, O highly intelligent one, very well done. Your intellect is unblemished and powerful. I shall explain to you factually in details what are the righteous acts and what are the evil ones. Listen to it with faith and devotion.

45. *Dharmas* (righteous duties) have been proclaimed as being of various kinds. They are the bestowers of meritorious worlds. The tortures too are declared to be numerous and are very terrible to be viewed.

46. It is not possible to describe in details the examples of virtues and evils in hundreds and ten thousands of years. Hence, I shall mention them succinctly.

47. The gift of the means of livelihood to Brāhmaṇas is glorified as highly meritorious. Similarly, what is given unto a knower of spiritual lore is of ever-lasting benefit.

48. Listen to the meritorious benefits attained by one who bestows means of livelihood upon a scholar of scriptural texts who is burdened with a large family or upon a Vedic scholar blessed with all good qualities and stabilises him.

49. The twice-born donor accompanied by ten million members of his family on his mother's side and on his father's side, will enter Viṣṇu's abode and rejoice there for a period of a *Kalpa*.

50. Particles of dust on the earth can be counted. Drops of rain can be enumerated. But the benefits of providing Brāhmaṇas with means of livelihood cannot be estimated even by the Creator (god Brahmā).

51. A Brāhmaṇa is glorified as the embodiment of all deities. Who is competent to recount the merits of a person who provides him with the means of livelihood ?

52. He who is always a benefactor to Brāhmaṇas, has performed all sacrifices (i.e. he attains the same benefits as one who performs all sacrifices). He gets the credit of performing ablutions in all sacred waters and all types of penance have been performed by him.

53. He too who induces another to provide Brāhmaṇas with means of livelihood saying 'Give', attains the same merit as that of the donor. What need is there to expatiate on it ?

54. If a person constructs a lake or causes it to be dug through others, it is not possible to enumerate the merits of that person even with a span of life extending to a period of hundred years.

55. Even if a single wayfarer drinks the water of that lake, there is no doubt that all the sins of the digger of that lake are wiped out.

56. If a man is able to retain water on the surface of the earth, even for a single day, he will be absolved of all sins and shall reside in heaven, for a hundred years.

57. A person who associates himself with the work of digging a lake, according to his capacity, attains the fruit of the same (i.e. digging it himself), so also does the person who is glad at it or who persuades persons to do it.

58. If a man throws out of the tank mud of the size of a white mustard, he stays in the heaven for a hundred years, liberated from millions of sins.

59. O excellent king, the eternal Śruti states that if the deities or preceptors are pleased with any one, he shall derive the merit of digging lakes.

60. In this connection, O excellent king, I shall narrate to you a mythological anecdote on listening to which, one is undoubtedly liberated from all sins.

61. In the Gauḍa land, there was a very famous king

named Vīrabhadraka. He was very valiant and learned. He was ever worshipful to Brāhmaṇas.

62. He was a follower of the code of conduct as prescribed in the *Vedas* and *Smṛtis* or scriptural texts and those handed down by family traditions. He increased his circle of friends. His queen named Campakamañjarī was a highly fortunate lady.

63. The great ministers of that king thought and pondered over what should be or should not be done. They always came to a decision in matters of *Dharmas* through *Dharmaśāstras.*

64. If a person, without consulting the *Śāstric* texts, gives a decision in matters of expiation (of sins), medical diagnosis, or astrological topics, he is called a Brāhmaṇa-slayer in *Smṛtis.*

65. Coming to this conclusion in his mind, the king always used to listen to the holy Dharmas as proclaimed by Manu and other *Smṛti*-writers, in accordance with injunctions.

66-67a. While the king was ruling that country according to *Dharma* (Śāstric rules of government), there was no person prone to injustice or mean in his kingdom. That realm of the king became equal to the celestial world, as it was being administered through *Dharma.* It was auspiciously blessed with good king.

67b-69. One day, the king went into a great forest for hunting. Surrounded by ministers and others he wandered till midday. Due to ill-luck, he did not get any game. He became tired. O king, surrounded by men, he chanced to see a lake. On seeing that dried up lake he thought.

70. "By whom and wherefor has this lake been built on an elevated piece of land? How can there be water here so that he, the king and his associates may survive?"

71. O excellent king, then it occurred to him to dig it further. By digging a pit to the depth of a cubit (about 18 inches), he found water.

72. By drinking that water the thirst of the king and that of the minister Buddhisāgara was quenched.

73-74. The minister Buddhisāgara, an expert in matters regarding *Dharma,* submitted to the king : "O king, formerly this lake had plenty of rain water. Today, I am inclined to build a strong embankment round it. May it please your majesty and grant me the permission for the same, O sinless Lord."

75. On hearing these words of the minister, the excellent king was highly delighted and the king himself undertook to construct it.

76-77. He entrusted that very minister with the work of that auspicious task. Then, at the behest of the king, the highly meritorious and gifted Buddhisāgara joyously attempted to convert that lake into a sea (i.e. a big lake) extending it to fifty *Dhanus*. (1 *dhanu* = 4 *hastas* or about 6 feet) all round.

78. Having constructed the lake deep with water and with a strong embankment of stones all round he reported the matter to the king in details.

79. O king, thereafter, all the thirsty way-farers roaming in forest (and beasts of the jungle as well) got splendid, translucent water for drinking from that lake.

80. One day, when his span of life in the world ended, that minister Buddhisāgara died. O lord, he came to my region, since I am the ruler and chastiser of the worlds.

81. Citragupta, the accountant of the deeds committed by men, was asked by me about him (the minister). He reported to me everything that he did during his life time.

82. He himself was the advisor in meritorious activities to the king. Hence, he deserved to ride in the *Dharma*—aerial chariot.

83. O king, when this was reported by Citragupta, Buddhisāgara was commanded by me to get into the aerial car called *Dharma*.

84. Then, after some time, O king, the ruler Vīrabhadraka died and came to my abode. With joy, he bowed to me.

85. O king, all the deeds done by him were completely inquired of by me. The merit accruing from the construction of the lake was reported by Citragupta.

86-87. Now please listen how the king was properly enlightened by me : "O king, formerly on the ridge of the sand dume, a quail had dug up with its beak and water to the depth of two *aṅgulas* (finger-breadths) had come up. Then after some time, O excellent king, a boar dug it up with its snout to the depth of a cubit (18 inches).

88-89. Then, on another occasion, it was made to extend to two *hastas* by this *Kāli* (a black heron.) O great king, in that dug up lake, water remained for two months. It was drunk by small wild animals which were afflicted with thirst.

90-93. O king, observer of holy vows, thereafter, at the end of three years, it was dug up to a depth of three *hastas* (cubits) by this elephant and more water sprang up. The water that stood there for three months (was drunk up) by the residents and animals roaming in the forest. Your honour visited that spot after the water had been completely dried up. O king, after digging to a depth of *hasta*, water rose up and it stood for a month. Then O king, on the advice of the minister you caused it to be dug up to an extent of 50 *dhanus* (about 300 feet). It abounded in water. The great lake was made more durable with bank built up of stones. Trees were planted all round rendering great help to all people.

94. O lord of the Universe, these five have got into the aerial car called *Dharma*, thanks to their respective merit. You too, get into it."

95. O king, on hearing this statement of mine, that king got into the aerial car as the sixth one, sharing equal amount of merit with them.

96. Thus, everything connected with the meritorious benefit accruing from constructing the lake has been narrated to you. After this, one is liberated from sins committed from birth till death.

97. The man who devoutly listens to and reads this discourse, derives all the merit that is credited to one for constructing a lake.

CHAPTER TWELVE

A dialogue between god Dharma and King Bhagīratha

1. *Dāna* or charitable gifts have been eulogized from Vedic times as can be seen from a number of *Dāna-Stutis* in the *Ṛg-veda* (Vide RV. I.125, V.61, VII.18.22-25 etc.). According to Manu I.86 (and the same verse is found in Parāśara I.23, *Mbh. Śānti* 232.28 & *Va.P.*8.65-66) *Dāna* or gifts constitute the main special feature of religious life in the present, Kali yuga (*dānam ekaṁ Kalau yuge* /). A number of *Purāṇas* have discussed this topic of *Dāna* e.g. *A.P.*209-213, *Bm.P.* 81-91, 205-206.

The *NP.* discusses this topic in the present chapter and in *infra* chs 31 and *Uttarārdha* Chs 41-42. Although a number of verses on this topic are common in Purāṇas, Smṛtis and the Mbh., a comparative table of these verses is beyond the scope of a note. Only occasionally common verses are noted.

2. Gives a list of persons unfit to receive gifts. The list of these unworthy persons includes characterless Brāhmaṇas, hypocrites, ignorant of Vedas, Brāhmaṇas who sell the Vedas or officiate at the sacrifices of ineligible persons covetous, shirkers of Brahmanic vows, etc. We find these disqualifications are repeated in *Smṛtis* e.g. *Manu* 4.193-200, *Bṛhad Yama* III.34-36 and *Mbh.Vana* 200.5-9.

Dāna given to these persons is futile. *It is due to the influence of Pkts. that we find that the gen. is used for dative case in Purāṇic Sk.*

3. *Devala, also Devaloka*

A Brāhmaṇa who maintains himself by attending upon or worshipping an image in a temple on a salary-basis or by appropriating what others offer to the deity. Manu.III.152 says that such Brahmins should not be invited for *Śrāddha.* It may be noted that the qualifications (or disqualifications of a Brāhmaṇa for invitation to *Śrāddha* or for donating gifts are practically the same.

4-5. The meaning of *Kuṇḍa* and *Golaka* given in the translation is based on Manu III.174.

para-dāreṣu jāyete dvau sutau Kuṇḍa-Golakau /
patyau jīvati Kuṇḍas syān mṛte bhartari Golakaḥ //

Yājñavalkya I. 222 and Manu III.154 hold that this irregular progeny should not be invited to *Śrāddha* also. There is a similarity in the eligibility for invitation for *Śrāddha* and acceptance of *dāna.*

6. Cf. BG. 17.20-22.

180. The story of Vīrabhadraka which is probably a contribution of the NP. to the legends glorifying *dāna,* is properly speaking the propagation of the meritorious nature of *Pūrta.* Pūrta includes dedication of deep wells, oblong large wells and tanks, temples, distribution of food and maintenance of public gardens :

vāpī-kūpa-taḍāgāni devatāyatanāni ca
anna-pradānam ārāmaḥ pūrtam ityabhidhīyate //
Mbh. quoted by Aparārka, p. 290.

CHAPTER THIRTEEN

A Discourse on Dharma

Dharmarāja said :

1. Listen to the meritorious benefit to a person who himself builds or pursuades others to build a temple of either Śiva or Hari.[1]

2. There is no doubt that he (such a builder) will stay in lord Viṣṇu's region for three *kalpas* in the company of a hundred thousand and ten million members of his family on his mother's side as well as on his father's side.

3. Listen to the extent of merit, if a man builds the shrine with mud and clay. I shall now recount it.

4. Taking up a brilliant divine body and travelling by an excellent aerial car, he will stay in Viṣṇu's region for three *kalpas*. Entertain no doubt about this.

5. Listen to me even as I recount, the extent of merit if a person constructs the shrine (of Śiva or Viṣṇu) with earthen materials.

6. He will assume a lustrous, divine body and ride in an excellent heavenly car. After staying in Viṣṇu's region for three *Kalpas*, he will then proceed to the capital of god Brahmā.

7-8. After staying there for two *kalpas*, he will reside in the celestial world for the period of one *kalpa*. He will afterwards be born in the family of Yogins and be merciful (to all). Adopting the *Yoga* pertaining to Viṣṇu, he will attain eternal emancipation from *saṁsāra*. If a man builds the temple with wood, meritorious benefit twice this, will accrue to him.

9. If he builds the temple in brick, the meritorious benefit is three times that of building the temple with earthen material. If it is built with stones, the benefit is four times and if the shrine is constructed with crystal slabs, the benefit should be known to be ten time.

10-13. If the temple is built of copper (sheets and ingots), the meritorious benefit is hundred-fold and if it is built of gold, the merit that accrues to him is ten million times (that of constructing the shrine of clay).

(10b.) If a person looks after the temple, a lake or a village, O king, his meritorious benefit is hundred times that of the builder. If a person looks after the temple by scrubbing or sweeping with a broom, smearing it and sprinkling water or embellishing it with devotion, he derives infinite merit. Those who perform meritorious deeds in return for salary or without any remuneration go to Viṣṇu's eternal region perpetually. O king, the merit in digging a small artificial lake is stated to be half the merit of digging a big lake containing lotuses.[2]

14. The merit accruing from digging a well is one-fourth and that of a tank should be known as equal to that of a lotus pond. O king, the meritorious benefit in digging a canal is said to be hundred times greater than that of constructing a tank.

15. A rich person should build up a tank with stones (stone embankment) and a poor man should build it with an earthen bank. But the lotus-born god Brahmā says that the merit derived by them both is equal.

16. People who know the *Vedas* say that if a prosperous, affluent person gifts away a whole city and an indigent fellow donates a plot of land extending to a hand (18 inches), both of them have equal meritorious benefit.[3]

17. If a rich man constructs a big tank which may cause much benefit and an impoverished person digs a well, the merit in both the cases is declared to be equal.

18. A person causes a hermitage to be built—a hermitage that is of great use to many creatures, he goes to god Brahmā's world along with three generations of family.

19. O king, if a cow or a Brāhmaṇa or any one stands in the shed even for half a moment, the builder thereof is taken to heaven.

20. O king, those who lay out parks and gardens, those who construct temples and those who dig lakes and build up villages (human settlements) are worshipped along with Hari.

21. Listen, O king, to the rewards of merit accruing to those who lay out flower gardens for the benefit of all people or for the worship of deities.[4]

22. With ten million members of his family, he stays in the celestial region and enjoys himself as many years as there are flowers and fruits there (in the flower garden).

23. Those who construct a compound-wall round them and those who make thorny hedges around them, proceed to god Brahmā's abode and stay there for seventy one *yugas* or one *kalpa*.

24. O Lord of men, listen to me as I relate to you the blessings that await those who plant Tulasī[5] (the basil plant), O king.

25. O king, for a period of a hundred *kalpas* and more, he will stay at the feet i.e. in the region of Nārāyaṇa, accompanied by seventy million members of his family from his mother's side as well as from his father's side.

26. Listen to the reward of merit got by one who wears the *Ūrdhva-puṇḍra* (a vertical mark on the forehead) with the mud taken from the root from the Tulasī plant or the paste of *Gopīcandana* (a species of white clay said to be brought from Dvārakā and used by Viṣṇu's worshippers for marking the forehead), or the sandal-paste or mud taken from Citrakūṭa or that from the bed of the Gaṅgā.

27. Such a person rides in an excellent aerial car and goes to Viṣṇu's abode. He enjoys himself there while his praise is being sung about, by hosts of Gandharvas and Apsaras.

28. As many of the sins grevious like that of Brāhmaṇa-slaughter are dispelled , as the leaves that fall at the root of the Tulasī plant.

29. A man who sprinkles at least a handful of water on the Tulasī plant, shall stay along with god Viṣṇu, the dweller in the milky ocean, as long as the moon and the stars shine.

30. He who gives a tender leaf of the Tulasī plant to Brāhmaṇas, goes to god Brahmā's abode (*Satyaloka*) accompanied by three generations of his family.

31. He who offers in worship the leaves of the Tulasī plant on the Śālagrāma[6] (stone) will stay in Viṣṇu's abode (*Vaikuṇṭha*), till the time of the dissolution of all living beings.

32. He who makes a thorny hedge all around or builds a wall encompassing (a garden of flowers), rejoices in Viṣṇu's abode in the company of twentyone generations of his family (usually ten predecessors plus himself plus ten successors).

33. O lord of men, he who worships the lotus feet of lord Hari by means of the tender leaves of the Tulasī plant, does not ever return from the region of Viṣṇu.[7]

34. He who performs the ablution of Hari with milk on the full moon day or on the *Dvādaśi* (twelfth) day (both of the dark and bright half of the month) enjoys himself in the region of Viṣṇu, accompanied by ten thousand members of his family.

35. He who bathes lord Keśava (Viṣṇu) with a *prastha* measure of milk, lives in god Viṣṇu's city (Vaikuṇṭha), accompanied by ten crores of the members of his family.

36. The man who bathes Viṣṇu with a *prastha* of ghee on the *Dvādaśi* (twelfth) day, O king, attains the type of liberation called *Sāyujyatā* (identity with the deity) along with ten million members of his family.

37. He who performs the ablution of Viṣṇu on the *Ekādaśi* (eleventh day in each half of the month) with *Pañcāmṛta* (sweet mixture of milk, sugar, curds, ghee and honey) attains *Sāyujyatā* (identity) with Viṣṇu, accompanied by millions of the members of his family.

38. Listen to the fruit attained by the excellent person which performs the ablution of god Viṣṇu with the water taken from the tender coconut fruit on the *Ekādaśi* (eleventh), *Dvādaśi* (twelfth) day or the full moon day, O excellent king.

39. Such a person shall be liberated from the sins accumulated during the course of ten (previous) births. He rejoices along with Viṣṇu and two hundred members of his family, O excellent king.

40. O king, he who bathes the lord of gods (i.e. Viṣṇu) with sugar-cane juice shall attain to Vaikuṇṭha (Viṣṇu's region) along with a hundred thousand ancestors.

41. By bathing lord Govinda with water mixed with flowers as well as with scented water and worshipping lord Hari with devotion, a person will attain the region of Viṣṇu.

42. He who bathes Mādhava (the consort of Lakṣmī) with water filtered and purified with a piece of cloth, becomes liberated from all sins and rejoices with Viṣṇu.

43. He who bathes Hari with milk, etc., when the sun is in transit (from one sign of zodiac to another), stays in Viṣṇu's region along with twenty one generations.

44-49. Listen to the reward for the merit accruing from bathing lord Viṣṇu with milk, ghee, curd, or honey on the ollowing occasions :

On the *Aṣṭami* (eighth day) or the fourteenth day in the

bright half of a month, on the full moon day, on the *Ekādaśi* day, on a Sunday, on the *Dvādaśi* (twelfth) day, and on the *Pañcami* (fifth day of the two halves of the month), during the period of the lunar or the solar eclipse, on the anniversary of *Manvantaras* and the beginnings of *Yugas*, etc., when the Moon has partially risen (*Ardhodaya*), when the Sun accompanies the constellation *Puṣya*, when the planet Budha (Mercury) is with the constellation Rohiṇī, when the planet Saturn is in the constellation Rohiṇī, when the planet Mars is in the company of the constellation Aśvinī, on Saturdays, when the planet Venus is in conjunction with Mṛgaśiras (the Orion) or the Revatī constellation, when the planet Mercury is with Anurādhā, when the Sun accompanies Śravaṇa, when the Moon is in Śravaṇa, when Bṛhaspati (the planet Jupiter) is in conjunction with constellation Hasta, when there is Budhāṣṭamī day or the Mercury is in conjunction with the constellation Āṣāḍhā or on other auspicious days. Such a person must be quiescent, pure and restrained in speech.

50. He accomplishes the merit of performing all sacrifices O King. Being absolved of all sins, he will stay in Lord Viṣṇu's city (Vaikuṇṭha) with twenty-one generations of his family.

51. While staying there, he attains perfect spiritual wisdom which is rarely accessible even to *Yogins*. O king, he attains liberation from *Saṁsāra* from which it is difficult to return (to the cycle of births and deaths).

52. By bathing god Śiva with milk on the fourteenth day of the dark half of the month or on a Monday, a person shall attain liberation called *Sāyujyatā* (identification) with Śiva, O King.

53. By bathing Śiva devotedly with the juice of a tender coconut fruit on the *Aṣṭami* (eighth day) of the half of the month or on a Monday, one attains absorption in Lord Śiva.

54. By bathing god Śiva with ghee or honey on the eighth or the fourteenth day in the bright half of the month a person attains equality with him, O Lord of the Earth.

55. By bathing god Viṣṇu or god Śiva with Sesamum oil one attains the *Sārūpya* (similarity of form) with the respective deity, along with seven of his ancestors.

56. He who bathes Śiva devotedly with sugarcane juice

will stay in the region of god Śiva for the period of a *Kalpa*, along with seven generations.

57. O blessed one, listen to the meritorious benefit attained by one who bathes the *Liṅga* idol of god Śiva with ghee on the *Dvādaśi* day in the bright half of month of Kārttika when god Viṣṇu arises from his slumber of four months, as I describe it to you.

58. He will be liberated, O king, from the sins committed in ten thousand previous births. The man shall uplift the members of his family numbering to ten million and he will attain Śivahood.

59. O king, after worshipping Viṣṇu with fragrant flowers on the day sacred to Viṣṇu (i.e. eleventh or the twelfth day in the dark and bright half of the month), he will be liberated from the sins accumulated in the course of ten thousand births and proceed to his region (*Vaikuṇṭha*).

60. The person who worships god Viṣṇu or god Śiva with lotus flowers, goes to Viṣṇu's abode accompanied by ten million members of his family.

61. By worshipping god Hari with the *Ketaki* flowers and god Śiva with the *Dhattūra* flowers at night, one will be absolved from sins and will abide in god Viṣṇu's city (Vaikuṇṭha) for a *Yuga*.

62. O great king, by offering Campaka flowers to lord Hari in worship and *Arka* (the Sun-plant) flowers to god Śaṅkara, one will attain the *Salokatā* type of *mukti*, i.e. residence with the respective deity.

63. By offering *Guggula* (a fragrant gum resin) along with ghee to god Śaṅkara or Viṣṇu, with great devotion, the man is liberated from all sins.

64. By offering a lamp filled with sesamum to god Viṣṇu or Śaṅkara, a man attains all cherished desires, O best of kings.

65. He who offers a lamp filled with ghee to god Śaṅkara or Viṣṇu will be liberated from all sins. He will attain the merit of performing ablution in the Gaṅgā.

66. O king, listen to the benefit of offering a lamp with oil crushed from the oil seeds at the village or elsewhere to Lord Mahā-Viṣṇu or Śiva.

67. He becomes free from all sins. He is blessed with all

prosperity and glory. He attains residence in the region with the respective deity, along with twentyone generations of his family.

68. By offering edible and sweet dishes liked most by one, to god Śiva or to Viṣṇu, one attains to the respective region of the deity (propitiated with food), along with forty members of his family.

69. A person who offers things that he likes most, to a Brāhmaṇa, goes to Vaikuṇṭha (god Viṣṇu's abode) from which it is impossible to return to the world of mortals.

70. O king, a person who kills a child in the embryo becomes pure through a charitable gift of gold. But there has never been a charitable gift like that of cooked food nor will it ever be like it.

71. A person who bestows (as a charitable gift) cooked food is said to be a bestower of life; a bestower of life is the bestower of everything. Therefore, O excellent king, a bestower of cooked food attains the merit of charitable gift of everything.[8]

72. It has been decisively stated in the scriptures that a bestower of cooked food goes to the abode of god Brahmā along with ten thousand members of his family, and that he never returns therefrom to this world.

73. It has been declared by expounders of the Vedas that as the gift of water gives immediate satisfaction, it should be regarded as superior to the gift of cooked food, O best of kings.

74. The lotus-born deity (Brahmā) states that whether a person is defiled by great sins or by subsidiary ones, a bestower of water is absolved from them all.

75. They say that the physical body is born of food. The wise people know that the vital breath is also created from food. Hence, O lord of the earth, the bestower of food should be known as the bestower of vital breath.

76. Whatever charitable gift produces satisfaction, yields the benefit of accomplishing all cherished desires. Hence, O king, there is no other gift in the world equal to that of the cooked food.

77. O jewel among kings, all the persons born in the family of a bestower of food, up to the thousandth scion or

descendant do not see the hell. Hence, a bestower of food is the most excellent one.

78. The man who devotedly massages the feet of an uninvited and unexpected guest is one who takes bath in all sacred rivers with the ablution in the Gaṅgā at the outset (which is the best of them).

79. O great king, he who offers to Brāhmaṇas oil for oil bath, has to his credit the merit of taking holy ablutions in the Gaṅgā for one hundred and eighth times and more.

80. A person who lovingly protects ailing Brāhmaṇas, shall stay in the city of god Brahmā for one *Yuga*, accompanied by ten million members of his family.

81. O protector of the earth, if any one protects an indigent fellow or an ailing person, lord Viṣṇu becomes pleased with him and grants him his cherished desires.

82. He who looks after and saves an ailing person either by thought, word or deed, attains to all desires aspired after by him and he becomes devoid of all sins.

83. O protector of the earth, he who gives residential accommodation to a Brāhmaṇa, is blessed by the Lord of gods who becomes pleased with him and grants him heavenly world.

84. He who gives a milch cow to a Brāhmaṇa who knows (the Vedas goes to the abode of *Brahmā* which is extremely difficult for others to attain.[9]

85. O scholar, I am not competent to describe adequately the meritorious benefit derived by a person who gifts away a milch cow even after accepting it as a charitable gift from others

86. He who gives as a charitable gift, a tawny-coloured milch cow to a Vedic scholar is Rudra himself. He is devoid of all sins, O king.

87. It is impossible to enumerate, even in hundreds of years, the merit of a person who gives an *Ubhayato-mukhi* cow (i.e. when she is on the point of giving birth to a calf and thus has two mouths—hers in front and that of the calf which is being born) to a Brāhmaṇa who is a Vedic scholar.

88-90a. O king, listen to the meritorious benefit (of offering protection), I shall tell you factually. On one side of the balance are all the sacrifices with sumptuous fees and on the other side is the act of protecting a living being who is frightened.

O protector of the earth, he who protects a terrified Brāhmaṇa is like one who has taken bath in all sacred rivers and has initiated himself in all sacrifices.

90b-93a. A person who gives clothes goes to Rudra's abode. A person who gives a virgin girl in marriage[10] attains to the region of *Brahmā*; the person who gifts gold goes to Viṣṇu's heaven (*Vaikuṇṭha*) accompanied by all the members of his family. He who bedecks a virgin girl in rich ornaments and gives her in marriage to a knower of spiritual lore, goes to the region of god Brahmā, accompanied by a hundred members of his family.

93b-94a. Listen to the merit achieved by a person who lets loose a bull for the propitiation of Śiva on the full moon day either in the month of Kārttika or Āṣāḍha O king. He becomes absolved of sins accumulated in the course of seven births and assumes the form of Rudra. With seventy generations of his family, he rejoices along with Rudra.

94b-96a. He who lets loose a buffalo after marking it with the *Liṅga* of Śiva, never happens to go to the world of tortures (the hell), O best of kings. He who makes the gift of a *Tāmbūla* (the leaf of piper-betel together with powder of areca nut, catechu, etc. for chewing) according to his ability gets longevity, fame and prosperity from Viṣṇu who becomes pleased with him.

96b-98. The bestower (as charitable gift) of milk, ghee, honey or curds is honoured in the heavenly world for ten thousand divine years, O excellent king. The giver of sugar-cane goes to the abode of Brahmā. The bestower of fragrant scent yields meritorious benefit as the bestower goes to Brahmā's region. One who gives jaggery and sugar-cane juice (as charitable gift) goes to the milky ocean.

99. He who gives water to soldiers, goes to the excellent world of Sun god. By giving away instructions in learning (free of any fees in return), a man attains to the *Śāyujya* type of liberation with Lord Viṣṇu.

100. The gift of learning,[11] the gift of a plot of a land and the gift of a cow are the most excellent of charitable gifts. They lift the donor from the hell through *Japa* (repeating the name of God), vehicles and milk.

101. Among all gifts the gift of *Vidyā* (lore) is of specially

distinct merit. By the gift of *Vidyā* one attains identity with Viṣṇu, O excellent king.

102. A person giving the charitable gift of fuel is liberated from the subsidiary type of sins. The gift of *Śālagrāma* stone is glorified as a great gift.

103-104. By giving it (Śālagrāma), one attains salvation. The gift of *Liṅga* is also such as by giving which one attains that meritorious benefit which a man obtains by gifting away ten million cosmic eggs. By the gift of *Śālagrāma* stone, the meritorious benefit is twice this.

105a. It is wellknown that god Viṣṇu assumes the form of *Śālagrāma* stone.

105b-106a. O Lord of men, the man who makes charitable gifts of mansions, certainly attains the benefit of taking bath in the Gaṅgā.

106b-107. O excellent king, by the gift of gold to the accompaniment of precious stones and jewels one attains worldly pleasures and salvation, since it is mentioned as a *Mahādāna*. By the gift of rubies a man attains the highest *Mokṣa*.[12]

108. A person attains to the *Dhruva loka* (the region of the Pole star) by the gift of diamonds; one goes to a celestial world and Rudra's region by the gift of coral (*Vidruma*).

109. One goes to the region of the Moon god by the gift of a vehicle or through the *gift* of pearls. A giver of *Vaiḍūrya* (Lapis lazuli) or *Puṣpa-rāga* (Topaz) goes to the region of Rudra.

110. By gifting away topaz, one enjoys happiness everywhere. O ruler of the earth, a person who bestows horses attains nearness to horses (?) for a long time.

111. By means of the great gift of an elephant, one will obtain his cherished desires. Through the gift of a vehicle, one attains heaven seated in a heavenly aerial car.

112. A person who gifts a she-buffalo undoubtedly overcomes pre-mature death. By giving grass and fodder freely to cows, one attains to the region of Rudra.

113-114a. O lord of the earth, one who gives salt as charitable gift, attains to the region of god Varuṇa. Persons who are engaged in the conduct of life according to the rules of discipline of their own stage of life, those interested in the welfare of all living beings, those who are devoid of hypocrisy, and free from jealousy, go to the region of Brahmā.

114b-115a. Persons who are interested in imparting instructions to others, are devoid of passionate attachment, free from the sense of rivalry and those who are engaged in the worship of Hari's feet, go to the abode of Lord Hari.

115b-116a. Those who are engaged and take delight in associating themselves with saintly people, who always perform good and holy acts, are averse to slandering others, go to the region of Hari (*Vaikuṇṭha*).

116b-117a. Those who are always benevolent to Brāhmaṇas and cows, those who desist from physical contact with other men's wives, do not go to the abode of Yama.

117b-118a. Those who have conquered their sense-organs, have perfectly controlled their diet, have forbearance towards cows and those whose character is good and bear patience towards Brāhmaṇas, go to the region of Hari.

118b-119a. Those who maintain sacrificial fires, render services to their preceptors and those women who are interested in serving their husbands, do not undergo worldly sufferings.

119b-120a. Those who are always engaged in worshipping the deities, who are ever engrossed in repeating the names of Hari, and those who refrain from accepting charitable gifts, attain the highest region.

120b-121a. O best of kings, those who cremate dead bodies of Brāhmaṇas who have no claimants or heirs, always obtain the meritorious benefit of performing thousands of horse sacrifices.

121b-123a O lord of men, listen to the benefit of worshipping a neglected *Liṅga* which lies unworshipped, with *Bilva* leaves, flowers, fruits or water without elaborate adoration. Such a worshipper, seated in an aerial car and eulogised by bevies of heavenly damsels and groups of celestial singers, goes to the presence of Śiva.

123b-124a. By bathing the *Liṅga* with only a handful of water, O lord of earth, one undoubtedly attains to the merit of a hundred thousand horse sacrifices.

124b-125a. O lord of the people, the intelligent and learned person who worships the *Liṅga* of Śiva devoid of adoration for a long time, by means of flowers, will attain the benefit of ten thousand horse-sacrifices.

125b-126a. By worshipping a deserted unworshipped *Liṅga*, by offering foodstuffs, edibles, and fruits, one attains the *Sāyujya*

type of liberation (identity with god Śiva) from which there is no return to this world.

126b-127a. O jewel among men, a scion of the Solar race, a person who worships the idol of Viṣṇu which lies unadored for a long time, even with water, attains residence in the region of Viṣṇu.

127b-128a. The intelligent person who sweeps a temple clean attains residence in Viṣṇu's mansion for as many *yugas* as the particles of dust he has swept.

128b-129a. The man who joins together a shattered crystal *Liṅga*[13] is freed from sins accumulated in the course of a hundred births, O jewel among the kings.

129b-130a. O king, the person who sprinkles with water, a plot of land in the temple extending at least *Go-carma**[14] one hundred and fifty *hastas* in length and breadth attains heaven.

130b-131a. He who sprinkles the ground in the temple with scented water, stays in the vicinity of the lord for as many *kalpas* as there are drops of water in sprinkling.

131b-132a. He who besmears the abode of the deity (the *sanctum sanctorum*) with mud or red chalk (metallic substances), uplifts ten million members of his family and attains equality with Lord Viṣṇu, the slayer of demon Madhu.

132b-133a. A man who over-spreads the abode of the Lord with powdered rock or draws the symbols of *Svastika*, etc. with coloured powder gains merit which is infinite.

133b-134a. O king, I am not enthusiastic in enumerating, even in the course of hundreds of years, the merit of a person who makes arrangement for lighting in the temple.

134b-135a. For a person who makes lighting arrangement (in the *sanctum sanctorum*) of god Viṣṇu or Śaṅkara, the merit of the performance of horse-sacrifices per every movement is not difficult to get.

135b-136a. He who bows down on seeing Śaṅkara or Viṣṇu worshipped, attains the abode of Viṣṇu (*Vaikuṇṭha*) and enjoys himself for ten thousand *yugas*.

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* One of the definitions of *Go-carman* :
daśa-hastena vaṁśena, daśa-vaṁśān samantataḥ |
pañca cābhyadhikān dadyād etad go-carma ucyate ||
—*Vasiṣṭha Saṁhitā.*

136b-137. O king, after making one circumambulation of the goddess, seven circumambulations to the Sun-god, with three of god Vināyaka and four round the temple of Viṣṇu, one attains the region of the respective deity and rejoices there for one hundred thousand *yugas*.

138. He who, with feelings of devotion, circumambulates god Viṣṇu, a cow, a Brāhmaṇa, reaps the benefit of a horse-sacrifice at each step.

139. He who worships and bows down to the *Liṅga* of god Maheśvara at Kāśī,[15] has no further duty (left for performance) and he has no further existence in this world.

140. By circumambulating god Śiva in the reverse order, in accordance with injunction, a man does not fall off from heaven, thanks to the Grace of Śaṅkara.

141. By eulogising the lord of the Universe, Nārāyaṇa who is free from all ailments, one obtains the cherished desires even whatever he wishes to mentally.

142. O lord of the earth, he who dances or sings in the temple with great devotion, attains to liberation and stays in the region of Rudra.

143. Persons who play on musical instruments in the precincts of the temple, go to god Brahmā's region seated in the swan-shaped aerial car.

144. Those who clap their hands or beat the cymbals in the shrine of gods, become absolved of all sins, and for a period of ten thousand *yugas*, occupy a heavenly car (and move in the skies).

145. Even god Śiva himself is incompetent to describe adequately the merits of those who sound bells in the temple.

146. Listen to the meritorious benefit accrued to those who propitiate the Lord of gods by beating and playing upon different kinds of drums like *bheris* (kettle-drums), *Mṛdaṅgas*, (tabors), *Paṭahas* (war drums), *Murajas* (a kind of tabor) and *Ḍiṇḍimas* (small drums).

147. In association with the bevies of celestial damsels, they are honoured with the fulfilment of all their cherished desires; having attained the heavenly world, they rejoice there for five *Kalpas*.

148. The man who blows a conch in the temple of a deity becomes purged of all sins and rejoices with Viṣṇu, O king.

149. A man beating the cymbals to time or sounding the bell-metal-gong in Viṣṇu's temple is given absolution from all sins and will attain the region of Viṣṇu.

150. God Viṣṇu who is the Lord, witness to all, is the embodiment of knowledge and is absolutely pure, when delighted, confers fully the entire benefit of all religious rites.

151. O lord of the earth, all the righteous duties and holy rites do become fruitful merely by remembering the discus-bearing Lord of *Devas* (i.e. Viṣṇu).

152. He is the Supreme Soul, Lord of the Universe, the bestower of the fruits of all holy actions. He is remembered always by the performers of holy rites. He is the destroyer of all distress and gloom. Whatever is done with him in view, is capable of being infinitely multiplied in its efficacy.

153. All righteous acts are Viṣṇu; all fruits thereof are Viṣṇu; all holy rites are Viṣṇu; Lord Viṣṇu alone is the enjoyer of fruits and rites; that which is to be done is Viṣṇu; the instruments of doing such acts are Viṣṇu. There is nothing different and separate from him.[16]

CHAPTER THIRTEEN

A Discourse on Dharma

1. *devāyatanaṁ yas tu*, etc.

After discussing the *pūrta-dharma* regarding the construction of a water-tank, god Dharma-rāja takes up in between the topic of foundation of temples (*devāyatana*) in verses 1-13a. According to *Atri-smṛti* even a Śūdra is entitled to *pūrta-dharma*

adhikārī bhavec chūdraḥ pūrte dharme na vaidike

—*Atri Smṛ.* 46

The same right has been claimed for women to claim property (or cash) to spend on *pūrta* acts, by Vijñāneśvara :

Yajña-śabdasya dharmopalakṣaṇa-paratve strīṇām api pūrta-dharmādhikārād dhana-grahaṇaṁ yuktam'

—*Mitākṣarā on Yājñavalkya Smr.* II.114.

The topic on *dāna* has been again discussed in NP. *infra*-I.31 and II.41-42.

In the NP. the discussion on building and conservation of temples is very brief. For details vide *AP.*38-106.

2. Though tanks and water-reservoirs are known since the Ṛgvedic times, the merits of dedicating such tanks is given in *Dharma Sūtras* (vide *Viṣṇu* Dhs. 91.1-2). The procedure of dedicating water-reservoirs to the public has been variously described in *Āśvalāyana Gṛhya pariśiṣṭa* IV.9, *MP.*ch.58 and *AP.* ch.64. These *pūrta dharmas* came to be looked upon as efficacious to confer worldly pleasures and emancipation from *saṁsāra*, while sacrifices bestowed only worldly pleasures.

bhukti-mukti-pradam pūrtam, iṣṭam bhogārtha-sādhanam |

—*Kālikā purāṇa* (quoted in-*Kṛtyaratnākara*)

NP. mentions here different types of reservoirs : *taḍāga, kāsāra, kūpa, vāpī.* The relative dimensions of these reservoirs may be presumed from the amount of merit accruing from them, though NP. (in verse 17 here) proclaims equality in merit for digging a *taḍāga* by a rich person and a *Kūpa* by an indigent person. A *Kūpa* is a well 5 to 50 cubits in length or diameter. *MP.* 153.512 gives the following relative dimensions of other reservoirs as under :

A *Vāpī*=10 *Kūpas*

a *hrada* (a deep lake or reservoir)=10 *Vāpīs* (*daśa-kūpa-samā vāpi, daśa-vāpī-samo hradaḥ*)

According to *Vasiṣṭha Saṁhitā*, a *Puṣkariṇī* is upto 400 cubits in length and 5 *Puṣkariṇīs*=1 *Taḍāga* (quoted in Raghunandana's *Dāna-Kriyā-Kaumudī*).

There being no corresponding terms in English, Sk. terms (with explanations) are retained in the translation.

Kulyā—a canal.

3. Although NP. limits itself to the capacity of the donor in these verses, as a matter of fact, it is the fundamental principle of *dāna-vāda* that merit accruing from *dānas* depends upon the mental attitude, the capacity of the donor and

morality observed in acquiring the thing donated. Aparārka quotes Devala : 'Even if the whole earth acquired by dishonest means be gifted without proper faith or to an unworthy person, one does not secure that much merit as is secured by gifting a handful of vegetables to a worthy person with devout faith.

anyāyādhigataṁ dattvā sakalāṁ pṛthivīṁ api /
Śraddhā-varjam apātrāya na kaṁcid bhūtim āpnuyāt //
Pradāya śāka-muṣṭiṁ vā śraddhā-bhakti-samudyatām /
mahate pātra-bhūtāya sarvābhyudayam āpnuyāt //

4. cf. Hemādri-Dāna-Khaṇḍa (pp. 1029-55).

On planting trees, dedication of gardens, also vide *AP.* 70, *MP.* 59 for the procedure of dedicating trees and gardens.

5. *Tulasī* or the basil plant has special sacrosanctity in Viṣṇu worship. In the *Tulasī Māhātmya,* we are told that planting, maintaining, seeing or touching this plant absolves one of all sins :

ropaṇam pālanaṁ sevāṁ darśanaṁ sparśanaṁ tu yaḥ /
Kuryāt tasya praṇaśṭaṁ syāt sarva-pāpaṁ dvijottama

—*Pd.P.* IV.22.4.

The same *Purāṇa* (VI. *uttara-khaṇḍa* chapters 3-16), gives the story of demon Jālandhara whose queen Vṛndā became the *Tulasī* plant. *Devi bhāgavata* IX *Skandha* chs 15-24 gives a similar story but there *Tulasī* is the consort of Śaṅkhacūḍa (Kṛṣṇa's friend Sudāman cursed by Rādhā) and Mahāviṣṇu violated her chastity which led to Śaṅkhacūḍa's death. Tulasī gave up her body which became the river Gaṇḍak and her hair the Tulasī plant. (*Ibid* IX.24.30-31).

It may be noted that these are later legends. Since Vedic times we have been regarding varieties of Indian fig trees like *Nyagrodha* (Banyan- *Ficus Indica*—a *Kṣīravṛkṣa*), *Udumbara* (the Indian fig tree, *Ficus Glomerata*), *Aśvattha* (the Pippal tree) and *Plakṣa* (*Ficus Infectoria*) as sacred trees. vide (*Tait. Saṁ.*III.4.84). Early Purāṇās also are silent about the glory of *Tulasī*. NP. directs here that after taking one's bath, one should make a verticle mark of a line or lines on the forehead with the earth at the root of the *Tulasī* plant. The materials for marking *Puṇḍra* on the forehead as given in verse 25 here are repeated in *Br.P.* as quoted in *Smṛti Candrikā* I.p.115.

Gopikā Candana or *Gopī-candana* in v.26 is the soft white earth from Dvārakā. It is specially recommended at the time of performing *Śrāddha* :

Dvārāvatyudbhavaṁ gopī-candanaṁ Veṅkaṭodbhavam /
sāntarālam prakurvīta puṇḍraṁ Haripadākṛtim //
Śrāddha-kāle viśeṣeṇa kartā bhoktā ca dhārayet

—*Vṛddha-Hārīta* VIII.67-8.

6. *Śālagrāma*—

This black piece of stone containing fossil ammonite is found in the Gandak near about its source. It is that portion of the Gandak within half a mile of Mukti Maṭha which abounds in such stones (De, p. 174 and *Muktinātha*, p. 133). *Vṛddha-Hārīta Smṛ.* 8.183-189 states the importance of this worship which, due to its reference in the *Śārīra bhāṣya* I.2.7, I.2,14, must be pretty old. The varieties of *Śālagrāmas* are given in *AP.* Ch. 46 and its procedure of worship in the next (*AP.*ch.47) chapter.

7. These verses describe the procedure of worshipping gods Viṣṇu and Śiva. *Viṣṇudharmasūtra* ch. 65 shows the earliest method of Viṣṇu-worship. But image-worship (both at home and in public temples) became very popular in the mediaeval times. There is a vast literature on this topic. The major sixteen *upacāras* outlined in these verses are elaborately dealt with (and with variations depending on the deity worshipped), in that literature. The main stages are *āvāhana* (invoking the deity), *āsana* (offering a seat to the deity), *pādya*, *arghya* (offering water to wash feet and hands), *ācamanīya* (water for sipping), *snāna* (bath), *vastra* (offering garments and) *yajñopavīta* (the sacred thread), *gandha* (besmearing with fragrant sandalpaste, etc.), *puṣpa* (offering of flowers—especially those specially liked by the deity as mentioned in the verses of *NP.*), *dhūpa* (incense-burning), *dīpa* (waving lights in front of the deity), *naivedya* (offering of edibles, food, sweet dishes, fruits, etc.), *namaskāra* (laying one's self prostrate before the deity), *Pradakṣiṇā* (circumambulating the deity with one's right side towards the deity) and *visarjana* (taking leave of the deity). Works like the *Pūjāprakāśa* (pp.97 ff) give many details and varieties in these, *vide Bh.P.* XI.27 for the procedure of worship called *Kriyāyoga.*

8. The *dharma-śāstra* is liberal about the free gift of food, clothes and other bare necessities of life. They waived the rules of eligibility or gift-worthiness of the donee in these cases :

annācchādana-dāneṣu pātraṁ naiva vicārayet /

—*Viṣṇudharmottara* quoted in *Dānamayūkha*, p. 5,

The merit accruing from the gift of food, water, care of ailing persons and such other humanitarian acts is extolled in most of the *purāṇas*, *Smṛtis* and the *Mahābhārata.*

9. Gifts of cows have been mentioned (and eulogised) since the days of the *Ṛgveda* e.g. RV.I.126.3 (Kakṣīvat receiving 60,000 cows), RV.VIII.5.37 (Kaśu Caidyas gift of 10,000 cows). *Smṛtis* regard cows as one of the best *gifts* (*uttama dāna*)—Devala quoted by Aparārka, pp. 289-90, Vasiṣṭha (29.19) calls it an *atidāna*—a gift superior to the gifts of all other things. *Purāṇas* wax eloquent (as in the case of *NP.* here) and consequently a number of verses are found common in many *Purāṇas*, on *go-dāna.*

10. Giving of girls in marriage to Brāhmaṇas as a gift, was in vogue since Vedic times : *vide* RV. I.126.3, VII.18.22, VIII.68.17, etc. This custom was current in the Smṛti and Purāṇa periods.

11. The gift of education or learning has been regarded as the gift *par excellence* in the Smṛtis. Cf.

trīṇyāhur ati-dānāni gāvaḥ pṛthvī Sarasvatī /
ati-dānaṁ hi dānānāṁ vidyādānaṁ tato'dhikam //

—*Vasiṣṭha* XIX.19.

12. The lists of free gifts is very extensive in other *Purāṇas* also. Thus *Mt.P.* ch. 83 and 92 speaks of 10 kinds of '*Meru*-gifts' i.e. of heaps of corn, salt, jaggery, gold, sesame, cotton, ghee, precious stones, etc. *Smṛtis* and *purāṇas* also speak of gifts of animals such as buffaloes, horses, elephants, useful articles like umbrellas, shoes, etc.—many times the same verses occur in different works.

13. Re-establishment of broken *liṅgas* and the procedure for the same, is described in the *AP* chs 67 and 103 and it has been elaborated later in the *Dharma*

Sindhu III *Pūrvārdha.* The Kirāḍu Inscription (Epi.Ind.XX App.56 No. 381) mentions the re-instalment of an image (broken by Turuṣkas), in Saṁvat 1235 by the wife of Tejapāl, an officer of the Chāhamānas, feudatories to king Bhīmadeva of Aṇahillapāṭaka. Reconsecration of images and reconstruction of temples (damaged or polluted) has *śāstric* sanction and historical precedents. The reconsecration of Lord Somanātha temple after Indian Independence, needs emulation in the cases of other ancient shrines.

14. *Go-carma-mātraka* :

Land measuring *go-carma. Go-carma* is variously defined. (1) According to Bṛhaspati, it is equal to 10 *nivartanas* and one *vartana* or *nivartana* is 30 (square) rods (a rod=10 cubits).

daśa-hastena daṇḍena triṁśad daṇḍau ni-vartanam /
daśa tānyeva vistāro go-carmaitan mahāphalam //

—*Br.Smṛ.*8 also *Śātātapa* I.15.

The only v.l. in Śātātapa is *svarga-loke mahīyate* instead of go-carmaitan *mahāphalam* in *Bṛhaspati Smṛti.*

(2) In the next verse, it is defined as a piece of land in which a thousand cows with their calves and bulls will comfortably accommodate themselves.

savṛṣaṁ -go-sahasraṁ ca yatra tiṣṭhatyaṭandritam /
bāla-vatsa-prasūtānāṁ tad go-carma iti smṛtam //

—*Ibid* 9.

For other definitions of *go-carma* vide—*Hemādri Vratakhaṇḍa caturvarga cintāmaṇi* I.pp.52-53.

15. It is noteworthy though the *NP.* belongs to the Vaiṣṇava group, the author pays equal regard to Śiva. In fact, all the *Purāṇas* irrespective of their supposed groups, regard Brahmā, Viṣṇu, Śiva or Śakti as the designation of Brahman.

16. This is the highest stage in *Bhakti* and *Vedānta.* This is the realization of the Upaniṣadic truth (everything is Brahman) expressed in *sarvaṁ khalvidaṁ Brahma.*

CHAPTER FOURTEEN

Directions Regarding Dharma and Propitiatory rites[1]

Dharmarāja said :

1. I am now expounding the holy *dharma* proclaimed in the *Vedas* and the *Smṛti*-texts with reference to the different castes in a serial order, O best of kings. Please listen to it with great attention.

2. I shall mention the atonement to the person who, while taking food, touches an impure or a fallen person or a *Cāṇḍāla*, either out of anger or due to ignorance.[2]

3. Such a person shall perform bath three times a day (*triṣavaṇa snāna*) either for three days or for six days. A Brāhmaṇa becomes pure by sipping *pañca-gavya* (the five products of the cow taking collectively, viz. milk, curds, clarified butter, urine and cowdung).

4. Some times fecal matter may trickle down through the anus of a Brāhmaṇa as he takes food. I shall tell you the means of purification in that case. I shall also mention the means of purification when he is defiled by eating the remnants of food (*ucchiṣṭa*) or through some other cause.

5. The Brāhmaṇa shall at the outset perform the *śauca* (cleansing his hind part). Afterwards he shall perform the *ācamana* rite (sipping of water with names of Viṣṇu at each sip). He shall then observe a fast for a day and night. He then becomes pure after taking in the *pañcagavya.*

6. If a person passes urine while swallowing food or if one passes urine (immediately) after taking food, he shall observe fast for a day and night. He shall then perform the *Homa*, offering oblations of ghee into the fire.

7. If a Brāhmaṇa were to become impure at the time of taking food, he shall place that mouthful of food somewhere on the ground, and take his bath, after which he shall attain, purity.

8. If he happens to eat that mouthful, he becomes pure only by observing a fast. If he takes the entire food in his impure condition, he shall be impure for three days.

9. If while taking food, one vomits, he should repeat the *Gāyatri Mantra* three hundred times, if he is sick, or three thousand times if normal in health. Repetition of the *Gāyatri Mantra* is the greatest expiation.

10-12a. When a Brāhmaṇa is touched by *Cāṇḍālas* and the pariah (those who cook and eat dog's flesh) or when he answers calls of nature (of urinations and evacuations of bowels), he shall repeat the *Gāyatri Mantra* for three days. One who is defiled by partaking the *ucchiṣṭa* food, after taking food, shall repeat the *Gāyatri Mantra* for six days. If a person born in the lowest caste touches a woman in her menses or one who has given birth to a child (during the period while she is regarded impure), the purity of the woman touched, is regained in three days—so says Śātātapa.[3]

12b-13a. If a woman in her menses is touched by dogs, or by a man of the lowest caste or a barbarian or by a crow, she shall observe fast and remain clean. By taking her bath at the proper time, she becomes pure.

13b-14. If two women in their menses per chance touch each other, they become pure by observing *Brahma-kūrca* (a penance in which the woman is to fast for twenty-four hours, then sip *Pañcagavya* for purification). If a person is touched by a person defiled by eating *ucchiṣṭa* and fails to take bath immediately thereafter, he is also purified by *Brahma-kūrca*.[4]

15. If a person indulges in sexual intercourse during the prescribed nights after the menses and if conception is suspected, he shall take bath. If he cohabits with his wife on nights other than the prescribed ones, the purificatory rite is the same as in the case of urination or evacuation of the bowels.

16. Both husband and wife, if united in the act of sexual intercourse, become unclean. As soon as the woman gets up from the bed, she becomes pure, but the man remains unclean.

17. If, out of wickedness, a woman does not render physical service to her husband, she must be punished by abandoning her for twelve years, without giving her financial assistance.

18. Persons forsaking their kinsmen who are fallen, shall be punished with *Uttama-sāhasa*[5] (the highest monetary fine viz. one thousand *Paṇas*). Only the father may be considered as fallen but never the mother.

19. If a man attempts to commit suicide by hanging himself with a rope, etc., he shall be fined two hundred *Paṇas*, if he does not die. If he dies he (i.e. his body) must be besmeared with materials (like ghee) which are considered holy for sacrificial oblations.

20. His friends and sons should be fined one *paṇa* each. Thereafter, they shall perform expiatory rites as prescribed in the scriptures.

21-22. Those who intend to give up their bodies but turn back from water, fire, halter (by means of which they wanted to commit suicide), those, who revert from the stage of *sannyāsa* and those who are thus fallen from (accomplishing their death) by means of observing fast or from taking poison or from jumping down from precipice and those who desire to kill themselves with a weapon but are not killed) these *Pratyavasitas*[6] (fallen—reversionists) are beyond the commerce or contact of the public and they become pure by the observance of *Cāndrāyaṇa*[7] penance or two *Tapta-Kṛcchras*.[8]

23. The sinner who reverts from two such attempts (of suicide), becomes fallen. Such a fallen person becomes pure from the dark sin by observing two *Cāndrāyaṇa* penances and by gifting a cow or a bull thereafter.

24. On being touched by dogs, jackals, monkeys, etc., and by men or women except at the time of sexual act, one shall take bath whether it be day, twilight or night. He becomes pure immediately after the bath.

25. If anyone inadvertently eats the food of a *Cāṇḍāla*, he shall subsist only on food prepared from barley-flour mixed with cow's urine, for half a month, whereby he becomes pure.

26. If any twice-born person burns a cowpen or sets the abode of a Brāhmaṇa to fire and if any one cuts off the rope and cremates (without official post-mortem, etc.) the body of a person who died by hanging himself, shall perform expiatory penance called *Kṛcchra*.

27. If anyone knowingly eats the food of *Cāṇḍālas* and *Pulkasas* (two lowest castes) or kills a woman, he shall expiate himself by performing half a *kṛcchra*[9] penance. If it is done unknowingly, he shall perform two *Cāndrāyaṇa* penances.

28-29a. A person who takes food from the *Kāpālakas*[10] (the followers of a forbidden sect), one who indulges in sexual

act with their women, a Brāhmaṇa who co-habits with a forbidden woman, one who takes in wine or eats cow's meat (beef), shall perform the expiatory penance called *Tapta-kṛcchra* and the *Maurvi-homa*[11] (the *homa* performed during the thread ceremony). He, thereby, becomes pure.

29b-30a. Those who commit great sins,[12] particularly the first four, become pure by entering fire or by staying near a great sacrifice.

30b-31a. If this is done secretly,[13] the man shall, for a period of one month, repeat the *Aghamarṣaṇa*[14] hymn while standing in the water. He will thereby become pure.

31b-33a. The following seven castes are regarded as the lowest born (*Antyajas*),[15] viz., the washerman, the leather-worker (cobbler and the shoe-maker), the dancer or actor, the worker in bamboos (*Buruḍa*), the sweeper (*Medas*), the fisher-men, and the *Bhillas*. He who knowingly takes the food from these or cohabits with their women or drinks their beverages or accepts monetary gift from them, shall perform a half-*kṛcchra* penance. If these things are done unwittingly, he shall perform two *Cāndrāyaṇa* penances.

33b-34a. If one has sexual intercourse with one's mother, preceptor's wife, daughter, sister or daughter-in-law, one shall enter fire.[16] No other purificatory rite is enjoined (for such sins).

34b-35a. If one cohabits with the queen, an ascetic woman or one's own nurse or a woman of a higher caste or of one's own *Gotra*, one shall undergo two *kṛcchra* penances.[17] The sin is the same whether these ladies belong to one's father's *gotra* or the mother's *gotra*.

36-37a. If one cohabits with another man's wife he shall perform the *kṛcchrārdha* or the *Sāntapana*[18] expiatory penance. Brāhmaṇas dispell the sin caused by the carnal approach to a prostitute, in a similar manner, by drinking for five nights water containing *Kuśa* grass which is extremely heated but once (?).

37b-38a. A Brāhmaṇa who commits the sin of defiling the preceptor's bed, shall perform the *Vrata* in accordance with scriptural injunctions. Some recommend (this punishment) to one who kills a cow or to a religious student who violates the vow of continence.[19]

38b-39a. He who makes a cow fall down by beating it with a stick, shall perform the expiatory penance called *Go-vrata*[20] twice.

39b-40a. A stick as stout as the thumb, as long as an arm, not dry and having leaves, is called a *Go-daṇḍa*, a stick for beating a cow).

40b-41a. If the cows are made to fall and those cows are pregnant, one shall perform the *Kṛcchra* penance (one per life harmed). This is the atonement for the slaughter of a cow.

41b-42a. If a cow dies when it is being bound or restrained or when its sickness is aggravated, he is smeared with the cause of that sin.

42b-44a. There is no need for any expiation, if the cow, after having fallen or having become unconscious when struck with a stick, gets up and walks six or seven, five or ten steps, or takes a mouthful of grass, or drinks water. Similarly when the cow dies of sickness, there is no expiation.

44b-46a. If cows are struck and killed with (a piece of wood,) a lump of clay or a stone, the expiatory penances are as follows according to respective implement (of striking). If they are killed with a piece of wood, the expiation called *Sāntapana* is to be performed. If they are killed with lumps of clay, *Prājāpatya*[21] expiatory rite is to be performed. If they are killed with stones, *Tapta-kṛcchra* penance is to be performed. If they are killed with any other weapon, the expiatory penance called *Atikṛcchra* is to be undergone.

46b-47a. One should give medicines, oils and ghee, and regular food to cows and Brāhmaṇas. If, while these are being given, any mishap takes place, there is no need for any atonement.

47b-48a. There is no atonement necessary (if any calamity befalls) while drinking the oil or the medicine or while eating solid medicines or during the process of (surgically) removing a thorn or a splinter or any extraneous substance lodged in a body.

48b-49a. When the calves are tied up with ropes round their neck for the purpose of administering any medicines, there is no need of any expiation. If cows and calves are restrained[22] or bound and shut up in the evening for the sake of protection, there is no blemish, or sin.

49b-50.a When the penance is prescribed, the steps in tonsure are : one-fourth of the hair is to be removed first;

in the second stage mustaches are removed; in the third stage all the hair except the tuft of hair is to be cut. (In the case of full penance) all hairs are to be cut off.

50b-51a. (In the case of women) all the hair of the head should be held up and only the tresses upto two *aṅgulas* are to be cut off.[23] This is proclaimed as the tonsure of head in the case of women, in the *Smṛtis*.

51b-52a. Shaving of the head is not to be practised in the case of women nor should they sit in the *Vīrāsana* pose. They should not be made to reside in the cowpens nor are they to observe the *vrata* of following the cow.[24]

52b-53a. The king or the prince or a Brāhmaṇa who is well read in *Śāstras* shall order them to undergo expiatory penance without removing the hair from their head (tonsure is essential in the case of men before such expiations).

53b-54. He should enjoin twice the expiatory observance for the preservation of their hair, and if twice the number of expiatory penances are performed, *dakṣiṇā* for the same should be double.

55a. (In case double *dakṣiṇā* is not given and the hair of the head are preserved) the sin of the killer is not dispelled; and the giver of such a *dakṣiṇā* goes to hell.[25]

55b-56a. Those who lay down expiatory penances not enjoined in the *Vedas* or *Smṛtis* are the obstructers of *dharma*. The king should duly punish them.

56b-57a. But the king shall not inflict pain on them or harass them being deluded by passion. Their sin will increase hundred-fold and envelop him only.

57b-58a. After the expiatory penance has been completely performed he (the ex-sinner) shall feed Brāhmaṇas and give them twenty cows and one bull as a *dakṣiṇā*.

58b-59a. If the cows, etc. are affected by worms born in festering wounds and infested by flies,[26] he should undergo the expiatory penance called *Kṛcchrārdha* and give *dakṣiṇā* according to his capacity.

59b-60a. After performing the expiatory rites and feeding excellent Brāhmaṇas, he should give them a *Māṇika**[27] (a weight of gold). Then they shall gain purity.

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* *Māṇika* is a misprint for *Māṣaka* found in the *Laghu Yama Smṛti* verse 63 from which the quotation is taken here. *Māṣaka* = weight of 8 *Guñjā* seeds.

60b-61a. If one is touched by persons belonging to *Cāṇḍāla* and *Śvapaca* castes, ablution (for purification) is enjoined even at night, but he shall not stay there with those low castes, at night, he will regain purity immediately after taking bath.

61b-62a. If unknowingly a person had been careless enough to stay there (with low castes) at night, his sin is increased a hundred-fold.

62b-63a. On being touched by the rays of the stars that rise and planets that are above, he shall perform ablution in water.

63b-64a. Earth of the following seven types shall not be taken : that which is within the water, that from an anthill, that from the rats' hole, that from a barren land, that from the main highway, that from the cremation ground and that which is left after the purificative rite (after the nature's call) has been performed.

64b-65a. *Iṣṭa* and *Pūrta* rites[28] shall be performed by a Brāhmaṇa assiduously. Through the *Iṣṭa* rite one attains heaven and through the *Pūrta* rites one attains *Mokṣa.*

65b-66a. *Iṣṭa* (performance of sacrifices, etc.,) is dependant on the expenditure of money.[29] *Pūrta* includes (works of public welfare such as) the digging of tanks, etc.

66b-67a. He who repairs and maintains parks, temples, wells, tanks, lakes and particularly procession with idols of gods attains the benefit of *Pūrta dharma* mentioned before.

67b-68. (In the preparation of *Pañcagavya*[30] the following ingredients should be taken). The urine of the white cow should be collected; similarly, the dung of the black cow; the milk of the copper-coloured cow should be taken; for curds, the milk of a white cow, and for ghee, the milk of a tawny-coloured cow should be taken. All these are destructive of great sins.

69-70a. All these articles (should be purified) separately by means of *Kuśa* grass and the holy water of the sacred rivers. They should be drawn up and brought while repeating *Praṇava* (the syllable *Om*), they should be stirred and drunk while repeating the syllable *Om.*[31]

70b-71a. Water mixed with *Kuśa* grass should be held in a cup of the leaves of the *Palāśa* tree or in an auspicious copper vessel or in a cup of the leaf of a lotus plant or in an earthen vessel[32] and then drunk.

71b-72. When one is already defiled by a *Sūtaka*[33] (impurity due to the birth of a child) and another case of *Sūtaka* befalls, there is no fault or defilement of the second *Sūtaka*. One is purified along with the first one. That which is born is purified along with what is born and that which is dead along with what is dead.

73. If there is any abortion even in the first month, a three day pollution is observed.

74. After observing as many days of pollution as there had been months of pregnancy, in the case of abortion, one gets purified. The chaste lady becomes purified after the monthly course when the flow of blood ceases, and she takes her bath.

75-76. A woman is separated from her family *Gotra* after the seventh step (in the *Saptapadi*) has been taken during the marriage ceremony. Water libations and *piṇḍa* offering to her should be made in the name of the *Gotra* of her husband.[34]

76. The *uddeśya* (object in view) in every *piṇḍa* at the time of offering the *piṇḍas* should be offering them both in the names (of the husband and the wife) to the six (ancestors, viz., father, grand-father and the great grand-father along with their wives) three *piṇḍas* should be offered. Thus the person who offers it, does not become deluded.

77. The mother is fed along with her husband (i.e. the father of the performer of the *Śrāddha*)[35] along with gods, the same way also the grand-mother and the great grand-mother are fed along with their husbands,[36] in the *śrāddha*.

78. One shall perform the hospitable greeting to one's father and mother every year. He shall perform a *śrāddha* without reference to the gods and offer one *piṇḍa*.

79. There are five types of *Śrāddhas* which should be known by wise men. They are (1) *Nitya* (daily and obligatory *Pitṛ-yajña*) (2) *Naimittika* (occasional, for example after the birth of a son) (3) *Kāmya* (for attaining desired object e.g. performance of *Śrāddha* with *Kṛttikā* or *Rohiṇi* as the constellation of the Moon, for attaining heaven or progeny) (4) *Vṛddhi Śrāddha* (*Śrāddha* performed when something specially noteworthy and beneficial to the family has taken place), and the last one is the (5) *Pārvaṇa Śrāddha* i.e. A *Śrāddha* performed on the new moon day or other *parvas* or festive occasions.

80. A man shall offer three *piṇḍas* at the time of the eclipse of the planet, during the transit from one sign of the zodiac to another, and at the time of the festival occasion of *Mahālaya parvan* but only one single *piṇḍa*, on the death anniversary.

81. An unmarried vergin is not treated as separate in regard to the *piṇḍa*, *gotra* and the *sūtaka* (pollution due to the birth of a child). She moves away from her original *gotra*, when the *mantras* of marriage rites are recited.

82. A girl attains the *sūtaka*, *piṇḍas* and rites of libation in accordance with what she obtains in the caste of the husband who marries her.

83. After the marriage has taken place, on the night of the fourth day, she attains unity and identity with her husband in regard to *piṇḍa*, *gotra* and *sūtaka*.

84. The collection of bones should be made by the benevolent kinsmen usually on the first, second, third or the fourth day. [37]

85. The collection of bones has been permitted to be made on the fourth, fifth, seventh or the ninth day for the people of four castes, in that serial order.

86. If on the eleventh day, a bull is let loose on behalf of the dead man, the dead man is liberated from the world of ghosts. He is honoured in the heavenly world.

87. One should stand in the water coming up to his umbilical region and meditate thus within his heart, "May my ancestors come and accept these water libations from these folded palms of mine".

88. He shall join his two palms (in the form of a cup) and fill them with water. Lifting the joint palms upto the height of a cow's horn, he should pour the water in the middle of the water in the tank, etc.

89. He should stay in the water facing the South and throw up the water into the atmosphere. The abode of the *Pitṛs* (manes) is the Ether as well as the southern quarter.

90. Waters are said to be groups of *Devas*. Waters also constitute the groups of *Pitṛs*. Hence, water should be offered by one who wishes the welfare of *Pitṛs*.

91. Water is heated by the rays of the Sun during the daytime; during the night, it is sanctified by the rays of the stars and

the winds and by both during the dawn and dusk. Hence, waters are always sacred.[38]

92. Water is always pure by nature and if its pollution through contact with impure things is beyond one's ken. Water is always sacred whether it is in a pot or on the ground.

93. It is in water that oblations of water should be offered to the deities and the *pitṛs*. A careful and intelligent person shall offer it on the ground to those who are dead but not cremated or consecrated.

94. At the time of *Śrāddha* and *homa*, one shall offer the libation of water with one hand. During the *tarpaṇa* rite one shall offer the libation with both hands. This is the arrangement for the religious rites.[39]

CHAPTER FOURTEEN

Directions regarding Dharma and Śānti

1. The present chapter is a complete, practically word to word, incorporation of the *Laghu Yama Smṛti* (LYS) with some parallel verses from the *Yama Smṛti*. The difference between NP and LYS is that in the NP., the narrator of the *dharmas* or to be more accurate, the expiatory penances for different sins, is Dharma-rāja, the god of Death, but in LYS, Yama is a sage, a Law-giver and the object of LYS is proclamation of different expiatory rites for different kinds of sins (*nānāvidha-prāyaścitta-varṇanam*).

It is beyond the scope of the present note to explain the concept of sin which has been adequately discussed in Hasting's *Encyclopaedia of Religion and Ethics* (Vol.XI. *vide* 'sin'). It shows that the concept of sin varies from religion to religion, region to region and age to age. The use of words like *āgas*, *agha*, *drugdha*, *enas*, *aṁhas*, *durita*, in the *Ṛgveda* shows that the concept of sin was already developed in those times (also *vide* A.B. Keith *The Religion and Philosophy of the Veda and Upanishads* 245-9, 264-8, 310-12, etc.)

The words *prāyaścitti* and *prāyascitta* stand for the act of expiation and are found since the Vedic period. It is, however, the latter form (*prāyaścitta*) which gained popularity and is widely used in the *Dharma-śāstra* literature (in *Smṛtis*, *purāṇas*, etc.). The word *prāyaścitta* is variously defined—the most popular connotation is "that whereby the *citta* (the mind) of the repentant is generally (*prāyaḥ*) free (from the oppressive sense of guilt) by the *parṣad* (assembly of Brāhmaṇa *paṇḍitas*).

Prāyaśaś ca samaṁ cittaṁ cārayitvā pradīyate |
Parṣadā kāryate yat tu prāyaścittaṁ iti smṛtam ||

(a *Smṛti* quotation in *Parāśara Mādhava* II.1.p.3)

The idea that a sin can be wiped out by *Prāyaścitta* gave rise to a vast literature from the time of *Dharmasūtras* down to the medieval *nibandha-kāras* (writers on *Dharma-śāstra*). Gautama and Vasiṣṭha in their *Dharma-sūtras*, *Manu Smṛ*. XI.44-265, *Yājñavalkya Smṛ*. III 205-327, (LYS or the present chapter already mentioned), *Bṛhad-Yama Smṛ*. 182 verses, *AP*. ch.s 168-74; *KP.Uttarārdha* 30-34 to mention a few, deal with these expiatory penances.

2. The theory of untouchability though not satisfactorily traceable to the Vedas, came to be accepted by the time of *Smṛtis* and *Purāṇas*. And it did not depend on birth alone.

The idea is that by taking bath one washes off symbolically, the mental pollution caused by the touch of certain men connected with unclean vocations, holders of anti-Vedic views (like Bauddhas, Cārvākas, etc.), extra-Indian invaders (like Turuṣkas), uncultured hill-tribes, a women in menses or immediately after delivery, corpses, unclean animals like pigs, dogs etc. Man has practised against man unjustifiable discriminations like residential segregation, exclusion from public institutions, disenfranchisement, etc. all over the world, including advanced western societies. This is not to defend the *Purāṇic* state-

ments about expiation, but to put them into proper historical perspective.

3. *Śātātapa*—N. of a Smṛti-writer. This quotation however could not be traced in the *Śātātapa Smṛ.* (*Gurumandal Edt.*) These verses have been quoted from LYS.

4. *Brahma-kūrca*

Normally this expiatory rite is enjoined to a man. Such a man is to observe a fast for the whole day and night on a day (particularly on a full moon day) and then drink *Pañcagavya*, the next morning

ahorātroṣito bhūtvā paurṇamāsyāṁ viśeṣataḥ /
Pañcagavyaṁ pibet prātar brahmakūrcavidhiḥ smṛtaḥ //

—Jābāla quoted in *Prāyaścitta Viveka*, p. 515.

But in taking the separate ingredients of *Pañcagavya*, the man has to consecrate them with Vedic *mantras* and utter those *mantras* (such as the *Gāyatrī*) while taking them in (*samantrakaṁ saṁyujya samantrakam eva pañcagavyaṁ pīyate tadā brahma-kūrca ityākhyāyate—Mitākṣarā* on *Yājñ Smṛ.* III.314). Women were not eligible to utter *vedic mantras*. Hence, here a twentyfour hours fast broken by sips of *Pañcagavya* seem to be implied, as women are treated as *Śūdras* (being ineligible to utter Vedic *mantras*), and śūdras were allowed to take *Pañcagavya* without Vedic *mantras*.

Strīṇāṁ caiva tu śūdrāṇām patitānāṁ tathaiva ca /
Pañcagavyaṁ....dātavyaṁ mantra-varjitam //

—*Devala Smṛ.* 61

also vide *Parāśara Smṛ.* XI.3 & 27.

5. *Uttama-sāhasa*

Nārada defines *sāhasa* as an offence committed out of pride for one's strength (*sahas*-strength)

sahasā kriyate karma yat kiñcid bala-darpitaiḥ /
tat sāhasam iti proktaṁ saho balam ihocyate //

He divides *sāhasa* into three categories :

(1) *Prathama* (2) *Madhyama* and (3) *Uttama.*

The last includes offences like killing by poison or weapons and rapes on another persons' wives (XIV.5) and the punishment for this is death, confiscation of property, expulsion, amputation of the organ (XIV.7) and even if the offender survives, he was to be excommunicated (XIV.10). Manu and Viṣṇu lay down the highest fine. Thus for idol-breaking the king is to fine the culprit 500 *Paṇas* and make him re-instate it at his cost (*Manu* IX.285).

As the LYS. verse 19 shows the text of the *NP.* here should be emended as *tyajantyo'patitān* as the original *tyajantyo patitān* makes no sense. For according to *Dharmaśāstra*, a fallen relative (even one's own father and never the mother as stated in the next line) is to be abandoned.

6. *Pratyavasita*

In ancient India, the right of death, civil or physical was exercised by persons who wanted to free themselves from worldly life by adopting *sannyāsa-āśrama* or by giving up their life by fast, drowning in water, self-immolation, etc. But persons who declared their desire to renounce life, were to shrink

back at the last stage or revert from *saṁnyāsa* to the householder's stage of life, they were called *pratyavasita*. The text hereof which is a quotation from LYS. 22 & 23 (and *Bṛhad Yama Smṛ*. verses 3 & 4) classifies the *pratyavasitas* in categories according to the mode or means they proclaimed to adopt to embrace death.

7. *Cāndrāyaṇa*

This observance is an expiatory penance as well as the means of increasing one's fund of merits. When it is for expiation of sins, it is to be preceded by tonsure. As the name indicates, any act (here taking in morsels of food) varying directly with the increase or decrease of the digits of the moon is *Cāndrāyaṇa* (*candrasyāyanam ivāyanaṁ caraṇaṁ yasmin karmaṇi hrāsa-vṛddhibhyāṁ tac cāndrāyaṇam—Mitākṣarā* on *Yāj.Smṛ*.III.323). This is a very ancient type of penance as it is noted by Pāṇini (V.1.72). As Baudhāyana (III.8.33) notes it, since ancient times there were two varieties of this *Vrata*, viz., *Yava-madhya* (large in the middle and tapering at both the ends like the grain of *yava* (barley) and *pipīlikā-madhya* (slender in the middle like an ant and bigger at the ends). The first (*Yava-madhya*) type is as follows :

On the first day of the bright half of the month, one morsel of food is to be taken and the number of morsels are to be increased one per day so that on the full moon day one is to eat fifteen morsels. And in the dark half one morsel per day is to be reduced, till he observes complete fast on the New Moon day.

In the second variety, the *pipīlikā-madhya*, the observer begins on the first day of the dark half of the month and eats 14 morsels till on the New Moon day he observes complete fast and then from the first day of the bright half of the month he goes on increasing his food intake as one, two, three, etc. according to the *tithis* so that on the full moon day, he eats fifteen morsels.

Some more varieties are added by later writers on *Dharma-śāstra*. The *Cāndrāyaṇa* is prescribed when no other specific penance is prescribed (*Yājñāvalkya Smṛ*. III.326).

8. *tapta-kṛcchra-dvayena vā*

As an alternative to *Cāndrāyaṇa* two *tapta-kṛcchra* penances are prescribed. Normally this is prescribed for Brāhmaṇas who sell things or animals which should not be sold by them, such as sesame, sesame-oil, curd, salt, cooked food, slaves, etc. There are different views about its observance. Thus according to *Manu* XI.214, *Śaṅkha Smṛ*. 18.4, *Parāśara Smṛ*. 18.4 and *AP*.171.6-7. This penance consists of a period of twelve days comprising four sub-periods of three days each. In this, the penitent has to drink hot water, hot milk, hot ghee for three days each and then for the last subperiod of three days, he is to observe complete fast inhaling hot atmosphere (Hence the adjective *tapta* in the name of this penance).

tryaham uṣṇam pibed āpas tryaham uṣṇam payaḥ pibet |
tryaham uṣṇam ghṛtam pītvā vāyu-bhakṣī tryaham bhavet ||

—*AP*. 171.6-7

Manu specifically insists on breathing hot air (XI.215). According to *Mitākṣarā* (*Yājñavalkya* III.317), this duration of 12 days is prescribed for great sins, while that of 4 days, viz., taking in hot milk, ghee and water for the first three days and complete fast in the fourth day is meant for minor sins.

tapta-kṣīra-ghṛtāmbūnām ekaikam pratyaham pibet /
eka-rātropavāsaśca tapta-kṛcchras tu pāvanaḥ //

cf. *Yājñavalkya Smṛ.* III.317 —*Devala Smṛ.*84.

9. *Kṛcchārdham ācaret* :

Contact with women of lower castes was strongly condemned as a sin. If the sin is committed unknowingly, the expiation is of a milder nature, viz. *Ardhakṛcchra*, while two *Cāndrāyaṇa* penances are prescribed for deliberately committing this sin. *Ardha-kṛcchra* is a variety *of Kṛcchra*. It is to be observed for six days as follows : Food is to be taken only once at day time for one day, only once in the evening on the second day, taking food for two days without asking for it and complete fast on the last two days.

Sāyam-prātas tathaivekaṁ dina-dvayam ayācitam /
dina-dvayaṁ ca nāśnīyāt kṛcchrārdhaṁ tad vidhīyate //
—*Āpastamba Smṛ.* IX.41-42.

It is also called *pāda-kṛcchra*—one fourth of *Kṛcchra* penance (*Yājñavalkya* IX.318)

10. *Kāpālikānna-bhoktṝṇām* is a misprint for *Kāpālikānna*° etc. as attested in LYS 29. *Kāpāla* or *Kāpālika* is the follower of a Śaiva sect (of the left-hand order) characterised by wearing skulls of men in the form of a garland, and eating and drinking from them. Any contact with them was looked upon with abhorrence and contempt. Hence, this restriction and proposed expiation.

11. *Maurvīhoma* v.l. *mauñjī-homa* in LYS.30 is the *homa* (sacrificial rite) performed at the ceremony of the investiture of the sacred thread (*upa-nayana*).

12. *mahāpātaka-kartāraḥ*

Those who commit great sins. 'Great sins' or *Mahāpātakas* are as follow : (1) Slaying a Brāhmaṇa (2) Wine-drinking (3) Theft (4) defiling one's preceptor's bed (wife) and (5) association with a person who committed any of the above four sins.

brahma-hatyā surāpānaṁ steyaṁ guroraṅganā-gamaḥ /
mahānti pātakānyāhus tat-saṁsargaśca pañcamam //
—*Manu* XI.55

In the next chapter (NPI.15.22b and 23a), the above is paraphrased as follows :

brahmahā ca surāpī ca steyī ca guru-talpagaḥ /
mahāpātakinas tvete tat-saṁsargī ca pañcamaḥ //

Later on, what acts are equivalent to each of these great sins is expounded in the rest of that chapter.

13. *rahasya-karaṇo* :

Probably a misprint for *rahasya-karaṇe* as attested in LYS 32.

14. *aghamarṣaṇa-sūktam* :

RV.X.190 is regarded as an expiatory *Sūkta* for washing out sins.

15. *rajakaś carmakāraśca saptaite'ntyajāḥ smṛtāḥ /*

The term *antyaja* connotes lowest castes like Cāṇḍālas (vide *Manu* IV.61). Different lists of "low castes" are found in *Smṛtis* but this verse is found in *Atri* 199 and is attributed to *Āpastamba* in *Mitākṣarā*. The low castes enumerated above are as follows : (1) *rajaka* (washerman), *carma-kāra* (artisan in hides), *naṭa* (acrobats like *Kolhāṭīs* in Maharashtra), *buruḍa* (worker in bamboos)

Kaivarta (fishermen), *meda* (sweepers) and *bhilla*. According to *Śūdra-kamalākara medas* are sweepers.

It is noteworthy that in the medieval India, guilds of some of these had risen in social status. Works like *Vīra-mitrodaya* (*Vyavahāra*, p.12) testify to the verticle social mobility in Hindu society.

16. These are *ati-pātakas* for which there is no expiation except self-immolation in fire.

17. *Kṛcchra-dvaya* :

Two *Kṛcchra* penances. *Kṛcchra* is a general term for different penances. From *Sāma-vidhāna Brāhmaṇa*, (I.2.1-4), Gautama (26.1-6) and *Āpastamba*, (I.9.27.7) it seems to be a penance of 12 days duration. In this, the penitent is to eat sacrificial food for three days by day only (fasting at night), then for the next three days he is to fast during day time and eat at night only. Then for the next three days, he should eat when (sacrificial) food is offered to him, without his asking for it, and then should observe complete fast on the last three days.

athātas trīn kṛcchrān vyākhyāsyāmaḥ /
haviṣyān tryaham anaktāśyadivāśī, tatas tryahaṁ tryaham
ayācita-vratas tryahaṁ nāśnāti kiñcaneti kṛccha-dvādaśarātrasya vidhiḥ /
—Āpastamba Dh.Sūtra I.9.27.7

18. *Kṛcchrārdhaṁ tapanam* but LYS 37 reads *Kṛcchraṁ Sāntapanam.*

Sāntapana, Mahā-Sāntapana, Ati-Sāntapana are penances of the same category in which the duration is different but subsistence on the cow's urine, dung, milk, curds, ghee and Kuśa water interspersed with complete fasts are the common factors. Thus, according to *Bṛhad-Yama Smṛ* I.13 (*Manu* XI.213), *Sāntapana* lasts for two days. On the first day, the penitent drinks the above ingredients and on the next day observes complete fast.

go-mūtraṁ gomayaṁ kṣīraṁ dadhi-sarpiḥ kuśodakam /
ekarātropavāsaśca kṛcchraṁ sāntapanaṁ smṛtam //

For *Mahā-sāntapana*, the observer drinks separately for six days in succession, the above six ingredients and observes a fast on the seventh day (*Devala* 82, *Atri* 118-119). Yama proclaims *Mahā-sāntapana* for fifteen days, when each of the ingredients (cow's urine, dung, etc.) are taken as food for three days consecutively. *AP.* 171.8-10 proclaims *Mahāsāntapana* as lasting for 18 days and also of 21 days.

Kṛcchrā'tikṛcchrapayasā divasānām ekaviṁśatim /
tryahābhyastam athaikekam atisāntapanaṁ smṛtam //

19. *Avakīrṇinaḥ*—

Avakīrṇin—a religious student who has committed an act of incontinence (such as sexual intercourse) against his vow of celibacy. For his donkey-like act he was to expiate by offering an ass to Nairṛti (*Yājñavalkya* II. 280) *Manu* XI. 123-24 however calls upon such a sinner to put on a donkey-hide, and beg for food in seven houses proclaiming his violation of oath.

20. *Go-vrata*:

The observance to stay among cows, act like them, bathe in cow's urine and subsist on cow-dung. The observer is not to sit, eat or drink unless cows have done so. The duration of this observance is one month.

21. *Prājāpatya* is a *Kṛcchra* penance when the noun *Kṛcchra* is not qualified by any adjective like *ati-*, *tapta-*, *mahā-* etc. (*Smṛti-śāstreṣu nirupa-padasya kṛcchra-śabdasya prājāpatya eva prācuryeṇa prayogāt, kṛcchram iti prājāpatyam iti Devala-smaraṇāc ca.* —*Parāśara Mādhava* II. Part 1 p.30.

The duration of this penance is twelve days or consecutive four periods each of three days, in which there is respectively (i) eating once by day (and fast at night), (ii) eating once by night only, (iii) eating once only unsought for (sacrificial) food and (iv) complete fast for the last three days :

tryaham prātas tryahaṁ sāyaṁ tryaham adyād ayācitam /
tryaham paraṁ ca nā'śnīyāt Prājāpatyaṁ caran dvijaḥ //

Manu XI.212

There are three more varieties or permutations of this penance.

22. *Roṣa-bandhayoḥ* a misprint for *rodha-bandhayoḥ*, *vide* LYS.52.

23. This is the practice for *Veṇī-dāna* (giving of tresses) of women. It seems that complete tonsure of women (whose husbands are alive) practised at Tirupati (Andhra Pradesh), is not taken into account or that custom might have come into vogue in the post-NP. period.

24. This shows that women were probably exempted from *Go-vrata.*

25. The line *pāpaṁ na kṣīyate hantur dātā ca narakaṁ vrajet* by itself is incomplete and cannot be construed with 55b which is connected with 56a. The LYS 58a supplies the missing line which runs as follows :

dviguṇaṁ cenna dattaṁ ca keśāñśca pari-rakṣayet /

To which in natural sequence runs NP I.14.55a quoted above (=LYS 58b).

26. *Krimibhis tṛṇasambhūtair*—a misprint for *Kṛmibhir vraṇa-sambhūtair vide* LYS. 62.

27. *Suvarṇa-manikam* a misprint for *suvarṇamāṣaka vide* LYS. 63. *māṣaka*—a wt. of gold variously equated with the weight of 8 or 10 *guñjā* seeds.

28. *iṣṭāpūrta*—

We have previously noted the evolution of the concept *iṣṭāpūrta* since the Vedic period. Here two *purāṇic* difinitions are quoted :

Iṣṭa consists of maintenance of sacred fire, performance of penance, truthfulness, Vedic studies, honouring a guest and performance of *vaiśvadeva*, while *Pūrta* includes dedication of tanks, wells, temples, maintenance of centres of free food distribution, and of public gardens. *Iṣṭa* leads to the celestial region, while *Pūrta*, to *Mokṣa.*

vāpī-kūpa-taḍāgāni devatāyatanāni ca /
anna-pradānam ārāmaḥ pūrtaṁ dharmaṁ ca muktidam //
agnihotraṁ tapaḥ satyaṁ Vedānāñ cānupālanam /
ātithyaṁ vaiśvadevañ ca prāhur iṣṭañ ca nākadam //

AP. 209.2-3.

Atri Smr. 43-44 are the same as the above verses. As already noted NP. implies the same by this term.

29. *Vittakṣepo* in NP. a misprint for *vittāpekṣam* vide LYS 69.

30. The colours of cows from whom urine, dung, milk, etc. are to be obtained for preparing *pañca-gavya* are differently given in some *smṛtis*. For example, Parāśara proclaims that the urine, dung, milk, curd and ghee should be of cows respectively of dark, white, copper-like, dark-red and tawny colour :

go-mūtraṁ kṛṣṇa-varṇāyāḥ śvetāyā gomayaṁ haret /
payaścā tāmra-varṇāya raktāyā dadhi co'cyate //

31. The verses in NP. do not clarify the method of preparing *pañca-gavya*. The following is the method in brief :

"According to *Atri*.299 dung, urine, ghee and milk were to be respectively 1, 2, 4 and 8 parts and curds also 8 parts. When mixing the ingredients, urine is taken with sacred *Gāyatrī*, cowdung with *gandha-dvārām* (*Tai.Ar*.X.1), milk with *āpyāyasva* (*RV*.I.91.16), curds with *dadhikrāvṇo* (*RV*.IV.39.6), ghee with *tejosī śukram* (*Vājasaneyi Saṁh*. 22.1) and *Kuśa* water with *devasya tvā* (*Ait. Brā* 37.3). The *pañca-gavya* thus prepared is to be placed near the fire, then it is to be stirred to the accompaniment of *āpo hi ṣṭhā* (*RV*.X.9.1-3) and then with the mantra *mā nastoke* (*RV*.I.114.8) is to be repeated over it. It may be then offered into fire with green *darbhas*, not less than seven, to the accompaniment of *Iṛāvatī* (*RV*.VII.99.3), *idam Viṣṇur* (*RV*.I.22.1) *mā-nastoke* (*RV*. I.114.8) and the *śaṁvati* verse (RV.X.9.4) and then the remainder is to be drunk by the preparer with the verse in Parāśara XI.37"

—Kane *Hist. of Dharma Śāstra* II.ii.p.774.

32. This verse properly enumerates the kinds of vessels in which *pañca-gavya* is to be prepared (vide *Parāśara Mādhava* II.1 p.434, where Prajāpati is quoted). But here the vessels are to be used for drinking the *Kuśodaka* (water containing Kuśa grass).

It may be noted that *paṇa-bhāṇḍe* is a misprint for *parṇa-bhāṇḍe* vide LYS 74.

33. Here begins a new topic called *Aśauca*—impure state arising on birth (*jananāśauca* or *sūtaka*) and arising out of death (*mṛtakāśauca*). Verses 71b-72 give the general rule that if both *aśaucas* are of the same kind, and the second is of the same or of lesser duration than the first, a person gets rid of them both at the end of the first. *Nirṇaya sindhu* (pp.536-540) discusses 12 alternatives of such superventions of *Aśauca*, but NP. is not interested in these details.

34. This explains *Viṣṇudharma Sūtra* : 22.32-33.

strīṇāṁ vivāhaḥ saṁskāraḥ /
saṁskṛtāsu strīṣu nāśaucam bhavati pitṛ-pakṣe /

There is no *aśauca* for the parents on the death of a married woman.

35. *Śrāddha*, according to *Br.P.* is whatever is given with faith to Brāhmaṇas for the benefit of our dead ancestors, at the proper time, place and to deserving persons in accordance with the prescribed procedure: *Śrāddhas* have been variously classified. The classification accepted in the NP is : (1) *Nitya*, (2) *Naimittika* (3) *Kāmya* (4) *Vṛddhi* and (5) *Pārvaṇa* and the terms have been explained in translation.

36. *bhartrā sahasrābdam* :

A misprint for *saha śrāddham*, vide LYS.80. *sudaivata* is *sadaivata* in LYS 80.

37. There is a great divergence of views regarding the day of *asthi-saṁcayana* or collection of charred bones of the cremated persons. Thus *Gd.P. Preta khaṇḍa* 5.15 prescribes the 1st, 3rd, 7th or 9th and specially the 4th by twice-born persons, a view endorsed by *Vāmana* P.14.97-98. Here NP. echoes or rather quotes LYS. 87 and 88.

38. Since the Rgveda, water is regarded as 'great purifier', *śucayaḥ pāvakāḥ* being the favourite phrase of all Vedic seers. Hence, it was offered to the deceased after cremation by any or all *sapiṇḍas*.

39. Cf. *Viṣṇu dharma sūtra* 23.46 and *Āpastamba* both quoted by Aparārka, p.273.

CHAPTER FIFTEEN

Bhagiratha Advised to Bring the Gaṅgā

Dharmarāja said :

1. I shall mention the different types of sins as well as the torṭures (in hells) in a broad manner. Take courage and listen to them since these hells are terrible.[1]

2. I shall describe those fiery hells which accord terrible results and wherein the sinner and the wicked persons are always roasted.

3. They are[2] *Tapana, Vālukā, Kumbha, Mahāraurava, Raurava, Kumbhipāka, Nirucchvāsa, Kālasūtra, Pramardana.*

4. The terrible *Asipatravana, Lālābhakṣa, Himotkaṭa, Mūṣā-vasthā, Vasākūpa*, the river *Vaitaraṇi.*

5. *Purīṣahrada* where feces are eaten, *Mūtrapāna* where urine is drunk, *Taptaśūla, Taptaśilā, Śālmali-druma.*

6. *Śoṇitakūpa*, the terrible, *Śoṇitabhojana, Svamāṁsa bhojana, Vahnijvālāniveśana.*

7. *Śilāvṛṣṭi, Śastravṛṣṭi, Vahnivṛṣṭi, Kṣārodaka, Uṣṇatoya, Taptāyaḥpiṇḍa Bhakṣaṇam.*

8. *Śiraḥśoṣaṇam, Marut prapatana, Pāṣāṇavarṣa, Kṛmibhojana.*

9. The tortures[3] are *Kṣārodapāna* (drinking briny water) *Bhramaṇa* (whirling), *Krakacadāraṇa* (torn off with a saw), *Purīṣalepana* (smearing with fecal matter), *Purīṣa Bhojana* (eating the fecal matter).

10. Drinking semen virile, the highly terrible scorching in all the joints, inhaling smoke, binding with nooses, hitting with different kinds of spears;

11. Lying down on burning coal, pounding with the threshing pestles, many wooden machines with which men are crushed and pared;

12. Falling and throwing up and down, belabouring with iron clubs and batons, striking with the tusks of elephants, biting through serpents.

13. Sprinkling of chill water, drinking of terrible saltish water through the nostrils and mouth, and eating of salts;

14. Cutting off the muscles, binding of the sinews, the cutting of the bones, penetration of salt water through crevices or pores on the body, eating of flesh;

15. The obnoxious feeding of bile, (forcible) feeding of phlegm, throwing down from the top of the tree and sinking in the water;

16. Forcing one to bear weighty stones, lying on thorns, getting bitten through ants and stung through scorpions;

17. Infliction of pain through tigers, jackals and buffaloes, lying in mud, filling in with foul smelling things;

18. Half-crouching on many occasions, taking in excessively bitter things, drinking of extremely hot oil and eating the most pungent thing ;

19. Drinking of astringent water, paring with heated rock, bathing in excessively hot and extremely chill water, dashing of the teeth.

20. Lying on heated iron plates and tying of weighty iron blocks. O blessed one, the tortures in the hell are these and similar ones. There are millions and millions of tortures.

21. O Protector of the Earth, I am not competent to mention in details even in a thousand years, which sinner has to undergo which torture.

22. I shall now narrate to you all those things. Even as I narrate it listen to the same.

22b-23a. The slayer of a Brāhmaṇa, a wine-addict, a thief and a defiler of the preceptor's bed—these are great sinners (*Mahāpātakins*). He who associates himself with these is the fifth among them.

A Brāhmaṇa-slayer :

23b-24a. The following five are regarded as Brāhmaṇa-slayers :[4] the splitter of rows (of persons taking dinner), one who prepares food in vain, one who always slanders Brāhmaṇas, the instigator of these (or a bad astrologer) and a seller of the Vedas.

24b-24c. These five are called the slayers of Brāhmaṇas. The person who invites a Brāhmaṇa saying, "I shall give you money and other requirements" and refuses it afterward saying "there is nothing".

25. The person who acts as obstacle or intruder to a Brāhmaṇa, while he goes to take his bath and perform worship, is called a slayer of a Brāhmaṇa.

26. One who is always engaged in censuring others, who is interested in self-conceit and self-aggrandizement and who indulges in falsehood is spoken of as a murderer of a Brāhmaṇa.

27a. A person who consents to and abets these sins is spoken of as a Brāhmaṇa-slayer.

27b-28a. A person interested in alarming and frightening others, a person who always finds faults with others and the person who indulges in arrogant behaviour is called a murderer of a Brāhmaṇa.

28b-29. A person who is always interested in accepting monetary gifts and indulges in killing living beings, a person who encourages unrighteousness is spoken of as a Brāhmaṇa-murderer. O king, thus, many sins are on par with Brāhmaṇa-slaughter.

30-34. *Wine drinking*[5]

30a. I shall succinctly tell you the sins which are on par with drinking of wine:

30b-31a. Eating of the food of attendants, resorting to prostitutes, eating of the food of fallen persons—these are declared as sins equal to drinking of wine.

31b-32a. Abandoning of worship, taking of food from the professional worshipper of idols, and indulgence of sexual intercourse with women addicted to wine—all these are equivalent to drinking of wine.

32b-33a. The Brāhmaṇa who, on being invited by a *Śūdra*, partakes of his food, should be known as a wine addict. He is excluded from all holy rites.

33b-34. That mean fellow who does the work of an attendant with the permission of a *Śūdra*, incurs a sin equal to drinking of wine. Thus many sins are proclaimed to be equal to wine drinking.

35-40a. *Theft*[6]

35-36a. I shall now mention the sins which are equivalent to the theft of gold. Listen. The theft of bulbous roots, roots and fruits, of musk and of perfumed powder, and the theft of jewels—all these are always equal to the theft of gold.

36b-37a. The theft of gold, iron, tin and bell metal, of

ghee and honey and stealing fragrant articles—all these are declared (in *Smṛtis*) to be equal to the theft of gold.

37b-38a. The taking away of areca nut, of water, of sandal and the taking away of the juice of leaves—all these are equal to the theft of gold.

38b-39a. The abandonment of the *Pitṛyajñas* (offering of libations of water, *Śrāddha*, etc.), omission of performing one's righteousness and holy rites and disrespect for the ascetic—all these are equal to the theft of gold.

39b-40a. Taking away edible things, carrying away of grains, and stealing of Rudrākṣa beads—all these are equal to the theft of gold.

40b-44. *Defiling the preceptor's bed*[7]

40b-41a. Cohabiting with one's sister or with one's son's wife, or a woman in a monthly course is equivalent to the sin of defiling the preceptor's bed.

41b-42a. Sexual intercourse with a woman of low caste, intimate association with women addicted to wine and sexual intercourse with another person's wife—all these are equal to the sin of defiling the preceptor's bed.

42b-43a. Cohabiting with the wife of one's own brother or of a friend or a woman who keeps entire trust in one, is equal to the sin of defiling the preceptor's bed.

43b-44. Performance of holy rites out of the prescribed time limit, cohabiting with one's own daughter, omission in performing righteous duties and speaking low of the holy scriptures—all these are proclaimed (in *Smṛtis*) as equivalent to the sin of defiling the preceptor's bed. These and such other acts, O king, are called great sins.

45-46. One who intimately associates himself with any of these sinners shall be equal to them. Expiatory rites for these sinful activities have been found with difficulty by great, quiescent sages through the rites of atonement, etc. O king, listen to the sins which cannot be atoned for by these expiatory rites.

47. All sins are equally leading to infernal regions. It is with very great difficulty that some way of expiating sins like Brāhmaṇa slaughter are found.

48. But there is no expiation[8] anywhere to a person who hates a Brāhmaṇa. So also, O Ruler of men, there is no

atonement for those who are ungrateful persons and those who commit breach of trust.

49-50. There is no expiation anywhere to those persons who intimately associate themselves with *Śūdra* women, whose bodies are nourished with the food of the *Śūdras* and who indulge themselves in denouncing the *Vedas*. There is no expiation here or hereafter to those who find fault with stories of saintly people.

51. Even through hundreds of expiations, it is impossible to see the redemption of that Brāhmaṇa who enters a Buddhistic shrine, even in a great emergency.

52. The Buddhists are heretics, as they are the revilers of the Vedas. Hence, a Brāhmaṇa shall not even look at them, since they are excluded from righteous holy rites.

53. A Brāhmaṇa may enter a Buddhist shrine knowingly or unknowingly. If he enters knowingly, there is no redemption at all. This is the decision of the scriptures.

54-55. Since their sins are numerous, their stay in the hell is for a period of ten million *Kalpas*. O Lord, other sins for which there is no expiation are also mentioned now. Listen to it even as I recount their stay in the hell.[9]

56. Those who have committed great sins stay in each of the hells for a *yuga*. At the end of it they come back to the Earth. They are born as donkeys in the course of seven lives.

57. Then for ten lives, they are born as dogs, getting their bodies whipped and lashed. For the period of a hundred years, they remain as worms in the fecal matter, after which they are born as serpents for twelve lives.

58. O king, thereafter, in the course of a thousand lives, they are born as deer and other animals. Then for a hundred years they are born as immobile beings. Thereafter, they take up the bodies of alligators.

59. Then for seven lives they are born as *Cāṇḍālas* who commit sinful crimes. Then, for sixteen lives they are born as *Śūdras* and other persons of the lowest castes.

60. Then for two births they remain as impoverished persons afflicted with sickness. They are intent on always in accepting monetary gifts. Again, they go back to hell.

61. Those whose minds are defiled by jealousy fall into the hell called *Raurava*. Staying there for two *Kalpas*, they are born as *Cāṇḍālas* in the next hundred lives.

62. He who says 'Don't give' in regard to cows, fires and Brāhmaṇas is born as a dog in the course of a hundred lives at the end of which he is born among the *Cāṇḍālas*.

63. Thereafter, he is born as the worm in the fecal matter and a tiger in the course of three births. At its end, he goes to the hell and remains there for twenty-one *Yugas*.

64. Listen to the results of the sinful activities of those who are engaged in slandering others, those who speak roughly and harshly and those who create obstacles in regard to charitable gifts.

65. Thieves are thrashed roundly by means of mortar and pestle. They are reduced to powder. At its end, they have to hold heated stone for three years (in the *Tapta-śilā* hell).

66-67. Thereafter, in the hell called *Kālasūtra*, for seven years, they are pared with the instrument *Kālasūtra* ('the thread of death', like the thread on the wheel with which the potter cuts off a raw earthen pot in two). Those who have misappropriated other men's wealth bewail their sinful activities, as they are being cooked in the hellish fires continuously, as a retribution of their acts.

68. Listen to the terrible hell for the tale-bearers and traducers of other men's wealth. They have to hold in their mouths red hot iron for a period of a thousand *Yugas*.

69. Their tongues are pressed and crushed by means of very terrible tongs. Without being permitted to breathe they are compelled to stay in very terrible hell (called *Nirucchvāsa*) for a period of half of a *Kalpa*.

70-72a. I shall tell you the hell of those persons who are ardently desirous of other men's wives. Copper images resembling those beautiful women are made and exquisitely embellished in ornaments. They are then heated red hot. The men are then compelled to embrace those images many times. If any one is afraid of it and runs away, he is caught hold of forcibly. Attendants announcing his sinful activities take him round all the hells in order.

72b-73. O Lord of Earth, those women who abandon their husbands and resort to others, are made to lie on beds of red hot iron and are enjoyed by men of red hot iron per force for a long time.

74. Then these women are released by them. They (the

women) are then compelled to embrace iron columns blazing like fire. They have to stand in that position for one thousand years.

75. They are then bathed in liquid caustic acid and are compelled to drink that liquid acid. At the end of it, they experience the tortures of all hells for a hundred centuries.

76. He who kills a Brāhmaṇa or a cow or a Kṣatriya or an excellent king, experiences all tortures for a period of five *Kalpas*.

77-78. Listen attentively to the resulting punishment to him who enthusiastically listens to the censure of great men. Red hot iron nails are pierced through their ears. Thereafter, hot boiling oil is copiously poured into those holes so that the ears are filled with it. He is then taken to *Kumbhīpāka* hell.

79. I shall tell you the sufferings of the atheists who turn their faces away from *Hara* and *Hari*. They will be compelled to eat salt for ten million years.

80. Then, they are scorched and fried in red hot sand in *Raurava* hell. These men of sinful acts remain in that hell for the period of a *Kalpa*. O ruler of men, in other hells also (they are tortured) like this.

81. With a thousand red hot needles they hurt and pierce the eyes of those mean men who look with wrath at Brāhmaṇas furiously.

82. Then, O excellent king, they are sprinkled with currents of liquid acid. Then, the people of evil activities are cut and pierced by means of terrible saws.

83. Listen to the terrible hell of those who commit breach of trust, those who break the bounds of decency and those who covetously yearn for other men's food.

84. They are compelled to eat their own flesh. They are being eaten by the dogs continuously. They stay in everyone of the hells for a year.

85. Listen to the treatment of those who are interested in accepting monetary gifts from others, those who practise astrology (accepting fees for the advice) and those who regularly partake of the food of professional worshippers of idols (in temples).

86. O king, those persons who are always engaged in the enjoyment of pleasures and who are defiled by their sins are

miserably cooked by means of these tortures till the end of a *Kalpa.*

87. Thereafter, they are filled with oil. They are afflicted through *Kālasūtra* (thread of Death). Thereafter, they are compulsorily bathed in liquefied acid and fed on fecal matter and urine.

88. At the end of it, they come back to Earth and are born as *Mleccha* tribes. Those who are engaged in injuring others go to the river *Vaitaraṇi.*

89. Those who have abandoned the five great sacrifices go to the hell *Lālābhakṣa.* One who abandons worship goes to the hell *Raurava.*

90. O king, listen to the fate of those who exact revenues and taxes from Brāhmaṇas and villages donated to them. They are subjected to these tortures as long as the stars and the moon shine.

91. The leading king who levies the maximum tax from the villages, experiences the tortures in the hells for five *Kalpas* along with a thousand members of his family.

92-93a. The sinner who encourages and permits increased taxation from villages of Brāhmaṇas, O king, (commits the sin as if) he has (actually) committed the murder of a thousand Brāhmaṇas. He stays in the terrible hell *Kālasūtra* for the period of two cycles of four *yugas.*

93b-94a. The great sinner who discharges semen in non-vagins (*ayonis*) as in masturbation), in those who are destitute of vulva (*Viyonis*), and uterus of animals (*Paśu-yonis*) shall fall into the hell *Reto-bhojana* (where one has to subsist on semen).

94b-95a. He then falls into *Vasākūpa* (a deep and narrow well of fat). There he stays for seven divine years. That man has semen for his diet. He becomes the most despicable man in the world when reborn.

95b-96a. The man who washes his teeth with a twig of a tree as the tooth brush, O king, on the day of fast (like *Ekādaśi*) falls into the terrible hell called *Vyāghra-Pakṣa* (and remains there) for a period of four *yugas.*

96b-97. The person who abandons his religious duties is called a heretic by learned men. He and a person who associates with him are great sinners. They fall into

hells in a serial order, in the course of thousand and millions of *kalpas*.

98. Those who misappropriate the assets of the deity of a temple, those who take away the wealth of their preceptors, O king, contract sins similar to Brāhmaṇa-murder and experience similar consequences.

99. Those who take away the wealth of orphans and helpless persons, those who are hostile towards them, remain in hell for thousands and millions of *kalpas*.

100. I shall mention the fruits of sins accruing to those who engage themselves in the recitation and study of the *Vedas* in the vicinity of women and *Śūdras*. Listen to it attentively.

101. They are compelled to stand with their heads down and legs upwards. Thus, they are nailed to two pillars and are compelled to inhale smoke continuously in this posture. They stay thus for the period of year of god *Brahmā*.

102. He who discharges the impurity of his body (such as fecal matter and urine) in the water or in the premises of a temple incurs as terrible a sin as the destruction of a foetus.

103. Listen to the fruit of sins accruing to those who throw teeth, bones, hair and nails in the precincts of a divine shrine or the leavings of food into water.

104-105a. Spears are thrust into their bodies. They are crushed with plough-share. While they cry and groan piteously in their distress, they are fried and roasted in the extremely terrible (cauldron of) boiling oil. They are made highly miserable there and then they go to other hells as well.

105b-106a. He who steals the asset of a Brāhmaṇa or a scented log of sandal or aloe-wood, goes to the terrible hell and remains there as long as the moon and the stars shine.

106b-107a. O king, misappropriation of a Brāhmaṇa's assets yields sorrow and misery both here and hereafter. Here, it brings about the destruction of wealth and it leads hereafter to hell.

107b-109a. Listen to the fruit of sins accruing to a perjuror. He undergoes all these tortures as long as fourteen Indras reign. In this world his sons and grandsons perish. In the other world, he falls into *Raurava* and other hells as well, in a serial order.

109b-110. Leeches comparable to serpents are thrust into

the mouths of those men who are excessively passionate and lecherous and those who are propounders of false or heretic views. Thus, they stay for sixty thousand years. Thereafter, they are sprinkled with liquefied acid.

111-112a. Those who are devoted to flesh eating without any reason, go to the hell *Kṣāra-kardama*. From there they are dragged into the hell *Marut-prapātana* where they are trampled over by elephants. At the end of the torture therein, they come back to the Earth where they are born with deficiency in their limbs (i.e. are physically handicapped).

112b-113a. O Lord of men, he who does not cohabit with his wife during the prescribed days after the monthly menses, falls into the terrible hell *Raurava* and incurs the sin of a Brāhmaṇa-slaughter also.

113b-114a. If any one, though competent to prevent, does not prevent some one seen practising the code of conduct of others (instead of his prescribed duties), he incurs the latter's sin. Both of them fall into the hell.

114b-115a. O king, (sometimes) peop e count the sins of sinners and intimate them to others. If the accusation is true, they share it equally (with the sinners), but if the accusation is false, they incur double that sin.

115b-116. He who falsely imputes sins to a sinless person and censures him for it, falls into a terrible hell and remains there as long as the moon, the sun and the stars shine. When sinners are censured, half the number of their sins is dispelled.

117. He who takes up the vow of holy observances and abandons them without observing them completely to the end, experiences distress in the hell *Asipatra* and is reborn with defects and deficiencies in his limbs, in the world.

118. The man who puts obstacles in the observance of the holy vows that have been undertaken by others, falls into the hell *Śleṣma-bhojana* which is excessively terrible and leading to misery.

119. He who shows partiality in administering justice and in the instructions of *dharma*, has no means of redemption, even after ten thousand expiatory rites.

120. A person who partakes of forbidden food falls into the hell *Viḍ-bhojya* (wherein fecal matter is served as food) and remains there for ten thousand years. Then he is born as a *Cāṇḍāla*, where he always subsists on beef.

121. One who insults and dishonours Brāhmaṇas through harsh words, incurs the sin on a par with Brāhmaṇa-slaughter. He undergoes all the tortures of hell and is born as a *Cāṇḍāla* in the course of ten lives.

122. Expiatory rites as in the case of *Brahma-hatyā* (committal of Brāhmaṇa-slaughter) must be performed by the person who puts obstacles, when something is being offered to a Brāhmaṇa.

123. If any one steals another man's wealth and gives it away as a gift (to another person), the merit of the gift accrues to the owner of the original wealth, but the thief who steals, falls into the hell.

124. By not giving a thing after having promised it, a man falls into the hell *Lālā-bhakṣa*. O king, a person engaged in censuring ascetics falls into the hell *Śilāmātra*.

125. Those who destroy parks and gardens fall into the hell *Śva-bhojana* where they stay for twentyone *yugas*. Thereafter, they undergo all the tortures of hells in a serial order.

126. Listen to the evil destination attained by the destroyer of shrines, of lakes as well as of flower-gardens, O king.

127-128a. They undergo all those tortures in the different hells severally. Thereafter, they are born as worms in the fecal matter for twentyone *kalpas*. O king, thereafter, they undertake one hundred births in the *Cāṇḍāla* caste.

128b-129a. Even during the course of my life, I am not competent to narrate adequately the great sin of the destroyer of villages and those who burn or plunder them.

129b-130a. The tortures that the partakers of other men's leavings of food and the persons engaged in injuring friends, undergo are very severe. They suffer these as long as the moon and the stars shine.

130b-131a. Those who have ceased to perform the rites and the *yajñas* for *Pitṛs* (*manes*) and Devas, those who stay outside the part of the Vedas, are notorious as heretics. They undergo all sorts of tortures.

131b-132a. O king, thus, there are various types of tortures in regard to those who commit sins. I am not competent to ennumerate either the sinners or the tortures, O Lord.

132b-133a. Who else other than Lord Viṣṇu is capable of mentioning the number of sins, tortures or righteous duties ?

133b-134. When expiatory rites are performed in accordance with the injunctions of *Dharma Śāstras*, the mass of sins is annihilated. Expiatory rites are to be performed in the presence of the lord of Lakṣmī (Viṣṇu).

135. In case the holy rites suffer due to superfluity or omission, the waters of the Gaṅgā, the Tulasī plant, companionship with holy persons and glorification of Lord Hari (are enough to compensate).

136. (In addition to these) non-jealousy and non-violence are dispeller of sins. All holy rites dedicated to Viṣṇu are indeed fruitful.

137a. Those rites which are not so dedicated are futile as like sacrificial oblations consigned to ashes (instead of offering into the sacrificial fire).

137b-138. The *Nitya* (rites to be performed daily), *Naimittika* (rites to be performed on certain occasions) and the *Kāmya* (rites performed with the desire of achieving specific objects) as well as other means of salvation, when dedicated to Viṣṇu, become *Sāttvika* and fruitful. Devotion to Hari is the greatest destroyer of all sins of men.

139. That *bhakti* (devotion) should be known to be of ten[10] types. To the forest of sins it is like a great conflagration of fire. O excellent king, it is practised by men whose natures are characterised by *sattva*, *rajas* and *tamas*.

140. O king, if any one worships the lord of Śrī for the destruction of another, his devotion is the meanest of all *Tāmasi* type of *Bhaktis*, since there is a wicked motivation therein.

141. If any one worships Nārāyaṇa, the lord of the universe with a deceptive mind like the unchaste woman serving her husband, that Bhakti is the middling (*Madhyamā*) among the *Tāmasi* type of Devotion.

142. O lord of Earth, if, on seeing others engaged in the worship of the deity, one begins to worship Hari with a spirit of rivalry, that *Bhakti* is the most excellent among the *Tāmasi* devotions.

143. If any one endowed with ardentmost faith worships Hari, seeking wealth, grain and other things that *Bhakti* is the meanest among *Rājasi bhaktis*.

144. If any one worships Mādhava with the greatest love and affection keeping in view the attainment of worldwide fame,

that *Bhakti* is *Madhyama* (middling) among the *Rājasī bhaktis.*

145. O lord of the Earth, if any one worships Hari, keeping in view the position of *Sālokya* (state of being in the same region with the lord) that *Bhakti* is glorified as the most excellent among the *Rājasī Bhaktis.*

146. If any one worships Hari for destroying sins committed by himself and he is endowed with the greatest of faith, that *Bhakti* is the meanest among *Sāttviki bhaktis.*

147. "This is pleasing to Hari." If with this idea a person serves Hari and is endowed with a living faith that *Bhakti* is the middling among *Sāttviki bhaktis.*

148. O king, if any one worships Hari like a slave unto lord of Śrī, with the knowledge that it is the injunction of *Śrutis*, that *Bhakti* is the most excellent of all *Sāttviki Bhaktis.*

149. If after glorifying a little the greatness of Hari, a man is pleased and happy in identifying himself with the Lord, that *Bhakti* is the most excellent of all.

150. If any one perceives thus : "I am the great lord Viṣṇu himself. All this universe exists in me", always know him to be the most excellent of all good men.

151. Thus the devotion of ten types is the cause for the severance of the bond of worldly existence. Even there, the *Sāttviki Bhakti* is the bestower of all cherished fruits.

152. Hence, listen, O king, *Bhakti* to Janārdana should be pursued without any antagonism to one's duties,[11] by one who is desirous of conquering the mundane world.

153. If a man forsakes his duties and lives solely by devotion, Lord Viṣṇu is not pleased with him. Viṣṇu is pleased only with the *Ācāra* (performance of one's own prescribed duty).

154. In all the *Āgamas* (sacred literature), *Ācāra* (performance of one's prescribed course of duties) is considered as the foremost. Righteousness is born of *Ācāra* and *Acyuta* is the lord of *Dharma.*

155. Hence, Hari's devotion should be pursued consistently with abidance by one's own prescribed duty. Even the *Dharmas* of those devoid of good conduct cause unhappiness.

156. The *Bhakti* devoid of pursuance of one's own duty (prescribed by one's *dharma*) is glorified, if not proceeded with. What has been asked by you has been narrated by me.

157. Hence, worship Janārdana with full devotion to *Dharma*

(performance of the duties prescribed by *Śāstras* for you). Worship Nārāyaṇa who is minuter than the minutest, and you will attain perpetual happiness.

158. Śiva alone is Hari himself.[12] Hari alone is Śiva himself. One who sees the difference between the two is a rogue. He falls into ten million hells.

159. Hence, worship with the knowledge that Viṣṇu and Śiva are identical. One who creates difference, attains misery here as well as hereafter.

160. O lord of people, I shall tell you the purpose for which I have approached you. O intelligent one, listen with attention.

161. O king, your grandfathers who have committed sins of suicidal nature and have been burnt down by the wrath of Kapila, are staying in hell.

162. O highly blessed one, deliver them by means of the act of bringing the Gaṅgā (over their remains).[13] O lord of Earth, indeed the Gaṅgā destroys all sins.

163. O excellent king, if the hair, bones, nails, teeth or the ashes of a person are touched by the waters of the Gaṅgā one is taken to Lord Viṣṇu's abode.

164. O king, the man whose bones or ashes are cast into the Gaṅgā by his kinsmen is liberated from all sins. He goes to the abode of Hari.

165. O king, whatever sins have been mentioned to you by me are destroyed by means of sprinkling with the drops of the water of the Gaṅgā."

Sanaka said :

166. O leading sage, after saying this to the great king Bhagīratha of righteous soul, Dharmarāja vanished immediately.

167. That king was highly intelligent. He was a master of all topics in the sacred texts. He entrusted the care of the entire Earth to the ministers and went to the forest for performing penance.

168. After going to the Himālayas, he performed penance on a peak which was sixteen *Yojanas* to the West of the hermitage of Nara and Nārāyaṇa and was covered with snow.

169. By performing the penance, he brought down the Gaṅgā that sanctifies the three worlds.

CHAPTER FIFTEEN

1. *raudrā ye narakā*

The *Smṛtis*, *Purāṇas* and medieval digests on *Dharma Śāstra* declare that if sinners do not undergo an expiatory penance (*Prāyaścitta*) or are not punished by the King for their crime, fall into hell, and are born as lower animals and even after attaining human birth they become marked by mal-formations, diseases. The idea of hell is found in all ancient communities, e.g. Egyptians, Hebrews, Iranians. In the *Ṛgveda* the idea about hell is vague but it became more concrete from the time of *Atharva Veda* onwards. The gruesome descriptions of the torture in hells are described in details in *Smṛtis* and more lucidly in *Purāṇas*, a specimen of which will be found in this chapter.

2. There is a divergence of opinion about the number of hells. VP. I.6.41 enumerates seven hells: *Tāmisra* (dark), *Andha-tāmisra* (blinding dark), *Mahāraurava* (abounding in paths with heated surface (*Prāyaścitta Viveka* P.15), *Raurava*, *Asipatra-vana* (a forest full of trees with sword-blades to cut up the sinner), *Kāla-sūtra* (like a thread on the wheel with which a potter cuts off a raw earthen pot into two), and *Avīci* (Full of waves in which the sinner is every now and then submerged). At another place (II.6.2-5) it mentions 26 hells. Manu IV.88-90, AP.371.20-22, mention 21 hells. The list in Manu IV.88-90 is as follows : *Tāmisra*, *Andha-Tāmisra*, *Mahā-Raurava*, *Raurava*, *Kālasūtra*, *Mahānaraka*, *Sañjīvana* (where one is killed and revived to be killed again), *Mahāvīci*, *Tapana* (burning hot as fire), *Sampratāpana* (*Kumbhīpāka* according to some. In it, the sinner is cooked as in a cooker), *Saṅghāta* (The sinner is compressed in a place smaller than his size), *Kākola* (where the sinner is pecked and preyed on by crows), *Kuḍmala* (The sinner is bound into a bundle appearing like a bud), *Pūti-mṛttika* (of putrid stenching clay), *Lohaśaṅku* (when the sinner is pierced with iron nails), *Ṛjīṣa* (Where the sinner is schorched with boiled flour), *Panthāḥ* (Where the sinner is made to walk without break), *Śālmali* (The sinner is pricked with thorns like those of *Śālmali* —silk-cotton-tree), *Nadī* (thrown in a river like the Vaitaraṇī), *Asipatravana*, *Lohadāraka* (Where the sinner's limbs are cut up with iron).

The list of hells given here is practically the same as above. Here for every kind of torture, a separate hell is assigned, and the number of hells went on increasing depending on the ingenuity or imagination of the writer of *Purāṇas* to conceive new kind of torture. Ultimately these numbers increased to thousands in the GP. *Preta-Khaṇḍa* 3.3

narakāṇāṁ sahasrāṇi vartante hyaruṇānuja /

3. These describe the tortures in hells enumerated above. It is a certainly, blood-curdling description.

4. These verses describe what actions come under the 'great sin' Brāhmaṇa-slaughter. It may be noted that even a slanderer of Brāhmaṇas, or one who obstructs his religious routine, or causing a Brahmin get up from the row of a dinner or a person who abets to or consents these acts is called a Brāhmaṇa-slayer.

5. Next to Brāhmaṇa-slaughter, wine-drinking is regarded as 'a great sin' but under liquor-drinking is included eating food from a low-caste and from a professional worshipper of idols, resorting to prostitutes, working as an attendant for Śūdra.

6. Theft is regarded as a heinous crime. Here in addition to stealing of precious stones and metals, abandonment of *pitṛ-yajñas*, non-performance of one's holy duties, are regarded as equivalent to theft.

7. With the exception of Soma's adultery with Bṛhaspati's wife, we do not have other outstanding cases recorded of 'defiling the preceptor's bed'. But the NP includes under this category all cases of adultery whether with near relatives or low-caste women or with one's dependants, as also omission of doing religious duties and speaking low of the scriptures.

8. These verses include the crimes for which there is no adequate expiation for redemption. It is interesting to note that 'sins' like ungratefulness, breach of trust, entrance into a Buddhistic shrine even in times of emergency are included under 'unredeemable sins'.

9. This is a sort of a penal code supposed to be in force in the land of Yama. The principles underlying these punishments are retribution and deterrence.

10. The tenfold classification is distinct from the *nava-vidhā bhakti* or the nine modes or ways of *Bhakti*. Here the motivation whether it is dominated by *Sattva*, *Rajas* and *Tamas*—is taken as the basis.

11. Not only the NP. but other *Purāṇas* also insist on a synthesis of *Karma* (performance of duties prescribed by Śāstra's for one's class or caste and stage of life) and *Bhakti*.

12. Identity between gods Śiva and Viṣṇu is the main thesis of all *Purāṇas* irrespective of their classification as Śaivite, Viṣṇuite, etc. To them these are the names attributed to the Brahman which is the only one Reality. Hence, the futility of disputes between the advocates of Śiva, Viṣṇu, or Śakti cults.

13. The efficacy of Gaṅgā in destroying sins is repeated again in NP. *infra* II.39.30-31, 40-64. The Vedic seers, *Smṛti* and *Purāṇa*-writers, and *Nibandha*-writers are unanimous in extolling the Gaṅgā in the highest terms. A reference to works like *Tīrtha-Cintāmaṇi*, *Kalpa-taru* (on *Tīrtha*) etc. gives us numerous verses (mostly quotations) on the greatness of the Gaṅgā—which is a special theme in the NP.

CHAPTER SIXTEEN

Bhagiratha Brings down The Gaṅgā

Nārada submitted :

1. It behoves you to tell me what the Lord of the Earth Bhagīratha did after reaching the snow-capped mountain Himavān, and how he brought down the Gaṅgā.

Sanaka narrated :

2. While he was going to the mountain Himavān for his penance, O sage, the great king Bhagīratha, wearing matted hair and bark garments, reached the banks of the Godāvarī.[1]

3. There in the great forest, he saw the excellent hermitage of the sage Bhṛgu. Many antelopes were frisking about here and there in that hermitage. It was frequented by herds of elephants.

4. It was resounded with the humming sound of the hovering bees and the chirping of birds. Broods of boars wandered over it and the *Camarī* deer fanned it with their bushy tails.

5. In that forest peacocks danced about and the deer and the other animals tenanted in it. Great trees had been eagerly nurtured by young girls in the families of sages.

6. It abounded richly in trees such as *Śāla*, *Tāla* (Palms) and *Tamāla*. It was embellished with fresh shoots of *Hintāla* palms. It was decorated with (various flowering plants such as) *Mālati*, *Yūthikā*, *Kunda*, *Campaka* and with *Aśvattha* trees.

7. There were many full-blown flowers. The hermitage was inhabited by groups of sages. It was reverberating with the chanting of Vedic *mantras* and the scriptural texts. The king entered that hermitage of Bhṛgu.

8. There he saw sage Bhṛgu who was resplendent like the Sun in lustre, who was surrounded by groups of disciples and was eulogising the great *Brahman*.

9. He bowed down to the leader of Brāhmaṇas by

touching his feet (and other acts of reverence). Bhṛgu accorded him hospitable reception with due honour.

10. When the formalities of reception were completed by the great sage Bhṛgu, the modest king spoke to that leading sage with his palms folded in reverence.

Bhagiratha said :

11. "O holy Sir, O knower of all *Dharmas*, O sage proficient in all scriptural topics, I am awfully frightened of worldly existence. I inquire of you what brings about men's uplift (from *Saṁsāra* to the final Liberation—*Mokṣa*).

12. O excellent sage, if I am to be blessed by you, kindly recount to me the holy acts whereby the glorious Lord becomes propitiated, O omniscient one."

Bhṛgu replied :

13. "O king, what you desire has been understood. You are the most excellent of meritorious persons. Otherwise how do you deserve to uplift the entire family of yours ?

14. If any one, whoever he may be, is desirous of uplifting his own family by means of auspicious acts, know him to be Lord Viṣṇu himself in human form, O king.

15. Listen attentively, O prominent king. I shall relate to you that holy course of conduct whereby the Lord of gods bestows on men the benefit desired by them.

16. O king, be devoted to Truth. Do not indulge in violence. Always look after the welfare of all living beings. Do not utter a lie on any account.

17. Eschew contacts with the wicked people. Entertain intimacy with the saintly persons. Be engaged day and night, in meritorious acts. Meditate upon Viṣṇu, the Eternal (Deity).

18. Perform the worship of Mahā-Viṣṇu. Attain excellent (mental) peace. Perform the *Japa* of the twelve-syllabled *mantra* (viz. *Oṁ namo bhagavate Vāsudevāya*) and the eight-syllabled *mantra* (viz. *Oṁ namo Nārāyaṇāya*). Welfare and fortune will come your way."

Bhagiratha submitted :

19. "O sage, what is regarded as the nature of the

Truth which is conducive to the welfare of all living beings ? Of what nature is falsehood said to be ? Of what nature are the wicked people ?

20. What is said to be regarded as the nature of good men ? Of what nature is merit ? How is Viṣṇu to be remembered ? Of what procedure is his worship ?

21-22a. Of what nature is quiescence said to be ? O sage, what is the eight-syllabled *mantra* ? O sage, proficient in the real nature of the truth, what is the twelve-syllabled *mantra* ? It behoves you to explain everything to me by extending your greatest favour or grace on me."

Bhṛgu said :

22b-23. "Very nice ! Exceedingly nice ! O highly intelligent one. Your intellect is unsurpassably excellent. O king, I shall explain to you every thing that I have been asked of by you. The statement of what is factually correct, the learned men call it the Truth.

24-25. Indeed, that should be uttered which is not contradictory to *Dharma*, by those solely devoted to *Dharma*. That statement which is uttered after taking into account the place and time by good men, causing no offence to the same, is called the Truth. Indeed it is non-injurious to all creatures.

26. O king, that has been proclaimed as non-violence which bestows all desires and which is ancillary to holy acts and which is opposed to all wrong actions.

27-30a. The following is proclaimed to be benevolence to all the world by persons who are adept in *Dharma*. It is, following the will of a person who discriminates between *Dharma* and *Adharma* and the statement thereof. That should be known as falsehood which is antagonistic to all benevolence and welfare. O king, those hateful and foolish persons whose intellect is always engaged in the evil path should be known as wicked men. They are excluded from all righteousness and piety. Those who follow the Vedic path, discriminating between what is virtue and what is not and those who are desirous of the well-being of all the world are glorified as good men.

30b-31a. That which generates devotion to Hari, that

which the good persons are enamoured of, and that which causes spiritual pleasure is glorified as Merit.

31b-32a. All this universe is Viṣṇu. Viṣṇu is the cause of everything. I too am Viṣṇu". It is this realization that is known as *Viṣṇu-smaraṇa* (remembrance of Viṣṇu).

32b-33a. Viṣṇu is identical with all deities. I shall worship him in accordance with the prescribed rites. It is this faith that is glorified as his Devotion.

33b-34a. Viṣṇu, the perfect and the eternal, is identical with all living beings. It is this awareness of non-difference that is glorified as *Samatā* (Equalitarianism).

34b-36a. O king, impartiality towards friends and enemies, self-control and satisfaction with what is gained by chance—is glorified as quiescence. All these have been proclaimed as the bestowers of success in the accomplishment of penance. They are the cause of the instantaneous destructions of all heaps of sins.

36b-37. O king of kings, I shall tell you the great eight-syllabled *mantra* that is destructive of all sins. It is the sole means of the achievement of *Puruṣārthas* (goals in life). It is pleasing to Viṣṇu and it bestows all super-human powers.

38-39. One shall perform the *Japa* of the *mantra Namo Nārāyaṇāya* (obeisance unto Nārāyaṇa) after prefixing the *Praṇava* (*Om*) to it. (i.e. *Om namo Nārāyaṇāya*). Firstly one shall utter *Namo Bhagavate* and thereafter *Vāsudevāya.* O great king, by prefixing the *Praṇava* to it, it (viz. *Oṁ namo bhagavate Vāsudevāya*) is called the twelve-syllabled *mantra.* O king, the efficacy of both the *mantras*—the eight-syllabled one as well as the twelve-syallbled one—is the same.[2]

40a. Their equality whether in *Pravṛtti* (active participation in worldly life) or in *Nivṛtti* (renunciation of worldly activities) has been specially taught or pointed out.

40b-43. One should meditate on Nārāyaṇa who holds, *Śaṅkha* and *Cakra,* who is quiescent and free from ailments, whose left side is occupied by Lakṣmī, who is the lord that accords fearlessness, who wears a crown and ear-rings, who shines splendidly with various ornaments and embellishments, who wears a brilliant necklace with the radiant *Kaustubha* jewel, whose chest is marked with the curl of golden hair known as *Śrivatsa,* who wears yellow robes, who is the lord bowed down

to by *Suras* and *Asuras*, who has neither beginning nor end, and who is the bestower of all desired blessings. The eternal lord is perfect and immanent. He is of the form of perfect knowledge.

44. O king, thus everything that had been asked by you has been explained. Farewell to you. Attain the fruition of your penance. Proceed ahead to derive the same happily.

45. The ruler of the Earth who was advised thus by Bhṛgu, the great sage, attained the greatest pleasure. He went to the forest for the penance.

46. He reached the Himālaya mountains. He performed a severe penance in the great holy centre Nadeśvara,[3] in a charming and meritorious spot.

47. The king took his bath three times a day. He subsisted on bulbous roots, roots and fruits. Every day he greeted and honoured the guests. He was devoted to the performance of daily fire-worship.

48. He was quiescent and benevolent towards all living beings. He was absorbed in the worship of *Nārāyaṇa*. Thrice a day, he worshipped Hari by means of leaves, flowers and holy waters.

49. Spending a great deal of time like this, he courageously meditated on lord Nārāyaṇa. Thereafter, he began to eat only withered leaves.

50. Then the exceedingly righteous king became solely devoted to *Prāṇāyāma* (Control of breath). He began to perform penance without even breathing.

51. Meditating on the infinite unvanquished lord Nārāyaṇa, the king remained without breathing for sixty thousand years.

52. A terrible fire was produced from his nostrils. On seeing it, all Devas, scorched by that fire, became excessively frightened.

53. They went over to Mahāviṣṇu. On reaching the northern shore of the milky ocean, where the Lord of the worlds abides the Prominent Devas eulogised the Lord of the chiefs of Devas who protected those who respected him and sought refuge in him.

54. Devas prayed : "We bow down to Viṣṇu the sole Lord of the worlds, the Supreme Lord who removes the distress

of all those who remember him; who is naturally pure and who is the embodiment of perfect wisdom and is spoken of as perfect in nature, by those persons knowing of it.

55. The great-souled Lord should always be meditated upon by excellent *Yogins*. He has carried out the tasks of Devas by assuming bodies out of his own will. He is the embodiment of the Universe and its primordial Lord. We bow down to him, the Supreme Person, *Puruṣottama*.

56. For the purpose of achieving the *Puruṣārthas* (goals in life), we bow down to Viṣṇu, the ancient *Puruṣa*, that Ruler (of the universe), worthy of worship, by uttering whose names the sins of wicked men get dissolved.

57. It is through his brilliance that the sun and others shine; they never transgress his commandments. We bow down to that Lord of Devas who is of the nature of *Kāla* (Time or Death) and whose form is constituted of *Puruṣārthas*.

58. The lotus-born deity (Brahmā) creates the universe; Rudra annihilates it, and the Brāhmaṇas sanctify the worlds through *Śrutis*; we seek refuge in that primordial Lord who is the receptacle of all good qualities and who is the preceptor of all.

59. We bow down to the most excellent pre-eminent Lord, who can be realized only through perfect knowledge; who is the cause of the achievement of what is desired and by good devotees; who is the enemy of *Madhu* and *Kaiṭabha*[4] and whose footrest has been worshipped by both *Suras* and *Asuras*.

60. We bow down to the Lord who has no beginning, middle or end, the unborn great (Ruler of the universe), Śiva, the cause of destruction of the darkness called the beginningless *Avidyā*—the Lord whose form is the essence of existence, knowledge and bliss and who is devoid of form, etc.

61. We bow down to Nārāyaṇa, Viṣṇu, the infinite-Īśa, the yellow-robed God, worthy of being served by the lotusborn deity Brahmā and others, the beloved of sacrifices the performer of sacrificers, the purest, the most excellent, the imperishable Deity.

62. Mahā-Viṣṇu who was thus eulogised by Indra and other gods, recounted to the gods the conduct (and antecedents) of the King-sage.

63. Thereafter, O Nārada, the unsullied Lord consoled Devas after assuring fearlessness. He then went to that place where that saintly king was performing penance.

64. The Lord, the wielder of *Śaṅkha* and *Cakra*, the embodiment of existence, knowledge and bliss and the preceptor of all worlds, revealed, himself to that king.

65-67. On seeing him, the king bent down his head and prostrated himself on the ground before the Lord whose eyes resembled the lotus, who illuminated all quarters with his brilliance, whose complexion was blue like the *Atasi* flower, who was bedecked with shining ear-rings, with glossy tresses and charming lotus-like face, who was resplendent with a brilliant crown, who wore the jewel *Kaustubha* and the *Śrivatsa* mark (on his chest), who was bedecked with garland of Sylvan flowers, whose arms were long, whose limbs were elegant and whose lotus-like feet were worshipped by the lords of worlds.

68. He was overwhelmed with ecstatic delight. With hairs standing on end and voice choked with emotion, he uttered—"O Kṛṣṇa, O Kṛṣṇa, O Kṛṣṇa, O Śrīkṛṣṇa.

69. Viṣṇu, the Immanent soul, the Preceptor of the universe, the Creator of living beings, became pleased with him. Overwhelmed with Grace, the Lord spoke thus.

The glorious Lord said :

70. "O Bhagīratha, O highly blessed one, what is desired by you will be realised. Your grandfathers will come to my world.

71. O king, with hymns according to your capacity, you should eulogise Śambhu who is another *Mūrti*[5] (form) of mine. Indeed, he will instantaneously get your desires fulfilled.

72. He accepted the moon who sought refuge in him. So propitiate god Śiva, the bestower of happiness, who is worthy of being eulogised.

73. O king, he is the deity without beginning and destruction. He is the bestower of all desired blessings. On being worshipped by you, he will immediately accomplish your welfare."

74. After saying this, the Lord of the chiefs of Devas, Acyuta, the Lord of the worlds, disappeared. And the Lord of the Earth got up, O excellent sage.

75. O excellent Brāhmaṇa, the king was surprised. He wondered, "Is this a dream or the true state of affairs. What shall I do now?"

76. Then a voice in the firmament loudly proclaimed to him as he had become perplexed—"It is clear that this is the truth. It does not behove you to worry."

77. On hearing it, the devout ruler of the Earth eulogised *Iśāna*, the cause of all and the king of all deities.

Bhagiratha said :

78. "I salute to Īśāna,[6] the lord of the universe, the destroyer of the distress of those who bow down to the Lord—the Lord incomprehensive through the valid means of knowledge, who is the embodiment of *Praṇava* (OM).

79. I bow down to Virūpākṣa, of the form of the universe, the unborn, and the eternal one, the cause of creation, sustenance and dissolution of the world, the embodiment of universe and of fierce Semen.

80. I salute that Lord who increases the nourishment, on whom the eminent Yogins meditate and who is devoid of beginning, middle and end and who is Infinite Unborn and Unchanging.

81. Obeisance to the over-lord of the worlds, who wanders, who defrauds the evil doers; obeisance be to you the blue-necked god, to the Lord of Paśus.

82. Glory to one whose form is consciousness; salute to the Lord of nourished ones; Bow to one who makes the most incompetent a competent one; obeisance to the Lord of the *Bhūtas* (Living Beings or goblins).

83. Obeisance to one armed with the Pināka bow. Salutations to the wielder of the trident in hand and to the holder of a skull in his hand; Bow to one who is the bearer of a noose and an iron club.

84. Obeisance to you who are immanent in all beings; Salutations to you, the bearer of a bell in hand; Obeisance to the Lord of five faces and to the Lord of fields.

85. Obeisance to the supporter of Earth, who is the primordial one amongst all living beings. Salutations to one who assumes innumerable forms and yet is the attributeless Great *Ātman*.

86. Obeisance to the Supreme god of *Gaṇas* (troops of demigods). Salutations to the leader of *Gaṇas* and to *Hiraṇya-garbha*; Salutations to the Lord of gold.

87. Bow to you the gold-semened one; to the gold-armed one; obeisance to one who is both the form and witness of meditation.

88-90. Salutations to you stabilised in meditation and to one comprehensible through meditation. You are the Lord by whom this entire visible Universe consisting of the mobile and immobile has been illuminated and created by assuming the forms of *Pradhāna* and *Puruṣa* in the same manner as the rain is created by the cloud. You are the Lord whom the knowers of Reality consider self-luminous, great *Ātman*, the highest eternal brilliance, the Sun unto the eyes of men.

91-92. I salute the lover of Umā, the Lord of Nandin, the blue-necked Sadāśiva, Mahādeva, the conqueror of Death, the Lord greater than the greatest; the greatest deity in the form of *Śabda-brahman*, the Cause of all. Obeisance to you, O god with matted hair. Obeisance to you, *Sadyojāta*.

93. Obeisance to the Cause of the origin of the worlds ; obeisance to the purest one ; to the eldest and to the youngest; obeisance to *Manyu* (anger). Obeisance to you the possessor of Strength. Salutations to the Lord of *Trayi* (the three Vedas), obeisance to the thread of sacrifices.

94. Obeisance to the energetic one. Salutations to the Lord of quarters; bow to Kāla of the form of Aghora; obeisance to you of fiery semen; and to the highly great-souled one.

95-96. I bow down to that formless Īśa from whom all these originated, viz., the oceans, the rivers, the mountains, the groups of Gandharvas, Yakṣas, Asuras and Siddhas, the mobile and immobile creation, the greatest and the smallest beings, the *Sat* and the *Asat* (existent and non-existent), and *Jivas* and *Ajivas* (the living and non-living). His lotus-like feet are bowed to by the Yogins. He is the inner *Ātman* of everything. He is the only being who is independent and is the virtue of the virtuous. To him I bow down again and again."

97. Eulogised thus, the great lord Śaṅkara, the benefactor of the worlds, appeared in front of the king who had completed his penance.

98-100. O Nārada, on seeing the Lord, the king prostrated himself at his feet on the ground, like a wooden staff. The Lord had five faces, ten arms, and the crescent moon embellishing his crest. He was three-eyed, of elegant limbs and with serpents as the sacred thread. The Lord had a wide chest and his lustre was brilliant like that of the snow-capped mountain. Elephant's hide constituted his garment. His lotus-like feet were worshipped by the Suras. After prostrating, the king suddenly got up and stood in front of Śiva with palms joined in reverence.

101-102. He bowed to Mahādeva, glorifying the name of Śaṅkara. After realising the devotion of the king, the moon-crested god Śaṅkara said to the king—"I am pleased. Choose the desired boon. I have been delighted well by you by your eulogy as well as by penance".

103. Encouraged thus by the Lord, the king was highly delighted at his heart. Reverentially folding his palms, he said to the chief lord of all the chiefs of the worlds.

Bhagiratha said :

104. "O Maheśvara, if I am to be blessed by you by granting boons, bestow the Gaṅgā for the purpose of liberating our forefathers."

Śri Śiva said :

105. "The Gaṅgā has been given to you by me. The highest is the destination of your forefathers. Excellent salvation is granted to you." After saying this, god Śiva vanished.

106. The Gaṅgā, the sole sanctifier of the world, slipped down from the matted locks of the god Śiva with matted hair. She followed Bhagīratha sanctifying the universe on the way.

107. O sage, thereafter the goddess Gaṅgā the pure, and the remover of sins and impurities became well known in the three worlds as 'Bhāgīrathī'.

108. The Gaṅgā, the most excellent among all rivers, flowed over that land where the sons of Sagara had been burnt formerly due to their own sins.

109. As soon as the ashes of the sons of Sagara were (deluged and) swept away by the current of the Gaṅgā, they who had been submerged in the hell, with their sins washed off, were uplifted.

110. Those very same persons who were severely tortured by Yama who was reviling at them, were honoured by him later, when they were sanctified by the waters of the Gaṅgā that flowed over them.

111. After realising that the sons of Sagara had been absolved of their sins, Yama duly bowed to them and honoured them. Being much pleased in his mind, he spoke to them :

112. "O princes, you have been liberated from the exceedingly terrible hell. Be seated in the aerial car and go to the abode of Viṣṇu."

113. Thus addressed by Yama, those noble-souled sons of Sagara whose sins disappeared, assumed divine forms and attained to the region of Viṣṇu.

114. Of such powerful efficacy is the Gaṅgā that had originated from the tip of the feet of Viṣṇu. She is well known all over the worlds as the destroyer of great sins.

115. He who reads or listens to this meritorious narrative that is destructive of great sins, attains the fruit of ablutions in the Gaṅgā.

116. He who narrates this meritorious anecdote in front of Brāhmaṇas goes to Viṣṇu's abode whence there is no return to the world of mortals.

CHAPTER SIXTEEN

1. *Godāvarī-taṭam* appears to be a misprint, for neither *Mbh.*, *VR* or any other Purāṇa nor De (*Gdami*) mentions such a river in the Himālayas or associates Bhagiratha's name with that river.
2. The eight-syllabled Mantra—*Om namo Nārāyaṇāya*—is the traditional Pāñcarātra *Mantra*, while the twelve-syllabled—*Om namo bhagavate Vāsudevāya*—is the traditional *mantra* of the Bhāgavata cult. The NP. tries a synthesis of both these traditional cults by declaring the same efficacy, accruing from either *mantra* both in *Pravṛtti* and *Nivṛtti* paths.
3. Nādeśvara is the same as Bindusaras (De, p. 134). It is a sacred pool situated on the Rudra Himālaya, two miles south of Gaṅgotrī (De, p. 38).
4. There are two versions about these demon-brothers : (i) The demon—brothers Madhu and Kaiṭabha were born through two drops of water fallen, through the will of Viṣṇu, on the lotus springing from his navel. They represented the *rajo-guṇa* and *tamo-guṇa*. A glance at those drops by Viṣṇu, transformed the drops into those demons (*Mbh—Śānti* 347.25-26). They were killed by Viṣṇu in the Hayagriva form (*ibid* 347.69-70). (ii) According to *DB* I.6.20-21, they were born out of the ear-wax that flowed out of Viṣṇu's ears while he was asleep on Śeṣa.
5. Though the NP. is a Vaiṣṇava Purāṇa, the author takes such opportunities to emphasize the identity of gods Śiva and Viṣṇu.
6. This eulogy of god Śiva has several echoes from the *Rudrādhyāya* (*TS* IV.5)—especially its *Namaka* part (*TS.* IV.5.1), as a number of phrases from that *Sūkta* are incorporated in this prayer.

CHAPTER SEVENTEEN

Narration of the Vowed Observance of Dvādaśi Day[1]

The sages said :

1. Well done O Sūta, O highly blessed one, the excellent greatness of the Gaṅgā that destroys all sins, has been related by you who have great mercy in your heart.

2. O Sūta, what did Nārada of the divine vision ask Sanaka, the excellent sage, after hearing the greatness of the Gaṅgā.

Sūta said :

3. Listen, ye all sages. I shall tell you what has been asked again by Nārada, the celestial sage, and what he (Sanaka) narrated.

4. After hearing the excellent greatness of the Gaṅgā that consisted of many narratives and mythological anecdotes, the son of Brahmā asked thus with great respect.

Nārada said :

5. O sage, the meritorious greatness of the Gaṅgā has been heard by me from you, the merciful. It is greatly blessed and all the topics therein have been unravelled. It is the essence of good deeds alone. It destroys sins and bestows the desired objects.

6. Those who are saintly, worship Viṣṇu well. They strive for themselves as well as for others. With different kinds of advices, they exceedingly enlighten the man of immature mind and make him delighted.

7. Therefore, narrate (in detail) the holy observances[2] of Hari which, when performed, make Viṣṇu delighted. The merciful Lord grants devotion to those who worship him. It is known that salvation is the female slave unto it (devotion).

8. Mukunda grants salvation to those who worship and who are devoted to holy vows (pertaining to him), worship and

meditation. Pondering over the great difficulty in serving the devotees, he does not grant the path of devotion to anyone.

9. O excellent sage, recount to me the holy rite that makes Hari satisfied whether it be active participation in worldly affairs or an act of renunciation. O bestower of honour, you are a devotee of Viṣṇu."

Sanaka said :

10. "Well done, O excellent sage, well done. You are really a devotee of Puruṣottama in view of the fact that you enquire about the observances or deeds of the wielder of the Śārṅga bow (Viṣṇu) again and again.

11. I shall expound unto you the holy observances of vows that render service to the worlds and through which Hari being propitiated, grants fearlessness (i.e. Liberation from rebirth).

12. If Lord Janārdana, whose symbol is sacrifice, is pleased with anyone, he becomes happy here and hereafter and his penance flourishes.

13. Great sages say that those who are devoted to the worship of Hari, by whatever means that may be, go to the greatest abode (*Vaikuṇṭha*).

14. A man endowed with faith, should observe fast on the *Dvādaśi* (Twelfth) day in the bright half of the Mārgaśīrṣa[3] month and worship *Jalaśāyin* (Lord Viṣṇu who lies in the Milk ocean) devoutly.

15-16. After duly washing the teeth, one should take one's bath and wear clean white cloths. O excellent sage, he should be restrained in speech. With the feeling of devotion, he should worship Hari with sweet fragrant sandal paste, smelling flowers, rice grains, incense, lamps and food offerings. He should adore Viṣṇu by saying, "Obeisance to you, O Keśava."

17. He should offer oblations of ghee and sesamum seeds into the fire one hundred and eight times. At night, he should keep awake in the vicinity of the Śālagrāma stone.

18-21a. He should perform ablution of Nārāyaṇa free from ailments, with a *Prastha* measure of milk. He should worship devoutly, Keśava accompanied by Mahālakṣmī three times (that day) in accompaniment of sages, musical instruments and by food offerings of various edibles and foodstuffs.

Again after getting up early in the morning and completing the accustomed daily routine, he should worship the Lord, as before controlling the sense organs and restraining the speech. He should be pure (in word and deed). Repeating the following Mantra, he should offer milk pudding mixed with ghee and accompanied by a coconut fruit to a Brāhmaṇa. He should offer the monetary gifts with devotion.

21b-24a. "May Lord Keśava, the slayer of Keśin, the bestower of all kinds of riches and prosperity, grant me what is desired, in view of this gift of excellent dish (the most exquisite cooked rice, i.e. milk pudding)." Afterwards he should feed the Brāhmaṇas according to his capacity. Absorbed in (the devotion of) Nārāyaṇa, he should also take food along with his kinsmen but with restraint in speech (i.e. in silence). He who performs the excellent worship of Keśava thus, with devotion, shall attain eight times the benefit of *Puṇḍarika* sacrifice.

24b-27. On the *Dvādaśi* day in the bright half of the month of Pauṣa,[4] the devotee shall observe fast. With the purity of body and mind and keeping his sense-organs in restraint, he should worship Hari saying "Obeisance to Nārāyaṇa". He should bathe the Lord in milk and offer milk-pudding as *Naivedya* (offering). He should worship thrice (on that day) and keep awake during the night. He should duly adore Hari by means of incense, lamps, *Naivedya* (offer of high dishes), scents, fragrant and charming flowers, grasses[5]* dances, songs and musical instruments as well as hymns. He should offer *Kṛśara*[6] (a sesamum preparation) and cooked rice to a Brāhmaṇa along with ghee and monetary gifts.

28. "In view of the gift of Kṛśara and the cooked rice may Nārāyaṇa be pleased—Nārāyaṇa who is the *Ātman* of every one, and the Lord of all worlds, who is eternal and all-pervasive."

29. With the above *Mantra* he should offer the excellent gift to a Brāhmaṇa. Thereafter, he should take food himself along with his kinsmen.

**Tṛṇa* is probably a misprint for *tūrya* — a musical instrument. But the corresponding line in the *Bṛhan Nāradīya* (Upa-Purāṇa) xvi. 16 is *Nṛtyair gītaiḥ pravādyaiś ca stotraiś cāpi yajed Harim* shows that the original word is "nṛtyaiḥ."

30. If a devotee worships Lord Nārāyaṇa with devotion as per above-mentioned procedure, he shall attain the benefit of eight *Agniṣṭoma*[7] sacrifices in full.

31-32. On the *Dvādaśi* day in the bright half of the month of Māgha, he should observe fast as before, saying "Obeisance to you, Mādhava." He should offer eight oblations with ghee. With the same measure of milk as before, he should bathe Mādhava. With an attentive mind, he should worship with flowers, raw rice, grains and scents.

33. As before, endowed with great devotion, he should keep awake during the night. After finishing the morning duties, he should worship Mādhava again.

34. For the purpose of liberation from all sins, he should offer a *Prastha* measure of sesamum seeds to a Brāhmaṇa with due recital of the following Mantra and offer a cloth and the monetary gifts as well.

35. "May Mādhava, the Ātman of all living beings, the bestower of the benefits of all holy rites, grant all desires, in view of this great gift of sesamum seeds".

36. Repeating this *Mantra* he should offer it to a Brāhmaṇa. Endowed with devotion and piety, he should feed Brāhmaṇas according to his capacity, remembering Lord Mādhava.

37. O sage, he who performs the holy observance thus and offers the gift of sesamum seeds, shall attain full benefit of a hundred *Vājapeya*[8] sacrifices.

38. On the *Dvādaśi* day in the bright half of the month of Phālguna, the devotee should observe fast. The observer of this holy vow should say, "Obeisance to you, O Govinda."

39. After offering to fire one hundred and eight oblations of sesamum seeds mixed with ghee, he should bathe Govinda with the aforesaid quantity of milk. He should be pure in body and in mind.

40. He should keep awake during the night and perform worship thrice on that day. After concluding the morning routine, he should worship Govinda again.

41-43a. He should offer an *Āḍhaka* measure of cereals to a Brāhmaṇa along with a cloth and the usual *Dakṣiṇā* with (the *mantra*) "Obeisance, O Govinda, O Lord of all, O lover of cowherdess folk, O preceptor of the universe, be delighted with this gift of grains." After observing thus the holy

vow, he shall be absolved of all sins. The man shall attain the full merit of *Gomedhamakha* (cow sacrifice).

43b-46. On the *Dvādaśī* day in the bright half of the month of Caitra, the devotee should observe fast and worship as before, saying, "Obeisance to You, O Viṣṇu." He should bathe Viṣṇu in milk of the same quantity as before, in accordance with his ability. O Brāhmaṇa, similarly, he should bathe the Lord in a *Prastha* of ghee with due respect. As before, the observer of the vow should keep awake during the night and perform worship. Then he should get up early in the morning and finish the daily morning duties. He should offer one hundred and eight oblations of a mixture of honey, ghee and sesamum seeds.

47-49a. Thereafter, he should offer an *Āḍhaka* measure of rice mixed with honey, ghee and sesamum seeds to a Brāhmaṇa, accompanied by the usual religious fee, uttering the *Mantra*—"May Janārdana be pleased with this gift of an *Āḍhaka* of rice grains,—Janārdana who is Mahāviṣṇu in the form of *Prāṇa* (vital breath), who is the bestower of *Prāṇa* and is the lover of everyone." By doing thus with devotion, the man shall be freed from all sins. He shall acquire the benefit of the sacrifice *Atyagniṣṭoma*[9] increased eightfold.

49b-52a. One should observe fast on the *Dvādaśī* day in the bright half of the month of Vaiśākha and with great devotion bathe Madhusūdana the Lord of Devas with milk measuring a *Droṇa*. Keeping awake during the night is obligatory, along with the worship for three times on that day. With the repetition of the *mantra* "Obeisance to you the slayer of Madhu", he should perform Homa with ghee according to his capacity. After duly worshipping Madhusūdana with oblations for one hundred and eight times, he shall be freed from sins. He shall attain the benefit of eight horse-sacrifices.

52b-57. The devotee should observe fast on the *Dvādaśī* day in the bright half of the month of Jyeṣṭha and bathe Trivikrama in an *Āḍhaka* measure of milk. Endowed with devotion he should worship, saying, "Obeisance to Trivikrama". He should offer one hundred and eight oblations with the milk pudding itself. After keeping awake during the night, he should again perform worship. Along with the usual *Dakṣiṇā*, he should offer twenty sweet fried cakes to Brāhmaṇas with the

mantra, "O Lord of the Universe, O Lord of Devas, O Supreme Lord, be pleased. Accepting this present, be the bestower of what is desired by me." In accordance with his capacity, he should feed the Brāhmaṇas. He should himself take food observing restraint in speech. He who thus performs the great holy observance pertaining to Trivikrama, shall be devoid of sins and shall attain the benefit of eight *Naramedhas*[10] (human sacrifices).

58. On the *Dvādaśī* day in the bright half of the month of Āṣāḍha, one should observe fast and keep all sense organs under control. The observer of the holy vow should bathe Vāmana in milk, of the same quantity as mentioned before.

59. He should worship by saying, "Obeisance to you, to Vāmana". After offering hundred and eight oblations with ghee and the Dūrvā grass, he should keep awake during the night. He should worship Vāmana again.

60. With great piety, he should offer cooked rice with curds, to a Brāhmaṇa regularly worshipping Vāmana, along with the usual *Dakṣiṇās* and a coconut fruit.

61. "Vāmana is the bestower of intellect. He is the sacrificial priest. Vāmana is always present in the materials (of worship). Vāmana is the redeemer from this (worldly existence). Obeisance, obeisance, to Vāmana."

62. With this *Mantra*, he should offer the cooked rice with curds. In accordance with his capacity, he should feed the Brāhmaṇas. By doing thus, the devotee shall attain the benefit of a hundred *Agniṣṭomas*.

63. On the *Dvādaśī* day in the bright half of the month of *Śrāvaṇa*, the observer of the holy vow should observe fast and bathe god Śrīdhara in milk mixed with honey.

64. He should worship him saying, "Obeisance be to Śrīdhara", and offering scents, etc. in due order. O sage, he should offer one hundred and eight oblations of *Pṛṣadājya* (ghee mixed with coagulated milk).

65-67. After keeping awake at night, he should perform the worship again. Excellent milk measuring an *Āḍhaka* must be given to a Brāhmaṇa along with a cloth and the usual religious fee, together with two golden earrings : O leading Brāhmaṇa, in order to realize all the cherished desires, he should repeat the following *Mantra* : "O Lord Rāma, O Lord of

Devas, reposing in the milk ocean, O Lord of the Universe, be delighted with this gift of milk. Be the bestower of all happiness."

68. In view of its being pleasure-bestowing, the performer of the holy rite should feed the Brāhmaṇas in accordance with his capacity. By performing thus, the devotee attains the benefit of a thousand horse sacrifices.

69. On the *Dvādaśi* day in the bright half of the month of Bhādrapada, the devotee should observe fast, duly bathe Hṛṣīkeśa, the preceptor of the universe, in milk measuring a *droṇa*.

70. The man should worship saying, "O Hṛṣīkeśa, obeisance to you." He should perform the *Homa*[11] with *Caru* (a preparation of boiled rice, barley and pulse) mixed with honey offering oblations one hundred and eight times.

71. After completing the rites of keeping awake, etc., he should give to a knower of the *Ātman* one and a half *Āḍhakas* of wheat with *Dakṣiṇā* and gold according to one's capacity.

72. With the *Mantra*, "O Hṛṣīkeśa, obeisance to you, the sole cause of all worlds. Grant all happiness unto me, in view of this gift of wheat."

73. According to his capacity he should feed the Brāhmaṇas, and should himself take food with restrained speech. He shall be absolved of all sins and shall attain the benefit of *Brahmamedha*.[12]

74. On the *Dvādaśi* day in the bright half of the month of Āśvina, the devotee should observe fast. With great devotion and purity, he should bathe Padmanābha with milk.

75. He should perform *Homa* in accordance with his capacity saying, "Obeisance to you, to Padmanābha., In accordance with the injunctions, he should perform worship with sesamum seeds, cereals, barley and ghee.

76. After keeping awake during the night, he should perform worship again. He should give a *Kuḍava* (measure) of honey along with the usual *Dakṣiṇā* to a Brāhmaṇa.

77. (The *mantra* shall be)—"O Padmanābha, obeisance to you, O grandfather of all worlds, be delighted with the gift of honey. Be the bestower of all happiness."

78. He who intelligently and devoutly performs the holy vow pertaining to Padmanābha certainly attains the benefit of a thousand *Brahmamedhas*.

79-82a. On the *Dvādaśi* day in the bright half of the month of Kārttika, the devotee should observe fast. He should control all his sense-organs. Saying "Obeisance to Dāmodara" with devotional feelings, he should bathe Dāmodara with milk, curds or ghee measuring an *Āḍhaka*. He should perform a hundred and eight *Āhutis* with sesamum seeds soaked in honey and ghee. He should invariably observe the vow of keeping awake (during the night), and should be devoted to the performance of worship thrice a day. In the morning he should worship the Lord with charming lotus flowers. Again, he should perform *Homa* with one hundred and eight oblations of sesamum seeds and ghee.

82b-85. With great devotion he should give to a Brāhmaṇa, cooked rice along with five *Bhakṣyas* (side dishes of edible things). (The *mantra*) "O Dāmodara, O Lord of the universe, O cause of all causes, save me compassionately. O Lord, O protector of those who seek refuge." With this Mantra he should give the charitable gift to a Brāhmaṇa, well-versed in the Vedas but burdened with a large family. In accordance with his capacity, he must give *Dakṣiṇā* and feed the Brāhmaṇas. After performing the holy rites duly, the devotee should take food along with his kinsmen. He attains twice the benefit of a thousand horse-sacrifices.

86. O excellent sage, he who performs these excellent *Dvādaśi vratas* for a year, attains the highest region.

87. He who devotedly performs these rites for one or two months, attains their respective benefits as well as Hari's region.

88-90. After performing the observance of the vow for one full year, the devotee should perform the *Udyāpana* rite (formally concluding it), O leading sage, on the *Dvādaśi* day in the dark half of Mārgaśīrṣa. He should take his bath early in the morning in accordance with his prescribed course of duties, after duly cleaning the teeth. He should wear white garments and garlands with white unguents and scents. He should erect an exquisite pandal, splendid in form and square in shape. It should be fitted with bells, chowries, etc. and embellished with tinkling bells.

91-92. It must be bedecked in flowers and garlands. Canopy and banners shall add to its splendour. It should be

screened with a white cloth. Rows of lamps would beautify it. In its middle a *Sarvatobhadra*[13] (an auspicious design or 'Maṇḍala' in five colours) should be made. It should be duly beautified. The devotee should place twelve jars filled with water on that platform.

93. Five kinds of precious stones[14] must be put inside the jars and all of the jars with five kinds of precious stones deposited in them, should be covered with a well-washed white cloth.

94. O Brāhmaṇa, the performer of the holy rites should devoutly make the image of Lakṣmīnārāyaṇa in gold, silver or copper.

95. The devotee with good control over his sense-organs, should place the image on the jars. Or its price or gold according to his capacity may be placed (on the jars), O excellent Brāhmaṇa.

96. In all holy rites the sensible devotee should avoid dishonesty or perfidy in money. If he commits it, his span of life, wealth and riches will dwindle down.

97. At the outset, the devotee endowed with piety should bathe Lord Nārāyaṇa who, free from all ailments, is lying on (the serpent) *Ananta*, with *Pañcāmṛta* (the mixture of five sweet things, viz. milk, curds, ghee, honey and sugar).

98. The services rendered (prostration, etc.) should be based on Keśava and other names (of Viṣṇu). He should keep awake during the night, by listening to *Purāṇas*, etc.

99. He should bring under control slumber. Observing fasts, he should subdue his sense organs. In accordance with his capacity and wealth, he should worship the Lord, thrice in a day.

100. Getting up early in the morning and finishing the routine duties of the morning, he should, through Brāhmaṇas, get offered a thousand oblations of sesamum seed while repeating the *Vyāhṛti mantras*.

101. Thereafter, he should worship the Lord with scents, flowers, etc. in the prescribed order. In front of the Lord, he should listen to the *Purāṇas*.

102. He should give cooked rice mixed with curds, milk pudding, ten *Apūpas* (sweet pies or sweet round cakes) with ghee, to twelve Brāhmaṇas along with the usual *dakṣiṇā*.

103. "O Lord of gods, O Lord of the universe, O lord

whose person is for the purpose of blessing the devotees, O Kṛṣṇa, accept the present. Be the bestower of all desired objects."

104. With this *Mantra*, he should offer gifts. With palms joined in reverence, he should pray. The performer of the *Vrata* should kneel on the ground humbly.

105. (Prayer)—"Obeisance, obeisance to you, O king of the kings of Devas. Obeisance be to you, O Lord, O receptacle of the worlds, render the fruit of my vow complete today. Obeisance be to you, O Supreme Person.'

106. Thus, he should pray to the Brāhmaṇas and to Lord Puruṣottama. He should offer *Arghya* to the Lord accompanied by Mahālakṣmī.

107. "O Lord of Lakṣmī, obeisance to you, to the resident of the milk ocean. O Lord of Devas, accompanied by Lakṣmī, accept the *Arghya*.

108. I salute Acyuta whose remembrance and the utterance of whose name makes whatever is deficient in penance, performance of sacrifice and other rites compensated immediately and made perfect and complete."

109. After having prayed thus to the Lord of Devas, the devotee should offer the image to the preceptor along with *Dakṣiṇā*.

110. Thereafter, he should feed the Brāhmaṇas according to his capacity. He should give them *Dakṣiṇās* also. Afterwards, restrained in speech, he should himself take food surrounded by his kinsmen.

111-113. In the company of learned men, he should listen to the story of Viṣṇu till evening. The man who thus observes the *Dvādaśi* vow, O Nārada, attains all desires both here and hereafter. Absolved of all sins, accompanied by twenty-one generations of his family, he goes to Viṣṇu's abode after reaching which none feels grieved.

O Brāhmaṇa, the man who listens to this excellent *Dvādaśi Vrata*, or reads it, attains the benefit of *Vājapeya* sacrifice.

CHAPTER SEVENTEEN

1. Although the colophon states *Mārga-śīrṣa-Śukla-Dvādaśī-Vrata-Kathana* as the heading of the chapter, here what is known as *Dvādaśī Vrata* is described. The *Vrata* is to start on the 12th day of the bright half of Mārgaśīrṣa and god Viṣṇu in the form of Keśava, is to be adored. The following is the list of the forms of Viṣṇu to be worshipped on the particular *Dvādaśī*.

Dvādaśī (Twelfth) *day in the bright half of the month of* :	*Special Form of Viṣṇu to be worshipped.*
1. Mārgaśīrṣa	Keśava
2. Pauṣa	Nārāyaṇa
3. Māgha	Mādhava
4. Phālguna	Govinda
5. Caitra	Viṣṇu
6. Vaiśākha	Madhusūdana
7. Jyeṣṭha	Trivikrama
8. Āṣāḍha	Vāmana
9. Śrāvaṇa	Śrīdhara
10. Bhādrapada	Hṛṣīkeśa
11. Āśvina	Padma-nābha
12. Kārttika	Dāmodara.

All these forms are according to the serial order of the twenty four names of Viṣṇu in the *Sandhyā* (twilight) prayer.

The general formula of the observance of this *Vrata* is as follows :

Observance of fast—wearing white garments after bath—worship of Viṣṇu in Keśava form with the usual materials and offerings—observance of silence during worship—offering of one hundred and eight oblations in fire—observance of vigil at night near the Śālagrāma stone—The next day, the deity to be bathed in milk (or a milkproduct)—worship three times a day along with Lakṣmi—Final *Naivedya*-of *Pāyasa* (Rice-pudding) with a cocoanut and *Dakṣiṇā* to be offered to a Brāhmaṇa—Feeding of Brāhmaṇas—Breaking of fast along with one's kinsmen but with control over speech.

There are minor variations with each *Dvādaśī* but the outline is the same. After observing this *Vrata* for full one year, there is its *Udyāpana* (concluding rite).

It is found that this *Vrata* is the same as given in *Mbh. Anuśāsana* Ch. 109 and is called there *Viṣṇor dvādaśakam* or twelve days dedicated to god Viṣṇu. *AP.* Ch. 188 gives a number of *Dvādaśī Vratas* different from that in the NP. Out of fifty such *Vratas*, *Kṛtya Kalpataru* (*Vrata kāṇḍa*) describes 26 Vratas, Hemādri in CC (Vratakhaṇḍa I, pp. 1162—1222) describes these various

Vratas. This has been a very popular *Vrata* as it is described in various *Dharma-Śāstra* digests.

2. *Vratāni*—The *Purāṇic* concept of *Vrata* implies "any undertaking, religious or ascetic performance or observance, vow or religious duty and thus seems to be an amalgam of *ṛta*, *dharman* and *Vrata* concepts of the Vedic period. Later on, *Vrata* became *Vrata-dharma* and had a strong hold on the public.

3. These verses describe how to observe the *Dvādaśī-Vrata* (from the month of and) for the month of Mārgaśīrṣa. As is wellknown, Lord Kṛṣṇa declares himself to be Mārgaśīrṣa among the months of the year (*māsānām Mārgaśīrṣo-'ham*) in BG. X. 35. Hence, the propriety of beginning this *Viṣṇu-Vrata* from Mārgaśīrṣa.

4. These verses describe the observance of *Dvādaśī-Vrata* in the month of Pauṣa.

5. *Tṛṇaiḥ* is most probably a misprint for *Tūryaiḥ* 'with trumpets.' The Veṅkaṭeśvara Press edition of this Purāṇa has a number of such misprints. But as the corresponding verse in The *Bṛhan Nāradīya* XVI.17 is *nṛtyaiḥ* and that suits better in this context, I have translated 'dances.'

6. *Kṛśara* according to Skd. is as *Tulya-tilānnam*, but *Kṛśarā* is what is known as *Khicarī* (खिचड़ी) in Hindi and Marathi. If *Kṛśarānnam* is dissolved as *Kṛśarā* + *anna* 'the spicy preparation of rice and pulse (*dāl*)' gives a better meaning.

7. Name of a *Soma* sacrifice. Sacrifices are divided into *iṣṭi*, *paśu* and *Soma*. There are seven forms of the *Soma* sacrifices, viz. *Agniṣṭoma*, *Atyagniṣṭoma*, *Ukthya*, *Ṣoḍaśin*, *Vājapeya*, *Atirātra* and *Āptoryāma*. The Agniṣṭoma is the model of all *Soma* sacrifices. The Agniṣṭoma is of one day duration (*ekāha*) and is an integral part of *Jyotiṣṭoma* and hence both are many times identified. (For details of this sacrifice vide HD. Vol.II. Ch. XXXIII pp. 1133-1203).

8. *Vājapeya*—Though this is a form of *Jyotiṣṭoma* and though it follows the procedure of the Soma sacrifice called *Ṣoḍaśin*, it has many special features which may claim the class of an independent sacrifice. The characteristic feature is that the number seventeen has a special significance in this sacrifice. For example : there are 17 *Stotras*, 17 *Śastras*, 17 objects as sacrificial fee, etc. It gives sovereignty or post of Indra to the sacrificer (For details HD II.ii. pp. 1206-1214).

9. *Atyagniṣṭoma*—a variety of *Agniṣṭoma* (see note above). Here only the *Ṣoḍaśī Stotra* and *Ṣoḍaśin* cup are added (vide S.B.E. 41, p. XVII).

10. *Nara-medha* though literally translated as 'human sacrifice' in the bracket, actually involves no killing of human beings. This point is generally overlooked by its critics. It is only a symbolism.

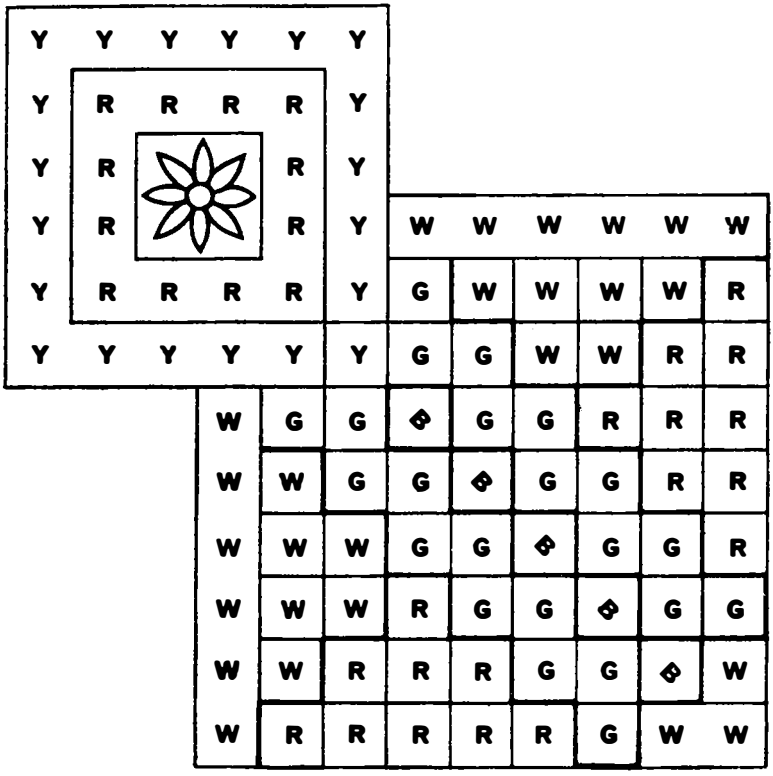
11. *Hunet* is obviously an *ārṣa* form of Pot 3 P. sg. of √*hu*-'to offer oblations, perform a sacrifice.'

12. *Brahma-medhas* is *Brahma-yajña* or recitation of Vedas. Its earliest description is given in *Śatapatha* Br. XI.5.6.3-8. It defines *Svādhyāyo vai brahma-yajñaḥ*—'Recitation of Veda, etc. is *Brahma-yajña*.

It is a daily duty, but now-a-days, it is formally recited in a nut-shell on the Śrāvaṇi day in the Deccan. The reference in the NP. shows the great importance given to the recitation of the Vedas in those days.

Note 13, p. 295 (on I.17.92, p. 291) *Sarvato-Bhadra* (a cross-section)

B = Black; *G* = Green; *R* = Red; *W* = White; Y = Yellow.



13. *Sarvatobhadra* literally means 'auspicious on all sides?' It is a *Maṇḍala* (a geometrical design) common to all worships. As the *Śāradātilaka* III.131 states :

maṇḍalaṁ sarvato-bhadram etat-sādhāraṇaṁ smṛtam /

The same work instructs that the *maṇḍala* should be drawn with five coloured powders, viz. yellow with turmeric powder, white produced from husked grains of rice, red with *Kusumbha* powder, black with the fine powder of half-burnt inferior cereals, sprinkled with milk and greenish with powder of the leaves of *bilva* tree (*ibid* III 122-24). cf. *AP.* 3-19-20. There appear to be some differences about the figures to be drawn. For example the quotation of SKP in CC as quoted in the *Vrata rāja* p. 9 is different from that in the *Jñānārṇava Tantra* 26.15.16.

It is enough to note that it is a special design in five colours and was regarded auspicious in all worships.

14. There is a difference of opinion about the 'five jewels' (*pañca ratnas*) to be deposited in the jars. According to *Āditya Purāṇa* quoted in CC *Vrata Khaṇḍa* I.47, they are gold, silver, pearl, coral and *rājāvarta* (Lapis Lazuli) but, according to *Kālikā Purāṇa* quoted in CC on *Kāla* p. 413 they are : gold, diamond, sapphire, ruby and pearl. *Vrata rāja* p. 6 quotes these and adds one more from the *Viṣṇudharmottara* as follows :

It gives the list of nine precious stones :

muktāphalaṁ hiraṇyaṁ ca vaidūryam padmarāgakam /
puṣpa-rāgaṁ ca gomedaṁ nīlaṁ gārutmakaṁ tathā /
pravāla-yuktānyuktāni mahāratnāni vā nava //

They are pearls, gold, lapis lazuli, ruby, topaz, *gomeda* (a gem found in the Himālayas. It is of four different colours, viz. white, pale, yellow, red and dark blue), a sapphire, an emerald and corals.

CHAPTER EIGHTEEN

The Holy Observance Pertaining to Lakṣmī-Nārāyaṇa[1]

Sanaka said :

1. O excellent sage, listen. I shall tell you another holy observance that removes all sins, destroys all miseries and is very sacred and meritorious.

2. It bestows all desired objects to the Brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdras and the women folk. It yields the benefits of all other holy rites.

3. It is conducive to righteousness; it destroys bad effects of evil dreams; it wards off (the influence of) evil planets. It is the excellent *Pūrṇimā Vrata* (observance of the full Moon day), well-known in all worlds. If it is performed, a ten million heaps of accumulated sins perish.

4. On the full moon day, in the bright half of the month of Mārgaśīrṣa, the devotee should, after duly washing the teeth, perform the rite of ablution according to the prescribed procedure, and be self-restrained and pure.

5-6. He should return home and wear pure and white garments. With restrained speech (i.e. silence), he should wash the feet and sip water as *Ācamana.* Remembering Lord Nārāyaṇa, he should perform his usual daily worship of gods. He should, thereupon, worship Lord Lakṣmī-Nārāyaṇa devoutly with the solemn vow.

7. The performer of this *Vrata* (observance) should devoutly worship saying, "Obeisance to Nārāyaṇa". After invoking the deity and offering him a seat, etc., he should worship the Lord with scents, fragrant flowers, etc. with full concentrated mind.

8. The observer of the holy rite should propitiate the Lord with songs, musical instruments, dances, hymns, readings of *Purāṇas*, etc. also.

9. The devotee should make a raised platform of an *Aratni* (about 45 cms.) square, in front of the Lord and place fire

thereon, in accordance with the rules laid down in *Gṛhya Sūtras*. Repeating the *Puruṣa sūkta* upto *Ājya* hymns he should propitiate the Lord by performing the *Homa* with ghee, *Caru* and sesamum seeds.

10. In order to dispel all sins he should assiduously perform the *Homa* once, twice or thrice, according to his capacity.

11. After completing the *Homa* duly, in accordance with the injunctions laid down in one's own *Gṛhya sūtra* including all expiatory rites and other rites, the intelligent person should mutter the *Śānti sūkta*.[2]

12. Afterwards he should approach the deity and perform the worship again. With piety, he should dedicate the observance of the fast unto the Lord.

13. Observing fast on the full moon day, he should pray "O Lotus-eyed God, I shall partake of food, the next day. Be pleased to be my refuge."

14. After submitting thus to the Lord, the devotee should take white flowers and raw rice grains in his hand, kneel on the ground and offer *Arghya* to the Moon.

15-16. "O lord of Rohiṇī, born in the family of Atri, and in the milk ocean (as well), (kindly) accept the *Arghya* offered by me, O Lord." After offering *Arghya* thus to the moon, he should stand facing the east. Looking at the moon with palms joined in reverence, he should pray thus.

17. "Obeisance to you, of white rays; salutations to you to the lord of the stars, and to the lord of Rohiṇī; obeisance be to you, to the brother of Lakṣmī."

18. Thereafter, he should keep awake during the night by listening to the *Purāṇas* and other pious activities. He should control his sense-organs and be pure. He should avoid the very sight of heretics.

19. Thereafter, he should perform the routine and conventional duties in the morning, in accordance with the prescribed injunctions. Again he should perform the worship of the Lord befitting the extent of his riches.

20. He should feed the Brāhmaṇas according to his capacity. With purity and restrained speech (silence), the man should take food along with kinsmen and servants as well as others.

21. In the same manner, he should observe fast on the full moon days of Pauṣa and other months and with due devotion should worship the infallible Lord Nārāyaṇa.

22. Performing thus for one year, he should perform the ritualistic concluding ceremony on the full moon day in the month of Kārttika. I shall tell you the procedure for the same.

23. He should construct an exquisite pavilion (*Maṇḍapa*) extremely auspicious in nature and square in shape, beautified with flower garlands and shining with a canopy and a row of banners.

24. Many lamps and tinkling bells should brighten its splendour. It should be decorated on all sides with mirrors, chowries and water-pots all round.

25. O Brāhmaṇa, in the middle, there should be a *Sarvato-Bhadra* shining with five colours. Thereon the devotee should place a jar full of water.

26. The jar should be covered with a cloth of very fine texture. O Brāhmaṇa, an image of lord Lakṣmī-Nārāyaṇa should be made in gold, silver or copper and placed over it.

27-28. The image should be bathed in *Pañcāmṛta* and worshipped in the serial order, by scents, etc., and food offerings of various kinds. With due devotion and restraint over the sense-organs, he should keep awake during the night with due faith. On the morning of the next day, he should worship Viṣṇu as per procedure prescribed for it.

29. The image should be presented to the preceptor accompanied by the usual *Dakṣiṇā*. He should feed the Brāhmaṇas in accordance with his capacity. If one is affluent enough one should feed the Brāhmaṇas unobstructedly without any restriction on their number.

30. With proper attention and purity of mind, he should perform the *Dāna* of sesamum seeds befitting his capacity. The clever devotee should perform *Homa* rites in the fire duly, with sesamum seeds.

31-32. If a man performs this holy vow—*vrata* properly, he will enjoy all pleasures here in the company of his sons and grandsons. He will be liberated from his sins. Accompanied by ten thousand members of his family, he will go to Viṣṇu's abode, difficult of access even to the *Yogins*.

CHAPTER EIGHTEEN

Lakṣmī-Nārāyaṇa Vrata
(of Mārgaśirṣa Pūrṇimā)

1. *Lakṣmī-Nārāyaṇa-Vrata* :

This *Vrata* is different from that given in *CC. Vrata*.II.164 and also other about 38 *Pūrṇimā vratas* given therein (pp.160-245). The *Vrata-rāja* also is silent about this. This *vrata* is to be observed from the Full Moon day in the month of Mārgaśirṣa ending it on the Full moon day of Kārttika,—Thus completing one full year i.e. 12 *Pūrṇimās*. The *Vrata* can be undertaken even by women and Śūdras.

2. *The Śānti sūkta*—

The belief that some calamities or effects of ill omens, bad dreams, evil influences of stars, unprecedental or unnatural happenings, etc., can be prevented or mitigated by the recitation of some Vedic Sūktas is found since the later Vedic times and the *Sūtra* period. The following *Sūktas* are regarded as *Śānti Sūktas*, the recital of which is beneficial :

(1) *Ā no bhadrāḥ* (RV.I.89.1-10)
(2) *Svasti na Indro* (RV. I.89.6-10)
(3) *Śaṁ na Indrāgnī* (RV.VIII.35.1-11) This is regarded as *Śāntikādhyāya* (Mt.P.274.56).
(4) *Yata Indra bhayāmahe* (RV.VIII.61.13-18).
(5) *Bhadraṁ no api vātaya manaḥ* (RV.X.20.1)
(6) *Āśuḥ śiśāno* (RV.X.103.1-13).
(7) *Muñcāmi tvā* (RV.X.161.1-5).
(8) *Tyam-u ṣu* (RV.X.178-1-3).
(9) *Mahi trīṇām* (RV.X.185-1-3).
(10) *Rātrī Vyakhyat* (RV.X.127.1-8).

A reference to Bloomfield's *Vedic Concordance* shows that these verses are repeated in other Vedic texts like TS., AV. etc.

The belief in the auspicious and protective effects of recital of holy texts is found in Buddhists of Laṅkā and countries of the South East Asia. There are 30 such *suttas* such as *Mahā maṅgala sutta, Metti sutta, Dasa-dhamma sutta* and others in Pali *Sutta Piṭaka* and they are used for similar purpose as the Vedic Sūktas in Brahmanism. These *suttas* are called *Parittas* 'Protectors' and they are the most popular in Burma (M. Bode—*The Pali Literature of Burma*, pp. 3-4).

CHAPTER NINETEEN

Installation of the Banner

Sanaka said :

1. "I shall expound to you another holy *Vrata* which dispels all sins and causes delight to Viṣṇu. It is named *Dhvajāropaṇa*[1] (installation of the banner).

2. He who installs an excellent banner on the temple of Viṣṇu is honoured by Brahmā and others. What more need be spoken (in praise of it) ?.

3. The gift of a thousand *Bhāras*[2] of gold to a man burdened with a large family is but equal in benefit to the rite of installation of the banner.

4. The excellent ablution in the Gaṅgā or the service unto the Tulasī plant or the adoration of Śiva-Liṅga is on a par with the installation of the banner.

5. O Brāhmaṇa, unprecedented it is ! Rare and unequalled it is ! It is unprecedented ! It is a rite that dispels all sins, the rite called *Dhvajāropaṇa*.

6. I shall describe all those rites ancillary to the installation of the banner. Even as I recount it, listen.

7. On the *Daśamī* (tenth) day in the bright half of the month of Kārttika,[3] a man in complete self-restraint, should assiduously perform the rite of ablution beginning with the cleaning of his teeth.

8. The Brāhmaṇa devotee should take food only once. He should observe the vow of celibacy. Remembering the lord Nārāyaṇa, he shall sleep in front of the deity. He should be pure and be clad in white robes.

9. He should get up early in the morning and perform the rites of *Ācamana* and ablution duly. After finishing the daily routine of prescribed duties, he should worship Viṣṇu.

10. Causing the *Svastivācana* (the utterance of benediction) along with four Brāhmaṇas, the devotee should perform the *Nāndi Śrāddha*[4] (Śrāddha, preliminary to *Saṁskāras* and festive occasions) in the holy rite of the installation of the banner.

11. Repeating the Gāyatrī, he should sprinkle the banner

and the flag-staff along with the cloth. Devoted to them, he should worship the sun, moon and Vainateya (Garuḍa).

12. He should worship Dhātṛ and Vidhātṛ (gods Viṣṇu and Brahmā) on the staff of the flag, with turmeric, raw rice grains, scents and other things and particularly with white flowers.

13. Thereafter, he should get a small plot measuring a *Gocarman*[5] (scrubbed, cleaned and smeared well. The sacrificial fire should be placed there. One should oblate ghee and other things in the prescribed order[6] in accordance with the injunctions in one's own *Gṛhya Sūtra.*

14-15. He should offer a hundred and eight oblations of milk pudding and ghee in the *homa.* At the outset, the *Puruṣa Sūkta* (RV.X.90) is repeated, then the Sūkta *Viṣṇornu kam* (RV.1.154) etc. and then The *Irāvati* (RV.VII.99) (should be repeated). Thereafter, he should give eight *Āhutis* (in the fire) saying *Vainateyāya svāhā.* Thereafter, O Brāhmaṇa the Sūktas *Somo Dhenum* (RV.I.91.20) and *U du tyam* (RV.I.50.1) should be repeated and oblations be offered.[7]

16. There, he should repeat the *sūkta* pertaining to the Sun (viz. RV.I.50) and the *Śānti Sūktas* in accordance with one's capacity. With purity, he should keep awake during the night in the vicinity of Hari.

17. Thereafter, he should get up early in the morning and complete the daily routine activities. As before, he should worship the Lord with scents, sweet smelling flowers and other things in due order.

18. Thereafter, the splendid auspicious flag should be taken to the shrine of Viṣṇu, to the accompaniment of auspicious musical instruments, chanting of the *Sūktas*, dances and singing of hymns.

19. O Brāhmaṇa, the joyous devotee should firmly plant the flagstaff (with the hoisted flag) either at the entrance to the shrine of the Lord or on the top of it.

20. Then, he should worship Lord Hari with scents, flowers, raw rice grains, charming incense and lamps and *Naivedya* offerings consisting of various dishes.

21. After installing the excellent and splendid banner in the temple, he should circumambulate it and chant this song of prayer.

22. "Obeisance to you, O Lotus-eyed Lord, the Conceiver and creator of the Universe; O Hṛṣikeśa, salutations to you, O earliest-born great Puruṣa.

23. I resort to Keśava by whom all this universe has been created, in whom everything is established and in whom the universe will get dissolved.

24. I salute that Lord, the embodiment of perfect knowledge, whose supreme nature even Brahmā and other gods do not know and whom even the Yogins do not perceive.

25. I salute that Lord whose form consists of the entire universe,[8] whose umbilical region is the firmament, whose head is the heaven and whose feet are the Earth.

26. I salute that Lord who is Brahmā incarnate whose ears are all the quarters, whose eyes are the sun and the moon, and by whom the mantras of *Ṛk*, *Sāman* and *Yajus* have been uttered.

27. I salute that Lord from whose mouth the Brāhmaṇas originated, from whose arms the kings came forth, from whose thighs the Vaiśyas were born and from whose feet were born the Śūdras.

28. I salute that unborn Lord whom they call *Puruṣa* only on account of the contact with Māyā, but who is naturally free from impurities, who is pure, who is free from modifications or change and is unsullied.

29. I salute that god Viṣṇu who reposes in the milk-ocean, who is the infinite and unvanquished Lord, and is favourably disposed towards good devotees and who is attainable only through devotion.

30. I salute that omnifaced Lord from whom originated the earth and other elements, the *Tanmātrās*, the sense-organs and both the subtle and gross substances.

31. Again and again I bow unto that attributeless, subtle supreme being which is the *Brahman*, the highest resort that is the supreme-most and the most excellent in all the worlds.

32. I bow down to that unborn pure Lord who is not subject to modification or change and who has arms all round and whom the leading *Yogins* consider the cause of the cause of all.

33. May that Viṣṇu be propitiated unto me—Lord Viṣṇu who is the immanent soul in all living beings, who is identical with the universe, and who is the attributeless great *Ātman*.

34. May that Viṣṇu be pleased with me—the Lord who though stationed within the heart, is yet staying far off to those whose Ātmans had been deluded by Māyā but who is omnipresent to persons endowed with spiritual knowledge.

35. May that Viṣṇu be pleased with me, Viṣṇu, the Lord whose *homa* is performed by set of four, set of four, with a set of two, set of five and again by a set of two.[9]

36. May that Viṣṇu be pleased with me, the lord who is the bestower of salvation to those men possessing perfect knowledge (i.e. followers of *Jñāna-yoga*), meritorious deeds (performers of *Karmas* or followers of karma-*mārga*) and devotional feelings (followers of the path of devotion) and who is sought by the whole universe.

37. May that Viṣṇu be gracious unto me—Lord Viṣṇu whose persons assumed sportively for the well-being of the world, are worshipped by gods.

38. May that Viṣṇu be propitious unto me—the Lord whom the saintly persons consider to be the embodiment of existence, knowledge and bliss, the attributeless support of the attributes."

39. After eulogising thus, he should bow down to Viṣṇu and worship the Brāhmaṇas richly. Afterwards, he should adore the preceptor with the offerings of religious fees, raiments, etc.

40-41. In accordance with his capacity, he should feed the Brāhmaṇas, with devotional feelings. O Brāhmaṇa, devoted to Nārāyaṇa he should perform *Pāraṇā*—the ritualistic break of the fast—along with his sons, friends, wives and other kinsmen. I shall mention the meritorious benefits to the person who performs this excellent rite of *Dhvajāropaṇa*. Listen with attention.

42. Undoubtedly, as many accumulations of his sins perish, O leading Brāhmaṇa, as there are flutters in the banner cloth due to the wind.

43. Whether one is vitiated by great sins or by all kinds of sins, one is absolved of them all by installing a banner in the shrine of Viṣṇu.

44. O Brāhmaṇa, he enjoys *Sārūpya* (similarity of form) with Hari for as many thousands of Yugas as the number of days that the banner stands aloft in Viṣṇu's abode.

45. If righteous men take delight and praise on seeing the banner installed, all of them are liberated from crores of great sins.

46. The banner installed in Viṣṇu's abode shakes off within half wink of eye, the sins of the man who had installed it, even as it flutters its cloth.

47. He who installs a banner in the abode of Viṣṇu and looks after it every day, goes to heaven by means of *Devayāna* (the divine path) like king Sumati of good intellect."

CHAPTER NINETEEN

The Vrata of Installation of the Banner

1. Although the principal Gṛhya and Dharma Sūtras are silent about the installation of an image (*Devatā-Pratiṣṭhā*) in a temple, the custom of installing a banner with the sign of Garuḍa on it (*Garuḍa-dhwaja*) in honour of Vāsudeva seems to be pretty old. In an inscription of the 2nd Cent. B.C., the Greek Bhāgavata Heliodorus is recorded to have erected a *Garuḍa-dhwaja* (D.C. Sircar—*Select Inscriptions*, pp. 90-91).

In the Gupta Age, temple-building activity and installation of images became popular and we find in an early *Purāṇa* like the Mt.P. (Chs. 264-66), a detailed procedure of such installation. Later on, even the installation of a flag at the entrance of or over the shrine became so important that it came to be regarded as a *Vrata* (religious observance). Hemādri in the *Caturvarga Cintāmaṇi* (CC)—*Vrata Khaṇḍa* (pp. 829-30 Bib. Ind. 1879) gives *Dhwaja-Vrata* (The observance of raising a flag on the temple of Viṣṇu) from the *Viṣṇudharmottara*. But that seems to be a part of Pāñcarātra cult, as the colour of the banner was to be yellow, blue, white and red. The figures on them are to be Garuḍa, the Palm-tree, the Alligator, etc. according to the *Vyūha* (Vāsudeva, Saṅkarṣana and others). The *Vrata* is to start from the month of Caitra when the flag of Vāsudeva is to be worshipped, Saṅkarṣaṇa's banner to be adored in Vaiśākha and so on.

This vow is observed for twelve years and thereby, the devotee attains the *Sāyujya* type of liberation.

The above outline from Hemādri's CC will show how the NP. differs from the *Viṣṇudharmottara*, though the flag in the NP., is to be planted at the door or above the temple of Viṣṇu. It is to be noted that no *Vyūha* is brought in the NP., though the influence of the Pāñcarātra cult on the NP. is undeniable.

2. *hema-bhārasahasram.*

Gold weighing one thousand *bhāras*.

1 *bhāra*=8000 *Tolas* of gold—SKD III.499.

3. This *Vrata* is to begin on the 11th day of the bright half of Kārttika. Contrast *CC*, where it is said to begin in the month of Caitra.

4. Normally *Nāndī-Śrāddha* is a necessary preliminary in the *Upanayana* (Investiture of the sacred thread) Ceremony, and other *Saṁskāras* (Haradatta on *Āpastamba Gr.* S.10.5). But its prescription before undertaking this *Vrata*, shows its elevation to the status of a *Saṁskāra.*

5. *Go-carma-mātraṁ sthaṇḍilam*

A *Sthaṇḍila* is a square with each of its sides 18, 16, etc. finger-breadths. The term *go-carma* seems to be flexible. Here its area is limited to the altar or the ground levelled, squared and prepared for the sacrifice.

6. *ājya-bhāgādikaṁ kramāt.*

Ājya-bhāgas mark the limits, as it were, of oblations. The northern limit is with *Agnaye Svāhā* (accompanied with oblation of ghee, etc.) and the Southern limit is with *Somāya Svāhā* and other oblations are in between these two limits.

7a. *Pauruṣa Sūkta* is the *Puruṣa Sūkta* RV. X.90, *Viṣṇor nu kam* is the *Viṣṇu Sūkta* in RV.I.154 and *Irāvatī* is the mantra *Irāvatī dhenumatī*, etc. in RV.VII.99.3. This mantra is found in *Tai. Saṁ* I.2.13.1, *Vāj.Saṁ.* V.16 and other Vedic works.

7b. *Somo dhenum* is RV. I.91.2 while *udu tyaṁ* is the 1st *Mantra* of the famous *Saura* hymn RV.I.50.

8. An echo of the famous *Puruṣa Sūkta* (RV.X.90).

9. This famous verse containing numerals to represent the number of the syllables to be uttered is wellknown to all *Agni-hotrins*. The syllables are to be pronounced in the serial order as given in the verse. While uttering these syllables (*mantras*) one is to offer oblation to the sacrificial fire (in the *Homa*).

The literal meaning of the verse is as follows :

Caturbhiḥ : With the four syllables, viz. *ośrāvaya* (*Tait. Āraṇyaka* VII.8.1)

Caturbhiḥ : The next four syllables are : *astu śrauṣaṭ* (*Tait. Saṁhitā.* I.6.11, 1, 2 etc.)

After these the two syllables to be pronounced are :

yaja (*Tait. Saṁhitā* I.6.11, 1, 2, 3 etc.)

These two syllables are followed by the five syllables, viz. *ye yajāmahe* (*Tait. Saṁhitā* I.6.11.1, 2, 3, etc). This is to be concluded with the two syllables *Vauṣaṭ* (*Aitareya Br.* III.6.5).

The whole expression to be recited is :

Ośrāvaya, astu śrauṣaṭ, yaja, ye yajāmahe vauṣaṭ |

CHAPTER TWENTY

The Legend of King Sumati

Nārada said :

1. O holy sir, the knower of all *Dharmas*, the master of all scriptural topics, the most excellent of all holy rites (or observances), the installation of the banner (on Viṣṇu shrines) has been recounted by you.

2. O sage, narrate to me in detail, the anecdote of Sumati[1] who is mentioned by you as one devoted to the installation of banners.

Sanaka said

3. Listen with single-minded attention to this ancient meritorious mythological anecdote that is destructive of all sins. It has been narrated to me by god Brahmā.

4. Formerly, there was a king named Sumati, in the Kṛta yuga. He was born of the lunar race. He was (then the sole) glorious sovereign ruler of all the seven continents.

5. A scion of the Lunar race, he was pious-souled, truthful and fond of guests. Endowed with all auspicious characteristics, he was embellished with all kinds of wealth.

6. He always resorted to (listening to) the stories of Hari, and was always absorbed in the worship of Hari. Devoid of arrogance, he was eager to render service to those who were absolutely absorbed in devotion to Hari.

7. He was devoted to the worship of those who are worthy of adoration. He was impartial in outlook. He was endowed with all good qualities. He was a benefactor of all living beings, quiescent, grateful and glorious.

8. O sage, his wife was a highly blessed lady named Satyamatī. She was richly endowed with all auspicious characteristics. She was chaste, and to her, her husband was her very vital breath.

9. That couple were always engaged in the adoration of

Hari. Those highly blessed persons could remember their previous births. Knowers of the truth as they were, they were absorbed in what was Reality.

10. They were always engaged in offering charitable gift of food and cool water. They built and dug innumerable bunds, tanks and parks.

11. The pure and chaste lady Satyamatī, the charming, sweet-voiced queen used to dance delightedly in the temple of Viṣṇu.

12. On every *Dvādaśi* day, the highly blessed king also used to instal a wide and charming banner (on the shrine of Viṣṇu).

13. Even the Devas always eulogised the king who was perpetually devoted to Hari, and was an expert in *Dharmas*, and his beloved queen Satyamatī.

14. On coming to know that the couple were well-known in the three worlds as adepts in Dharmas, sage Vibhāṇḍaka[2] who was desirous of seeing them, came there along with a number of disciples.

15. On hearing that the sage was coming, the king accompanied by his wife, went out to greet the sage Vibhāṇḍaka with extensive material of honouring the *guru*.

16. When the rites of hospitable reception had been completed and when the sage had taken his seat, the king, seated on a lower seat, spoke to the quiescent sage with palms joined in reverence.

The King said :

17. O holy sir, I feel satisfied by your visit. Good men praise the arrival of saintly persons as pleasing.

18. Learned men say that all riches are where great men offer their affection. Brilliance, renown, wealth and progeny also do abide there.

19. O holy lord, O sage, all good fortunes and welfare flourish day by day where good men bestow their great mercy.

20. There is no doubt in this that he who wears on his head the dust and the water that has washed the feet of great men is a meritorious soul.

He has the benefit of having bathed in all sacred rivers, O Brāhmaṇa.

21. O leading Brāhmaṇa, my sons, my wife, my riches—all these are dedicated to you. Kindly command me what shall I do, by way of pleasing you ?

22. On seeing the king full of modesty, the leading sage was much delighted. Lovingly he stroked him with his hand and said as follows :

The sage said :

23. O king, what has been said by you is fully befitting your family. Every one who bows down with humility, attains great wealth.

24. O excellent king, it is due to humility, that a man obtains virtue, wealth, love and liberation (i.e. all the four *Puruṣārthas*). What is it that is difficult to attain in the case of a noble-souled person ?

25. O protector of the Earth, I am pleased with you inasmuch as you follow the path of the good. May welfare bless you perpetually. May what I ask you, be very kindly related.

26. There are various types of worship causing satisfaction to Hari. But among them, you abide always by the installation of banners. You are always attempting that alone.

27. This chaste lady, your wife, is always engaged in dancing before the deity. How has this come about ? It behoves you to relate it to me precisely.

The king said :

28. Listen, O holy sir, I shall tell you everything that you ask. The conduct of life of both of us is surprising and astonishing to all worlds.

29. O excellent one, formerly I was a Śūdra named Mālinī. I was always engaged in evil ways. I was absorbed in the acts of injury to all worlds.

30. I was a slander-monger, a hater of righteousness. I used to plunder the wealth of deities (in shrines), and to kill cows and Brāhmaṇas—nay—all living beings. I was a thief (also).

31. I was always harsh in speech and a sinner devoted to the dalliance with prostitutes. Thus I continued for sometime, disregarding the words of the great.

32. Later on, I was abandoned by my kinsmen. In

misery I went to a forest subsisting myself on the perpetual diet of venison and other flesh. I used to rob the way-farers.

33. Isolated and extremely miserable, I stayed there in the tenantless forest. Once I was extremely oppressed by the heat of the summer. I was utterly famished with hunger. I was thirsty.

34. In the lonely forest, I saw a ruined dilapidated temple of Viṣṇu. There was a great lake near it, teeming with swans and ducks called Kāraṇḍava.

35. O prominent sage, it was covered with clusters of flowers from the surrounding forest. I drank water therefrom. On its banks, I alleviated my tedium.

36. By eating fruits scattered here and there, my hunger was satiated. I resided in that dilapidated temple of Viṣṇu.

37. Every day, I repaired the decaying ruined place, joining together the broken parts. With leaves, grasses and assemblages of twigs and wood, an abode (a shrine of the god) was duly erected.

38-39. O leading sage, to increase my own happiness and comfort, the whole area was scrubbed and smeared well by me. Killing various kinds of animals and maintaining the practice of hunters, I maintained my livelihood, for full twenty years there. Then came this chaste lady hailing from the lands adjoining the Vindhya mountains.

40. O Brāhmaṇa, she was born of the family of Niṣādas (hunters). She was known by the name Avakokilā. She too had been abandoned by her kinsmen. She was very miserable with shattered body.

41. She was overwhelmed with fatigue. She repented for the sins committed by herself. Wandering in the lonely forest, it was only by chance that she came there.

42. Externally she had been oppressed by the summer heat. Internally she was afflicted with worries and anxieties. On seeing her affected by miseries, great sympathy surged in me.

43. Water, wild fruits and raw flesh were given to her by me. O Brāhmaṇa, when her exhaustion subsided, she was asked by me as to the real state of affairs.

44. She told me about her history. O great sage, listen to that; (She said :) "I am born of a Niṣāda family and (am known) by the name Avakokilā.

45-46. I am the daughter of Dāruka. I was a resident of the Vindhya mountains. I was forsaken by my kinsmen condemning me—"She is an unchaste woman. She always loots wealth and assets of others. She is a perpetual back-biter.". Though censured by the world, I was maintained by my husband for some time.

47. Unfortunately, he too went to the world of Yama, leaving me here. In the lonely forest, I am roaming about alone and am afflicted by misery.

48. By chance, I have come near you. I have been brought back to life by you now. Thus, she recounted to me all of her activities.

49. Thereafter, for ten years, we two stayed in that temple as husband and wife, with flesh and fruits constituting our diet.

50-51. Once, O sage, we became much intoxicated due to the drinking of wine. At night, there in the temple, we were so overjoyed by eating meat that we began to dance, utterly deluded and (blissfully) unconscious of our bodies and garments. At that time, the last stage of our experiencing the fruits of our past acts, the activities that had begun to bear fruits, befell us both at the same time.

52. Even as we were absorbed in our dance, the terrible emissaries of Yama came there, armed with their nooses in order to take us to the terrible torturesome hell of Yama.

53-54a. O bestower of honour, thereafter, the Lord who was pleased with our services, namely the scrubbing and cleaning of the lord's abode, and who was always interested in protecting his own devotees, sent his angels.

54b-56a. Each of those emissaries of the Lord of Devas wielded a conch, a discus and a mace (in their hands). All of them resembled a thousand suns in refulgence. All of them had four splendid arms. Wearing crowns, ear-rings necklaces and garlands of sylvan flowers, they made all the quarters free from darkness by means of their lustre, O Brāhmaṇa.

56b-57. The followers of Kṛṣṇa spoke to the servants of Yama who were terrible with their curved fangs, had nooses in their arms and were attempting to capture us.

Viṣṇu's Emissaries said :

58. O ruthless ones, O wicked ones devoid of discrimi-

nation, leave off the sinless couple who are beloved of Hari.

59-60. In the three worlds, it is discrimination that is the first cause of riches and prosperity. Know him to be the meanest of person, who regards a non-sinner to be sinner. Know that person to be the meanest of the mean, that person who considers a sinner to be a non-sinner.

Yama's Emissaries replied :

61. Truth has been mentioned by you all. But these two are the most notorious among sinners. Sinners must be punished by Yama. Hence, we shall take them away.

62. That which has been enjoined in the Śrutis is the *Dharma. Adharma* is the opposite of the same. This is the way to distinguish between *Dharma* and *Adharma.* Hence, we will take them to Yama's presence.

63. On hearing this, the exceedingly powerful emissaries of Viṣṇu became infuriated. They spoke in reply to the soldiers of Yama who were considering *Adharma* to be *Dharma.*

Viṣṇu's Emissaries said :

64. Alas ! It is pitiable that *Adharma* affects the assembly of the seers of *Dharma.* The diagnosis of those lacking in discrimination is a great calamity.

65. Why do you, who have been reduced to preside over hells, still exert to commit more sins by means of a special argument today ?

66. Even the great sinners remain in the terrible hell till their sins have been exhausted as long as the sun, the moon and the stars shine.

67. Without seeing the expiation of sins accumulated before, why do you commit sins again and again ?

68. What is enjoined in the *Śrutis* is the *Dharma.* True. Undoubtedly it is true. But we will relate precisely the virtuous acts performed by these two.

69. These two are absolved from sins because they were engaged in serving Hari. They are being protected by Hari. Hence, without any more delay leave them off.

70. At the time of death, she performed a dance (before Lord Viṣṇu) and he installed the banner in the abode of Viṣṇu. Hence, they have attained freedom from sins.

71. Either by bearing or by uttering his name even for once, at the time of death, one attains the greatest abode. What then if one is engaged in service of that Lord ?

72. Though he be vitiated with great sins or minor sins, a man who serves Kṛṣṇa, attains the greatest goal at the end.

73. O messengers, those who are engrossed in the service of ascetics or the devotees of Viṣṇu instantaneously attain the supreme goal, even though they be sinners.

74. He who stays in the temple of Hari even for a *Muhūrta* (48 minutes) or half that time, goes to the geatest abode (Vaikuṇṭha). What then of a person who has stayed for thirty-two years ?

75. These two had been engaged in sweeping and cleaning and smearing in the abode of Hari. They had been looking after its maintenance by repairing the decay and the ruins.

76. They had been sprinkling water and they had lighted lamps in Hari's abode. How can these blessed ones deserve the experience of tortures in the hell ?

77. After saying this and cutting off our bonds, the emissaries of Viṣṇu took us in an excellent aerial chariot and went to the greatest region of Viṣṇu.

78. O leading sage, there we attained the *Sāmīpya* (nearness) of the discus-bearing Lord of Devas. We enjoyed the exquisite divine pleasures throughout that period.

79. After enjoying the divine pleasures there, we came back to this earth. Here also, our wealth is incomparable due to the grace of service to Hari.

80. O sage through services rendered to Hari without entertaining any special desire for return, such a fruit has been attained which is difficult to access even to Devas, O Brāhmaṇa.

81. We shall attain the greatest elegance and welfare by propitiating Mahādeva the Lord of the Universe (by offering service for some object) willingly and with devotional feelings. For this purpose, the cause (of our prosperity etc.) is explained.

82. If any holy rite, performed by one due to helplessness, bears great fruit, O leading Brāhmaṇa, what doubt is there that a rite performed with faith becomes so ?

83. On hearing what has been thus narrated, the leading

sage Vibhāṇḍaka[2] praised the couple and went back to his penance grove.

84. Hence, O celestial sage, know that the service of the discusbearing lord of Devas is remembered as something comparable to the wish-yielding cow.

85. To those who are devoted to the worship of Hari, it is eternal Hari himself who grants the highest beatitude. He is the bestower of all desired benefits.

86. He who reads or listens to this meritorious narrative, that is destructive of all sins, attains the greatest goal.

CHAPTER TWENTY

The Legend of King Sumati

1. Sumati (a person with excellent intellectual capacity) is a popular name in Purāṇas. The *Puranic Encyclopaedia* records Sumatis, male, female, kings, sages, demons (p. 763) but this Sumati in the NP. is a different person. As this legend is given to illustrate the efficacy of the merit in hoisting a flag on the temple of Viṣṇu and is not found elsewhere, it is presumably a new contribution of the NP.

2. Vibhāṇḍaka—A sage born in the family of Kaśyapa; a member of Indra's assembly. He was the father of the Vedic scholar Ṛṣya-Śṛṅga who married Rāma's sister Śāntā. (*Mbh. Vana*, ch.110-113; *VR.I. Sarga* 9 & 10).

CHAPTER TWENTY-ONE

The Pañca-rātri-Vrata

The Holy Rite of Five Nights

Sanaka said :

1. I shall tell you another *Vrata* which is the excellent-most in all worlds. It is well known as *Hari-Pañcami*.[1] Listen accurately to its essential nature.

2. O excellent sage, it is conducive to the removal of all miseries of men and women. It is the primary cause of righteousness, wealth, love and liberation.

3-4. It is the bestower of all desires and it grants the benefit of all *Vratas*. On the *Daśami* (tenth) day in the bright half of the month of Mārgaśīrṣa, the devotee, keeping under control his sense-organs, should take his bath after brushing his teeth. After performing the worship of the Lord duly, he should perform the five great *Yajñas*.[2]

5-6. On that day he should observe all the rules (of religious discipline) and take food only once. O leading sage, on the *Ekādaśi* (eleventh) day, he should get up early in the morning and take his bath. According to the prescribed manner, he should worship Hari in his abode. He should bathe the Lord the chiefs of Devas, in *Pañcāmṛta* duly.

7. With great devotion he should worship him, according to the prescribed order, with scents, fragrant flowers and other things, incense and lamps, food offerings, betel leaves and circumambulations.

8-9a. After worshipping the Lord of the chiefs of Devas, he should utter the following *Mantra* : "Obeisance to you, the embodiment of perfect knowledge. Salutations be to you, the bestower of knowledge. Bow to you, abiding in all forms, to one who bestows all *Siddhis*. (Super-human powers).

9b-11a. After bowing thus to Vāsudeva, Janārdana, the Lord of Devas, he should dedicate the fast to the Lord with the following *Mantra*, "At thy behest, O Keśava, I shall

observe fast for five days beginning from today. O Lord of the universe, be the bestower of my desires."

11b-12a. After dedicating the fast thus, he should control his sense-organs. O Brāhmaṇa, on the night of the *Ekādaśi* day, he should remain awake.

12b-13. O sage, the worship of Viṣṇu must be conducted thus, on the Twelfth, Thirteenth, Fourteenth and on the full-moon days. He must keep awake during the nights of *Ekādaśi* and the full moon day.

14. The worship by means of *Pañcāmṛta*, etc. is common to all five days. On the full moon day, he should bathe Viṣṇu in milk according to his capacity. *Homa* should be performed with sesamum seeds. Gift of the sesamum seeds should also be made.

15. On the sixth day, he should perform all rites befitting his stage in life (i.e. householders'), take in *Pañcagavya* and duly perform the worship of Hari.

16. He should then feed the Brāhmaṇas without any restriction, if he has the means. Thereafter, restrained in speech, he should take his food along with his kinsmen.

17. O Nārada, men should thus perform the holy *Vrata* in accordance with the injunctions mentioned before, in the bright halves of the months from Pauṣa to Kārttika.

18. Thus the *Vrata* which is destructive of sins, should be performed for one full year. When the month of Mārgaśīrṣa comes again, the performer of the *Vrata* should perform the *Udyāpana* (concluding) rites.

19. On the *Ekādaśi* day, he should fully abstain from taking food as before. O Brāhmaṇa, with due reverence and attention, he should take in *Pañcagavya* on the *Dvādaśi* day.

20. After duly worshipping the Lord of Devas with scents, fragrant flowers and other things, the devotee who has conquered his sense organs should offer the following present to a Brāhmaṇa.

21-22. (The present is :) Milk-pudding mixed with honey and ghee. It should be accompanied with fruits, O leading sage, to a Brāhmana who is a learned scholar in spiritual topics; he should offer a jar filled with scented water along with the usual Dakṣiṇā. The water-jar should contain five precious stones within it and be covered with a cloth.

23. (Mantra) "O *Ātman* of everything, O Lord of all living beings, O Omnipresent and eternal deity Mādhava, be pleased with this gift of *Paramānna* (rice boiled in milk)."

24. Repeating this Mantra, he should present the milk pudding. Thereafter, according to his capacity, he should feed the Brāhmaṇas. Restrained in speech, he should himself take food in the company of his kinsmen.

25. He who performs this *Vrata* called *Hari Pañcaka* never returns from Brahmaloka.

26. O Brāhmaṇa, this excellent *Vrata* must be performed by those who wish for salvation. It is like the conflagration unto the forest of all sins.

27. From this *Vrata* of fasts, men obtain that benefit which one attains after giving thousands and crores of cows.

28. He who is devoted to Nārāyaṇa and listens to this narrative, is liberated from millions of extremely terrific sins."

CHAPTER TWENTY-ONE

Hari-Pañcaka Vrata

1. *Hari-pañcamī* or *Pañca-rātri-vrata* as stated in the colophon, is not recorded in Kane's HD.V.1 in the list of *Vratas* (ch.XIII pp.251-462). It is called Hari-Pañcaka as it extends for five days from the Daśamī day to the Full-moon day. One should start to observe it from the month of Mārgaśīrṣa on the 10th day of the bright half. The usual procedure of fast, worship, keeping awake (on the 11th and 15th day of the bright half) are common to all such fasts. It is to be observed every month for one year. In the concluding rite (*Uddyāpana*), a pitcher of water with five precious stones deposited in it, is to be given to a Brāhmaṇa, expert in spiritual knowledge. Rice-pudding mixed with honey and fruits are also to be offered. As usual, Brāhmaṇas (the number to be limited according to one's financial capacity) are to be fed after which one is to break fast (in silence) in company of one's kinsmen.

2. *Pañca-mahāyajñas*

Five 'great sacrifices'—The term is applied to the five daily 'sacrifices' or acts of piety to be performed by a householder. They are : *deva-yajña* (offerings in fire), *pitṛ-yajña* (*Tarpaṇa*, etc. to ancestors), *bhūta-yajña* (offering of *bali*—a ball of food to beings). *manuṣya-yajña* (giving food to a Brāhmaṇa) and *Brahma Yajña* (study or recital of Veda or at least one *mantra* (*Tait. Āraṇyaka* II.10). They are called 'great *yajñas*' or 'great sacrificial sessions' eulogistically. The term *yajña* as applied to these five daily duties, is figurative and the term *mahā* is laudatory (*Āpastamba Dh.S.*I : 4.12.13-1 also *Baudhāyana Dh.S.* II.6.1-8).

CHAPTER TWENTY-TWO

The *Māsopavāsa*[1] *Vrata* (Fast for a month)

Sanaka said :

1. I shall describe another excellent *Vrata* which is destructive of all sins, meritorious and rendering benefitial service to all worlds. Listen to it, attentively.

2. O Brāhmaṇa, one should perform this holy observance in the month of Āṣāḍha or Śrāvaṇa or Bhādrapada or Āśvina.

3. In one of these months, during the bright half, the devotee who has subdued his sense-organs, should take in *Pañcagavya* and sleep in the vicinity of Viṣṇu.

4. Getting up early in the morning and finishing the daily routine tasks, he should worship Viṣṇu with due faith and full control of his sense-organs, eschewing all forms of anger.

5. In the company of learned man, he should worship Viṣṇu in the proper manner. Thereafter, after invoking the blessings by the recital of *Svasti-sūkta* (RV.V.51.11-15), in the specific religious rite, he should perform the rite of *Saṁkalpa* (revelation of intention).

6. O Keśava, from this day onwards, I shall observe fast for a month. I shall perform *Pāraṇā* (breaking the fast) rite at the end of the month, O Lord of Devas, at thy behast.

7. Obeisance to thee, O embodiment of penance, O bestower of the benefit of austerities. Bestow what fulfils my desires. Ward off all obstacles.

8. After dedicating thus, the splendid *Māsa Vrata* (i.e. *Māsopavāsa*) to Lord Viṣṇu, he should stay in the shrine of Hari, till the end of the month.

9. Everyday he should bathe the Lord in *Pañcāmṛta* in accordance with the injunctions. During that month he should continuously retain the light of the lamps in the shrine of Hari.

10. Everyday he should chew the tooth-brush twig taken from the *Apāmārga* plant (*Āghāḍā* in Marathi). Then he should take his bath as per prescribed injunctions and be devoted to Nārāyaṇa duly.

11. Thereafter, he should bathe the Viṣṇu image as before. Exerting himself as described before, he should worship the Lord. Endowed with piety, he should feed the Brāhmaṇas according to his capacity and offer the usual *Dakṣiṇā*.

12. With his sense-organs under proper control, he should take food along with his kinsmen. Thus, the performer of the Vrata should complete thirteen monthly fasts.

13. At the end of the year, he should make the charitable gift of a cow along with the usual Dakṣiṇā, to a Vedic scholar. Therein, he should feed twelve Brāhmaṇas in accordance with the injunctions. He should offer Dakṣiṇās according to his ability. Ornaments also should be given to the Brāhmaṇa lady.

14. He who performs three-monthly fasts with full restraint on the sense-organs attains twice the benefit of "Aptor-yāma" sacrifice (a Soma sacrifice).

15. O excellent sage, if four times the monthly fasts are performed successfully to their concluding break-fasts called a **Pārāka*[2], he shall attain the great merit usually derived from eight *Agniṣṭoma* sacrifices.

16. If this *Vrata* is performed five times by any noble devotee, that man shall attain twice the merit accruing from Atyagniṣṭoma sacrifice.

17. He who performs six monthly fasts with great concentration of mind and mental purity attains eight times the benefit of *Jyotiṣṭoma* sacrifice.

18. Remaining without food, a person who deserves the vow of monthly fasts, seven times, attains eight times the benefit of a horse-sacrifice (*Aśvamedha*).

19. O leading sage, he who performs the monthly fasts eight times, shall attain five times the benefit of sacrifice called *Naramedha* (Human sacrifice).

20. The man who performs monthly fasts nine times, derives three times the merit accruing from *Gomedha* sacrifice (cow sacrifice).

21. O excellent sage, he who performs the monthly fasts

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*A misprint for *Parāka*. *Bṛhan-Nāradiya* XX.19 has the following verse on this topic (the same as in NP.) *catuḥ-kṛtvaḥ kṛtaṁ yena parākam muni-sattama / sa labhet Paramam puṇyam agniṣṭomāṣṭa-saṁbhavam //*

(called) *Parāka* ten times, enjoys three times the benefit of sacrifice called *Brahmamedha.*

22. He who, with controlled sense organs, performs eleven Parākas attains *Sārūpya* (identity of form) with Hari, along with the enjoyment of all pleasures.

23. The self-controlled person who performs thirteen *Parākas*, attains the greatest bliss after reaching which no one suffers any grief or misery.

24. Those who are engaged in monthly fasts, those who are devoted to ablutions in the Gaṅgā and those who expound the paths of *Dharma* are undoubtedly the liberated ones.

25. The monthly fasts must be observed by women having no husbands and sons, recluses, religious students and particularly by forest-dwellers (hermits).[3]

26. Whether a woman or a man, whosoever observes this excellent *Vrata*, attains salvation which is difficult to attain even by the Yogins.

27. On hearing this, everyone, whether he is a householder or a forest-dweller, or an observer of a vow or a mendicant, a fool or a scholar attains salvation.

28. He who, devoted to Nārāyaṇa, listens to or reads this meritorious narrative shall be liberated from all sins.

CHAPTER TWENTY-TWO

Māsopavāsa Vrata

1. *Māsopavāsa Vrata*

The observance of fast for a month is the greatest of all *Vratas*. The *Viṣṇu-rahasya* as quoted by Hemādri, in *CC* II, pp. 776-783 states that "The merit that accrues from observing all *Vratas*, from ablutions in all sacred waters, from all religious gifts and performance of all sacrifices like *Agniṣṭoma* and others with rich sacrificial fees, is gained by this *māsopavāsa* (Fast for one month). Before undertaking it, one should have performed all the Vaiṣṇava Vratas like Dvādaśī and other difficult penances like *Ati-kṛcchra*, *Cāndrāyaṇa* and others.

The NP., in its enthusiasm for extolling this *Vrata* commends even thirteen such fasts without taking into account the physical capacity of a human being to undergo sustained continuous fasting. The *Viṣṇurahasya*, however, wants to save the life of the observer of this Vrata first.

amṛtam pāyayet kṣīraṁ...yatheha na viyujyet prāṇaiḥ
Kṣut-pīḍito Vratī /

God Brahmā further ordains that when the observer of the *Vrata* faints or is very weak or in danger of life, he should be given milk, fruit juice, etc. and such in-take does not nullify or adversely affect the *Vrata*—

evaṁ māsopavāsastham ārūḍhaṁ prāṇa-saṁśaye
avrataghna-guṇair divyaiḥ parīpsed Brahmaṇājñayā /
naite vrataṁ vinighnanti /

This was such a popular *Vrata* that it is eulogised in *AP.* 204-1-18, *GP.*I.122. 1-7, *Pd.P.* VI.121.15-54. Though the main outline of the Vrata is practically the same in all Purāṇas, there are slight differences. Thus A P. prescribes its commencement on the 11th day in the bright half of Āśvina, but NP. states that it should be undertaken in Āṣāḍha, Śrāvaṇa, Bhādrapada or Āśvina (I.22.2-3). The remaining procedure : To sip *Pañcagavya*, sleep in the vicinity of the Viṣṇu image, *svasti-vācana*, *Saṁkalpa* (declaration of undertaking the vow) and prayer to god Viṣṇu to help the observer to complete the vow, offering worship to Viṣṇu three times with *Pañcāmṛta* every day, stay in Viṣṇu's shrine, to observe complete purity in word and deed, feeding thirteen Brāhmaṇas at the time of *Pāraṇā*, giving a bed-stead to one's preceptor, etc.—
—all is common in these texts.

This *Vrata* is also called *parāka* (see vv.15, 23 below).

This *Vrata* was observed even in ancient times. Inscriptions in Naneghat of the 2nd cent. B.C. records that queen Nayanika had observed it.

2. *Pārāka*

It is a misprint for *Parāka*, A kind of observance or penance—It consists of fast for twelve days (*dvādaśāhopavāsena parākaḥ*—GP.) or *dvādaśāham abhojanaṁ Parāko nāma Kṛcchro'yam /*

(*Manu* XI.215).

Bṛhan-Nāradīya XX also deals with Māsopavāsa-Vrata and has the same verses as in NP.XXII. Hence the correction as *parāka.*

3. House-holders are not eligible to undertake this fateful observance. This verse is common to other Purāṇas and the *Viṣṇu-rahasya.*

In verse 23 below the correct form 'Parāka' is used.

CHAPTER TWENTY-THREE

The Greatness of Ekādaśi Vrata

Sanaka said :

1. I shall describe another *Vrata* well known in all the three worlds, which subdues all sins and which bestows all the desired benefits.

2. O Brāhmaṇa, to those who perform this rite with devotion to Viṣṇu, (whether they are) Brāhmaṇas, or Kṣatriyas, or Vaiśyas or Śūdras or women, it bestows salvation. It is very pleasing to Viṣṇu.

3. The holy vow called *Ekādaśi Vrata*[1] (holy rite on the eleventh day) verily bestows everything that is desired by men. O Brāhmaṇa, it should be performed by all means, since it is very pleasing to Viṣṇu.

4. One should not take food on the Ekādaśī (eleventh) day in either of the fortnights (of a month). He who takes food, is a sinner in this world. In the other world, he shall fall into hell.

5. One who is desirous of attaining the benefit of the fast, should not take four meals, viz. the night meals on the previous (Daśamī day) as well as following (Dvādaśī day) and both the meals on the (*Ekādaśi*) day in the middle. (*vide* V.7 below).

6. The man who desires to take food on the *Ekādaśi* day is one who seeks the enjoyment of all sins. There is no doubt about this.

7. If anyone desires salvation, O leading sage, let him take only one meal on the *Daśami* (tenth) as well as on the *Dvādaśi* (twelfth) day (in each fortnight). He shall fully abstain from taking food on the *Ekādaśi* (Eleventh) day (in both fortnights).

8. O Brāhmaṇa, whatever sins are there, such as Brāhmaṇa-slaughter, etc., they abide in the cooked food on the day of Hari (i.e. the *Ekādaśi* day).[2]

9. To sins of Brāhmaṇa-slaughter, etc., there may be some means of expiation (with difficulty). But there is no redemption for one who takes food on the *Ekādaśi* day.

10. If one is defiled by great sins or even if he is defiled by all types of sins, he attains the greatest salvation by refraining from food on the *Ekādaśi* day.

11. *Ekādaśi* is a highly meritorious day, the most pleasing to Viṣṇu. By all means, it must be resorted to by Brāhmaṇas desirous of liberation from the worldly existence.

(*The Procedure of Ekādaśi Vrata*)

12. On the *Daśami* (tenth) day, the devotee should get up very early in the morning (and should take bath) after duly washing the teeth. With purity and control over the sense-organs, he should duly bathe Viṣṇu and worship him (according to the prescription of the Śāstras).

13. On the *Ekādaśi* day, one should go without food and put curbs on the sense-organs. Devoted to Nārāyaṇa, he should go to bed in the vicinity of Viṣṇu.

14. On the *Ekādaśi* day, the devotee should take bath and worship Janārdana duly with scents, fragrant flowers and other things. Then he should repeat as follows :

15. "O Puṇḍarīkākṣa (Lotus-eyed God) after refraining from food today, the *Ekādaśi* day, I shall take food the next day, O Acyuta, be my refuge."[3]

16. After uttering properly this Mantra of the Discus-bearing lord of Devas, he should be contented in the mind, with emotional feelings and devotion, dedicate fast (unto the Lord).

17. Maintaining the observances and the holy rites, the devoted one should keep awake in front of the Lord, singing songs, playing on instruments and listening to *Purāṇas*.

18. Then, he should get up in the morning on the *Dvādaśi* day. After taking the bath duly, he should worship Viṣṇu keeping sense-organs under control.

19. After bathing Janārdana in *Pañcāmṛta* on the *Ekādaśi* day and in milk on the *Dvādaśi* day, O Brāhmaṇa, the devotee shall attain Sārūpya (sameness of form—a kind of liberation) with Hari.

20. "O Keśava, be pleased with the observance of this holy vow. Be pleased to be gracious-looking. Please be the bestower of the vision of spiritual knowledge to me, blinded as I am by the darkness of ignorance."[4]

21. O leading Brāhmaṇa, after requesting thus to Mādhava with attention and purity, he should feed the Brāhmaṇas according to his ability. He should then give the usual *Dakṣiṇā.*

22. He should thereafter perform the five sacrifices and devoted to Nārāyaṇa, restrained in speech, he should take food along with his kinsmen.

23. He who thus, with purity and self restraint, performs the observance called the holy *Ekādaśi* goes to Viṣṇu's abode, the return from which is rare.

24. A person engaged in the holy fast and absorbed in religious activities should never even cast a glance at *Cāṇḍālas* and fallen persons.

25. A person engaged in the holy observance of fast should never converse with atheists, with those who break the bounds of convention, the censurers and the back-biters.[5]

26. The observer of the holy rite should never talk to one who nourishes his progeny through a Śūdra woman, to the husband of a Śūdra woman and to one who performs sacrifices on behalf of those who are not eligible for the same.

27-28. One devoted to the holy observances of this fast should never honour the following even with words, viz.—the pander and the pimp, the professional musicians, one who partakes of the food of a professional worshipper of idols, the physician, the composer of poems, the opposer of Devas and the Brāhmaṇas, one who covets after other men's food and one who is interested in other man's wives.

29. Thus remaining pure by these restrictions and other means, the devotee maintaining the *Vrata* of fast should control himself and be devoted to the well-being of all. He shall then attain the highest *Siddhi.*

30. There is no other sacred water equal to that of the Gaṅgā; there is no other preceptor equal to one's own mother; there is no other deity equal to Viṣṇu and there is no greater austerity than the observance of fast.

31. No mother is equal to forbearance; no wealth is equal to renown; no acquisition is equal to perfect knowledge and no father is equal to righteousness.

32. No kinsmen is equal to the power of discrimination; no holy observance is superior to *Ekādaśi.* In this connection they cite this ancient ancedote.

33a. This is in the nature of a dialogue between Bhadraśīla and his father Gālava.[6]

33b. Formerly, there lived on the banks of the Narmadā, a sage named Gālava who was absolutely devoted to Truth.

34-36. He was a quiescent, self-controlled and a storehouse of austerities. He made his residence for a long time on the bank of the Narmadā which was full of many trees and was frequented by elephants and beers, and was attended by Siddhas, Cāraṇas, Gandharvas, Yakṣas and Vidyādharas. The place was full of bulbous roots, roots and fruits and was resorted to by groups of sages. Gālava had a son named Bhadraśīla who was self-controlled.

37-38. He was highly blessed and could remember his previous births. He was so devoted to Nārāyaṇa that even at the time of playing with boys, the highly intelligent Bhadraśīla used to make an image of Viṣṇu out of clay and used to worship it. He used to urge and enlighten his playmates saying, "Viṣṇu must always be worshipped by men.

39-40. The observance of the vow of *Ekādaśi* should be performed even by learned men". O leading sage, even those children, thus enlightened by him, made idols of Hari out of clay. Collectively and severally, those blessed ones, absorbed in Viṣṇu's devotion, used to worship that image joyously.

41. Making obeisance to Viṣṇu the all-pervading Lord, that boy of good intellect prayed : "May there be the well being of all the worlds."

42. In the course of the play, he used to allot a *Muhūrta* or half of it, conceiving that it was the *Ekādaśi* vow and used to dedicate it to Keśava.

43. On seeing his son with such a good conduct of life, sage Gālava, the storehouse of austerities, embraced him and asked him with great surprise.

Gālava said :

44. O highly-blessed Bhadraśīla,[7] a good observer of religious vows, you are (as implied in your name) a real *Bhadraśīla* (of auspicious conduct) since your conduct is auspicious and un-attainable even to the Yogins.

45-46. You are always devoted to the worship of Hari and are interested in the welfare of all living beings. Devoid of all

forbidden activities, you are engaged in the observance of *Ekādaśi Vrata*. You are free from *Dvandvas* (mutually opposed pairs, such as pleasure, pain). You are devoid of the sense of 'My-ness'. You are serene and absorbed in the meditation on Hari. How did such an inclination originate in you, though you are but a child? Hari's devotion is difficult to acquire without rendering service to the great ones.

47. O dear one, naturally the mind of the people is diverted towards *Avidyā* (Ignorance), *Kāma* (Passion) and *Karmans* (other activities). How is it that your activity has become extra-ordinary and supra-mundane?

48. It is, due to the superabundance of previous merits, that men become attached to the saintly people and also devoted to the Lord. Hence I am surprised.

49-50. It is out of filial affection that I am asking you. It behoves you to explain it to me. On being urged by his father with these conjectures, Bhadraśīla, the leading sage, remembered his previous births. The meritorious soul, being delighted and with his countenance beaming with a smile, narrated to his father everything as it took place and was experienced by him.

Bhadraśila said :

51. Listen, O dear father. I know what has been experienced before by me, O excellent sage, because of the faculty of remembering the previous birth. I understand what had been mentioned by Yama.

52. On hearing this, the highly blessed Gālava who was surprised said thus with delight to the highly intelligent Bhadraśīla.

Gālava said :

53. O blessed one, it behoves you to explain everything as to who you were formerly, what was told to you by Yama and what was its reason and basis.

Bhadraśila said :

54. O dear father, formerly I was a king born of the lunar race. I was well known by the name Dharmakīrti.[7] I have been educated by Dattātreya.

55. For nine thousand years, I ruled over the entire Earth. Many evil deeds and virtuous acts were committed by me.

56. Thereafter, becoming intoxicated with the arrogance of wealth, I committed many sins. Due to association with heretics, my conduct became heresy-oriented.

57. Formerly many meritorious activities were pursued by me, but when influenced by heretics I gave up the Vedic path.

58-59. All the sacrifices were destroyed by me who was well-versed in fraudulant arguments. On seeing me engaged in evil and impious deeds, the subjects of my land pursued in wicked deeds continuously. One sixth of those demerits clung to me. Thus I was engaged in sinful deeds and was always indulgent in inordinate addictions.

60-61. On one occasion, engaged in hunting, I entered a forest. I was accompanied by my army. I killed different types of animals. Overwhelmed by hunger and thirst, I reached the banks of the river Revā. Exhausted and oppressed by the severe heat of the sun, I took bath in the Revā.

62-64. The army was not seen anywhere. I was alone and was much afflicted by hunger. In the evening some of the residents on the banks of the Revā who came there were engaged in the *Ekādaśi Vrata.* They were seen by me. I was without food. Unattended by the army, I was alone but in the company of those people, I kept awake that night.

65. I was fatigued due to a long journey. I had been afflicted with hunger and thirst. O father, hence after keeping awake that night I died.

66. Then I was bound by the soldiers of Yama who looked very terrific due to their huge curved fangs. Through a path rendered tedious and painful in many ways, I reached the presence of Yama. I saw *Samavartin* (god of Death) whose face was terrible due to the curved fangs.

67. Then Kāla (the god of Death) called Citragupta (the Chief Accounts Officer of human merits and sins) and spoke thus, "O learned one, tell me precisely, the learning and other attainments as well as the activities of this man".

68. O excellent one, Citragupta who was thus commanded by Dharmarāja, thought for a long time and then spoke as follows :

69. It is true that this man had been engaged in sinful activities. Still, listen, O king of righteousness, one who abstains from food on the *Ekādaśi* day is liberated from all sins.

70. On the day of Hari (*Ekādaśi*), on the charming banks of the Revā, he abstained from taking food. By observance of rites of fasting and keeping awake at night (on the *Ekādaśi* day), he became free from sins.

71. Whatever sins had been committed by him, though numerous, all of them have been abolished by the power of the fast.

72. Dharmarāja who was informed thus by the intelligent Citragupta prostrated himself before me like a staff. He was full of sympathy.

73. With devotional feelings, Dharmarāja worshipped me. Then he called all his soldiers and commanded them thus.

Dharmarāja said :

74. Listen to my words, O my emissaries, I shall tell you what is excellent and wholesome unto you. Do not bring those men who are engaged in the path of virtue anywhere near me.

75. Let go those persons who are engaged in the worship of Viṣṇu, are self-controlled and grateful, are devoted to the observance of *Ekādaśi Vrata*, have conquered their sense-organs and those who serenely pray thus continuously—"O Nārāyaṇa, O Acyuta, O Hari, be my refuge". Avoid them immediately.

76. O soldiers, avoid from a long distance those persons who repeat the names of God thus—"O Nārāyaṇa, O Acyuta, O Janārdana, O Kṛṣṇa, O Viṣṇu, O Lord of goddess Lakṣmī, O father of the lotus-born deity, O Śiva, O Śaṅkara". They are the benefactors of the entire world. They are quiescent. My jurisdiction does not cover them.

77. O emissaries, avoid always those who have dedicated all their actions to Nārāyaṇa, cherish devotion to Hari; those who are strictly confined to their conventional duties; those who serve their preceptors; those who grant gifts to the good and the deserving; who protect the indigent and are attached and engaged in the repetition of names of Hari.

78. O emissaries, avoid those who have no association with heretics, who are deeply devoted to Brāhmaṇas, covet

association with the saintly persons, those who render services to guests (*atithis*) (those who entertain the same conception of Śambhu and Hari) or those who consider Hari and Śambhu equal and those who render obligations to the people.

79. O soldiers, bring those sinners to my abode—those who have no taste for the nectar of Hari's stories, whose minds are not directed to the remembrance of Nārāyaṇa and those who are not delighted with the sprinkling with the water from the feet of leading Brāhmaṇas.

80. O emissaries, bring here those persons who are in the habit of reviling their parents, hate the people, whose activities are injurious to their own benefactors, who are greedy of temple-property and whose activities are detrimental to the public.

81. O emissaries, bring here the person who is averse to the observance of the holy vow of *Ekādaśi*, of fierce temperament, is engaged in slandering the world, who censures others, brings about the ruin of the village, is inimical to excellent men and is greedy of the riches of Brāhmaṇas.

82. Forcibly bring those big fools who turn their faces away from devotion to Viṣṇu, who never bow to Nārāyaṇa the protector of those who seek refuge in him and those men who never go to Viṣṇu's shrine and indulge in sins extremely."

83. When what had been recounted by Dharma thus was heard by me, I who was as if burning within myself due to remorse, remembered the despicable activities.

84. Due to my repentance for the evil actions, and listening to righteous ones, all my sins were completely wiped out there automatically.

85. Yama too bowed to me, since I was liberated even from the last traces of sins, and had attained similarity of form with Hari and was refulgent like a thousand suns.

86. On seeing this, the extremely terrible emissaries of Yama were astonished. They completely believed in what was related to them by Yama.

87. Thereafter, worshipping me duly, Kāla (god Yama) immediately despatched me to that greatest region of Viṣṇu, (teeming with hundreds of aerial cars).

88. O Brāhmaṇa sage, thanks to that holy observance,

I stayed in Viṣṇu's region along with crores of aerial chariots equipped with all objects of enjoyment.

89. After residing in Viṣṇu's region for thousands and hundreds of crores of *Kalpas*, I came down to Indra's region.

90. There too, I who enjoyed richly all pleasures, was bowed to by all Devas. After staying that much time (equal to that spent in Viṣṇu's region) in the heaven I came to the Earth.

91. Here too, I am born in the family of Viṣṇu's devotees, like you. O great sage, since I have the faculty of remembering previous births, I know all these events.

92. That is why I attempt to worship Viṣṇu along with the children. Formerly, I did not know that this was *Ekādaśi Vrata*.

93. Due to the faculty of remembering previous births, it has been understood by me now. In this world, this is the fruit of that act which has been done by me here.

94. O Lord, what doubt is there then in the case of those who perform *Ekādaśi Vrata* with great devotion? Hence, O leading Brāhmaṇa, I shall also observe this auspicious *Ekādaśi Vrata*.

95-96a. Everyday, I shall perform the worship of Viṣṇu too with a desire for attaining the greatest abode. Those men who devoutly perform *Ekādaśi Vrata* will find Viṣṇu's abode which bestows the greatest bliss."

96b-97a. On hearing thus the words of his son, sage Gālava was delighted. He attained the greatest satisfaction. He was extremely delighted in his heart.

97b-98a. (He said :) "My birth is fruitful. My family has been sanctified since you, one deeply interested in devotion to Viṣṇu, have been born here, in my house."

98b-99a. Thus delighted in mind, thanks to his son's activity, he enlightened him in the procedure of the worship of Hari.

99b-c. Thus, O excellent sage, everything has been precisely narrated to you by me succinctly (at some places) or in detail (at other parts). What more do you wish to hear?

CHAPTER TWENTY-THREE

The Greatness of Ekādaśī Vrata

1. This is one of the most important *Vratas* elaborately discussed in various Purāṇas and mediaeval digests on Dharma Śāstra such as *CC*. Kāla (pp.145-288), Mādhava's *Kālanirṇaya* (pp. 233-275), *Vratarāja* (pp. 361-475) and others. The *NP.* is quoted as an authority by most of them. Being one of the early texts, the procedure of this *Vrata* as given from verse 12 onwards is important. It is interesting to note that the rules of Ekādaśī followed by Gauḍiya Vaiṣṇavas and summarised from *Haribhaktivilāsa* by Prof. S. K. De in *Vaiṣṇava* Faith and Movement (pp. 371-75) have a close resemblance to those given in the NP. here. As is wellknown the *Nārada* is a Vaiṣṇava Purāṇa.
2. Quoted by Hemādri in *CC—Kāla*, p. 153, in Mādhava's *Kālanirṇaya*, p. 235.
3. Quoted in *CC* (on *Vrata*) I.P.1000, *Kālanirṇaya* quotes it from VP. (prob. *Varāha P.* 39.32) and instructs, "after uttering this *mantra*, the knower (devotee) should offer flowers from the cavity of his palms (*Puṣpāñjali*).
4. Quoted in *CC* (*Vrata*) I.P.1001 and *Dharma Sindhu*, p. 20.
5. Quoted in *CC* (*Vrata*) I.P.1008, cf. *Hārīta* : *Patitapākhaṇḍi-nāstikādi-saṁbhāsaṇānṛta-dyūtādikam upavāsadine varjanīyam |*
6. Gālava—sages of this name are mentioned in the *Aitareya Brāhmaṇa, Bṛhadāraṇyaka Up., Va.P., Br.P., Mbh., HV.* but none of them record that he had a son called Bhadraśīla (vide *P E* & Chitrava's *Prācīna caritra kośa* under Gālava.) This legend is probably a contribution of the NP. to illustrate the importance of the *Ekādaśī Vrata.* In NP. II. Chs. 3 ff, we have a long story of Rukmāṅgada about the importance of this *Vrata.* PE. also has no entry on 'Bhadraśīla'.
7. The episode of Bhadraśīla to illustrate the great efficacy of the Ekādaśī Vrata, seems to be an original contribution of the NP., as the legend is not found in other Purāṇas (*vide* P.E.).

CHAPTER TWENTY-FOUR

The Conduct of the Good and Approved usages[1]

Sūta said :

1. On hearing what was said by Sanaka regarding the merit accruing from Hari's day (i.e. Ekādaśī) which is incomprehensibly meritorious, the best of all Vratas, that subdues host of sins, the delighted son of Brahmā spoke again.

Nārada said :

2. O sage, expert in the interpretation of principles, everything concerning the narration of holy Vratas has been mentioned by you. It is highly meritorious and it bestows devotion to Hari.

3. O sage, now I wish to hear the rules of conduct prescribed for all castes and stages of life as well as the procedure for expiation.

4. O highly blessed one, adept in the interpretation of all principles, it behoves you please to explain it to me precisely and with great compassion and favour."

Sanaka replied :

5. "O prominent sage, listen how the immutable Hari who is affectionate to the devotees, is worshipped by those who are devoted to the conduct of life befitting different castes and stages in life.

6. I shall relate to you the arrangement of castes and stages of life as explained duly by Manu and others, as you are a devotee of Viṣṇu.

7. Those castes are said to be four, viz., the Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras. Among these the Brāhmaṇa is the foremost.

8. The Brāhmaṇas, Kṣatriyas and Vaiśyas — these three are called *Dvijas* (the twice-born), because at first they are born of their mothers and later on, they are consecrated by means of sacred thread with due repetition of the *Mantras*

(which constitute the second birth). Thus twice-born-ness is attained by these three classes.

9. All holy rites and duties must be performed by these castes in accordance with the specific duties prescribed for their castes. By failing to perform the holy duties prescribed for one's own caste, one is called a heretic by learned men.

10. A twice-born, performing the holy rites and duties enjoined by his own *Gṛhya Sūtra* becomes blessed and contented. Otherwise, he will be fallen and excluded from all righteous activities.

11. The *Yuga dharma*[2] (virtuous activities specially pertaining to the particular *Yuga*) must be pursued by these castes according to propriety and relevancy. The customs and conventions of the different regions and lands must be followed as long as they are not repugnant to the rites and duties enjoined in the *Smṛtis*.[3]

12. One must strive to practise prescribed religious duties physically, mentally and verbally. One shall never do anything repugnant to the public and not securing the heaven, even if it is of a righteous nature.

13-16. There are certain activities righteous (in other Yugas) but learned men say that they are to be avoided in the *Kaliyuga*[4] viz. undertaking a sea voyage, carrying a (wooden or earthen) jar of water (by a householder i.e. renunciation of that stage of life), the marriage of the twice-borns with girls not belonging to their caste, begetting of sons through (dead) husband's brother, the slaughtering of animals in *Madhuparka* (respectful offering to a guest), offering flesh in *Śrāddhas*, the stage of life called *Vānaprastha* (forest-hermit), remarriage of a married girl when the marriage was not consummated, *Naiṣṭhika Brahmacarya* (life long celibacy), human sacrifice, horse-sacrifice, *Mahāprasthānagamana* (undertaking a long journey to end in death) *Gomedha* (cowsacrifice) as well as *Makhas* (sacrifices). These activities, though righteous in other *Yugas*, are declared as fit to be avoided in the Kaliyuga.

17. The peculiar conventions of the different lands must be followed by men of respective lands. Otherwise he (the dissenter) should be known as a fallen man, excluded from all religious activities (or social intercourse).

18. O excellent *Brāhmaṇa*, I shall mention in general

the holy rites of the Brāhmaṇas, Kṣatriyas, Vaiśyas and the Śūdras. Listen to it with attention.

19. (The duties of a Brāhmaṇa are :) He should offer charitable gifts to the Brāhmaṇas; he should worship the gods by means of sacrifices; for the sake of livelihood he may beg for alms; he should teach others.

20. He should perform sacrifices on behalf of those who are eligible for the same; he should perpetually offer water libations; he should learn the Vedas and maintain sacrificial fires.

21. He should have impartial conception of the acceptable wealth and that intended for others and should do what is conducive to the welfare of the world; he should speak softly.

22. The sexual intercourse of a Brāhmaṇa with his wife is commended only on the prescribed nights after the menstruation; he should never utter anything unwholesome and injurious to anyone; he shall be devoted to the worship of Viṣṇu.

23. (The duties of a Kṣatriya are) : O excellent Brāhmaṇa, a Kṣatriya should give charitable gifts to Brāhmaṇas, he should learn the Vedas; he should worship Devas by performance of sacrifices.

24. He should maintain himself by means of weapons (i.e. military profession); he should rule over the Earth righteously and should chastise and curb the wicked; he should protect the disciplined (the good).

25. O excellent Brāhmaṇa, breeding of cattle, commerce, agriculture and study of the Vedas are glorified as the duties of the Vaiśya also.

26. He should marry duly and practise righteous activities through wealth earned by means of business transactions or industrial activities.

27. A Śūdra also should give charitable gifts, but he should not perform domestic sacrifices involving cooking. He should render service to the Brāhmaṇas, Kṣatriyas and the Vaiśyas.

28-29. The following duties are common to all castes : every one should indulge in sexual intercourse with his own wife only on the prescribed nights after the menstruation; sincere desire for the welfare of all worlds, always speaking auspicious and pleasing words, absence of fool-hardiness, joyous

temperament, forbearance, absence of over-arrogance, all these have been glorified as attributes common to all castes.

30. By performing the rites befitting one's own stage of life, everyone attains the status of a sage, O Brāhmaṇa. In times of emergency[5] a Brāhmaṇa may take to the conduct of life of a Kṣatriya.

31. In times of grave emergency, a Kṣatriya also may take to the activities of a Vaiśya. Even in times of very grave emergency, a twice-born person should not take to the activities of a Śūdra.

32-34a. If a twice-born person in a confused state of mind takes to it, he shall become a Cāṇḍāla. O excellent sage, in the case of the three castes, the Brāhmaṇas, the Kṣatriyas and the Vaiśyas, four *Āśramas* (stages of life) have been mentioned. There is no fifth stage of life. They are : (the stages of) the religious student, the householder, the forest-hermit and the mendicant, O good one. Excellent Dharma is achieved through these four *Āśramas*.

34b-35. O leading Brāhmaṇa, Viṣṇu is pleased with a person who is engaged in the path of action, whose mind is quiescent, free from desire, and is absorbed in his own duties. Thereafter, he goes to the greatest abode from which he does not return to this world.

CHAPTER TWENTYFOUR

The conduct of the Good and Approved Usages

1. The term *Sadācāra* is used in the sense of 'customs and usages'. The customs in Brahmāvarta were looked upon with great respect in Smṛtis and Purāṇas. But here the term means 'the conduct of the good'. VP. III.11.3 defines it :

Sādhavaḥ Kṣīṇa-doṣās tu sac-chabdāḥ sādhu-vācakāḥ /
teṣām ācaraṇaṁ yat tu sadācāras sa ucyate //

This is attributed to Hārīta in *Parāśaramādhavīya* I.i.,p.144.

This topic is treated in many Purāṇas e.g. VP.III.Chs. 11 & 12, KP.II. chs. 16 and 19, AP.Chs. 155, 165, 253, Bh.P. VII.11, XI.17 & 18 to mention a few. In the NP. it is later described again in ch. I.43; overlapping and repetition of verses is expected in such a work, but a number of verses are common to many of these Purāṇas and are found in Smṛtis as well.

2. According to *Mbh. Śānti* 232.28, the principal aspects of religious life were : penance (*tapas*) in the Kṛta age; metaphysical knowledge in the Tretā, performance of sacrifices in the Dvāpara and *Dāna* (religious gifts) in the Kali age.

tapaḥ paraṁ Kṛta-yuge, Tretāyāṁ jñanam ucyate /
Dvāpare yajñam evāhur, dānam ekaṁ Kalau yuge //

This verse is repeated in *Manu* I.86, *Parāśara* I.23 and *Va.P.* 8.65 substitutes *dhyānam* 'meditation' for *tapas* in the Kṛta age.

3. This sanction to customs is granted in the Sūtra period. For example, the Āśvalāyana sūtra gives its sanction to different customs belonging to different regions and villages in celebration of marriages :

(*Uccāvacā vai jānapadadharmā grāmadharmās tān vivāhe pratīyat /*

Aśv.Gr. S.

4. The general principle of *Sadācāra* is that if a religious practice though sanctioned by *Dharma Śāstra* is found abhorrent to the public taste, it should be avoided. (Verse No.12). Thus the sea-voyage involved pollution through contact with Mlecchas and hence was forbidden. The moral sense of the public abhorred the idea of *niyoga*, marrying a girl from a lower class, killing an animal for *madhuparka* (receiving a guest), offering meat or non-vegetarian diet to Brāhmaṇas at the time of Śrāddha, etc. and it came to be prohibited in the Kali Age. These four verses from the NP. (Nos.13-16) enumerate what acts are to be avoided in the Kali age. *Kali-varjya* are quoted in the *Nirṇayasindhu*, p. 367, *Aparārka*, p.15, CC.III.2, p.666, Sc.I.p.12, Parāśara Mādhavīya I.i p.133. The number of such forbidden acts differ with different texts. P.V. Kane in H.D.III.pp.930-966 enumerates 55 *Kali Varjya* acts—one-fourth of which are against the institution of sacrifice, ten are due to the public insistence on purity of women and two, viz., the prohibition against *Vānaprastha* and *Sannyāsa* give a blow to the ancient *āśrama-dharma*. The

wording "though righteous in other yugas" (verse 16) is just to show respect to the authorities which prescribed them. Kane's view that '*Kalivarjya* lists were put together at the earliest in the 10th and 11th century A.D.' needs modification in view of its occurrence in the NP.—unless we regard these verses as later interpolations.

5. Verses 30-33 deal with the *Āpad-dharma* The principle is that in times of emergency one should resort to the means of livelihood prescribed for the caste (*Varṇa*) which is immediately below one's own, *vide* Manu X.81-82. Yājña-valkya III.35, Viṣṇu Dh.S.54.28, but NP. insists that one should never follow Śūdra's vocation. When the emergency is over, the person following a 'lower' avocation should undergo expiation and follow his profession (Manu XI.193-194, Yājñavalkya III.35).

CHAPTER TWENTYFIVE

Vedic Studies and other Religious Duties Defined

Sanaka said :

1. I shall tell you specifically the precepts governing the disciplined conduct of life of the different castes and stages. Listen to it with attentive mind, O excellent sage.

2. He who eschews his own prescribed course of duties (*Dharma*) and pursues that of others should be known as a heretic and be excluded from all *Dharmas*.

3. Such purificatory ceremonies as *Garbhādhāna* (rite of religious consummation of marriage-impregnation) should be performed with due chanting of Mantras at the proper time and in accordance with the injunctions. To women these rites do not require the chanting of Mantras.

4. The first holy rite of *Sīmanta*[1] (ritualistic parting of the hair upwards, as a part of the purificatory rite during pregnancy) should preferably be performed in the fourth month. It can be performed in the sixth or the seventh or the eighth month also.

5. When the son is born, the father should take his bath along with the cloth worn and perform the post-natal holy rite. He should perform *Nāndi Śrāddha* with the formal prescribed utterance of benediction

6. One should perform the *Vṛddhi-Śrāddha* (*Śrāddha* at the time when one has acquired special prosperity and glory) either with gold or with silver. He who performs it with cooked food shall be on a par with a Cāṇḍāla.

7. At the end of the *Sūtaka* (i.e. the period of pollution due to the birth of a child) the father should perform the *Abhyudayika Śrāddha* (i.e. *Śrāddha* due to prosperity) for the son, observing restraint in speech. He should indicate the name also.[2] (i.e. the naming ceremony is to be performed).

8. O leading Brāhmaṇa, the name given shall not be unclear, meaningless, or one with many long syllables. Nor shall it contain letters difficult to pronounce.

9. He shall perform the *Caula*[3], the rite of keeping locks

of hair—in accordance with the injunction in the *Gṛhya sūtras* in the third, fifth, sixth, seventh or eighth year.

10. If due to unavoidable situations, the *Garbhādhāna* and other rites are not performed in due course, the expiatory rite of one fourth *Kṛcchra* shall be performed. In the case of the *Caula* rite, it should be half a *Kṛcchra.*

11. The investiture with sacred thread for the boy should be in the eighth year after conception or birth.[4] Any time upto the sixteenth year is permitted as a subsidiary period (for the same rite in the case of a Brāhmaṇa).

12. The investiture with sacred thread in the case of a Kṣatriya is in the eleventh year after conception. (If not done in the eleventh year due to circumstances), learned men permit any time upto the twentysecond year.

13. The *Upanayana* rite of a Vaiśya is to be performed in the twelfth year after conception. Learned men say that the period (though allowed) upto the twentyfourth year, is subsidiary.

14. If the twiceborn is not invested with the sacred thread within these limits of time, know him to be *Sāvitripatita* (fallen from the sacred *Gāyatri* or *Sāvitri mantra.* No one should even converse with him.

15. O Brāhmaṇa, if the chief time limit is transgressed in the Upanayana of a twice-born, *Kṛcchra* penance should be performed for twelve years. Afterwards he should perform the *Cāndrāyaṇa* and two *Sāntapana Prāyaścittas* (expiations) and thereafter perform the original holy rite (i.e. *Upanayana*).

16-21a. Otherwise know him to be a fallen person. He who does so shall be on a par with a slayer of a Brāhmaṇa. The girdle of a Brāhmaṇa should be of the Muñja grass, that of Kṣatriya should be the bowstring and that of a Vaiśya should be woollen. May the deerskin (for wearing) be stated thus:—The skin of the *eṇa* deer should be used by a Brāhmaṇa; that of a ruru deer should be used by a Kṣatriya. A Vaiśya should use the skin of a goat. I shall describe the staff in due order:—The Palāśa stick is prescribed for a Brāhmaṇa; the Udumbara stick for a Kṣatriya and that of Bilva for a Vaiśya.

Now listen to their size :—The staff of a Brāhmaṇa should come upto his hair on the head; that of a Kṣatriya should

come upto the forehead. Learned men say that the staff of a Vaiśya should come up to the tip of his nose.

I shall now describe the clothes of Brāhmaṇa and others in due order. They are ochre-coloured, madder-coloured (red) and turmeric-coloured (yellow) (respectively).

21b-22a. O Brāhmaṇa, the Brāhmaṇa who has been invested with the sacred thread should be devoted to the service of his preceptor. He should stay in the house of his preceptor till he learns the Vedas.

22b-23a. The (Brāhmaṇa) religious student should take bath in the morning. O leading sage, for the sake of the preceptor, the student should bring sacrificial twigs, *Kuśa* grass, fruits and other things, everyday in the morning.

23b-24a. O excellent sage, whenever the sacred thread, the deer-skin or the staff is lost, soiled or broken, a new one should be used with due repetition of the *mantras*. The soiled ones should be thrown into the water.

24b-25a. They (the religious authorities) prescribe that the means of livelihood of the religious student is only through alms begged and received by them. The student with controlled sense organs should bring the alms from the houses of Brāhmaṇas well-versed in Vedas.

25b-26a. When the Brāhmaṇa begs for alms he should say, *bhavati bhikṣām dehi* (O madam, give me the alms); the Kṣatriya should say, *bhikṣām bhavati dehi* (Alms, O madam, give me). When the Vaiśya begs, he should say *bhikṣāṁ dehi bhavati* (Give me alms, O madam).

26b. The religious student should conquer his sense organs and perform the rites of fire-worship both in the morning and in the evening according to convention.

27. The religious student should perform the *Brahmayajña* and the *Tarpaṇa* rite every day. He who forsakes the ritualistic fire-worship is called a fallen fellow by the learned.

28. He who does not perform *Brahmayajña* is called a slayer of a Brāhmaṇa. After rendering service to the preceptor, he should perform the worship of the deities.

29. Every day he should partake of the food got as alms only. Never should he take food given by a single man. The student who has conquered his sense-organs should bring alms from the houses of Brāhmaṇas of irreproachable character.

30a. After offering alms first to the preceptor, he should, with his permission, partake of it, remaining restrained in speech.

30b-32a. He should avoid wine, women, meat, salt, chewing the betel-leaves, cleansing the teeth, eating the leavings of foods of others, sleep during the day, use of the umbrella, wearing of shoes, scents and unguents, garlands, sports in water, dance, vocal music, instrumental music.

32b-33a. He should abstain from slandering, distressing others, prattling (grumbling), application of collyrium, contact with heretic people, association with the Śūdras, etc.

33b. As to elders, he should habitually bow to and salute them in due order.

34-35. The elders are of three types, viz.—Elders in knowledge, elders in piety and austerity and elders in age. He who removes spiritual misery and the like is the (bonafide) *guru*. He does it through the instruction in the Vedas and the scriptural texts. The student should salute him at the outset. While saluting, the Brāhmaṇa should say *Asau aham* (I am he—so and so).

36-39a. The Kṣatriyas and others are by no means to be bowed to by a Brāhmaṇa. The following should not be saluted : An atheist, a person who breaks the bounds of decency, an ungrateful person, the common priest of the village, a thief, a rogue, a heretic, the fallen fellow, the *Vrātya* (one of the three castes fallen from his caste-position due to non-performance of holy rites), a professional astrologer, a sinner, who shall never be saluted, a mad man, a gambler, an unclean person, a person (who is) running, a person who has applied oil to his head and a person performing *Japa*.

39b-40. He should never salute a person always given to arguing, a fierce man, a person vomiting, a person standing in water, a person holding the alms and a person lying down. He should never salute a woman who had killed her husband, a woman in her menses, a woman with a paramour, a woman who has recently delivered of a child, a woman who had an abortion, an ungrateful woman, and a fierce woman.

41-42a. If individual salutation is made in an assembly, a sacrificial hall or a temple, it destroys the merit earned before.

42b-43a. He should not bow to a person who is performing a *Śrāddha*, *Vrata*, *Dāna*, worship of the deities, *Yajña* or *Tarpaṇa*.

43b-44a. If anyone does not salute in return when he is saluted, he is on a par with a Śūdra. He should not be considered worthy of being saluted.

44b-45a. The student should wash his feet and perform the *Ācamana* rite. Sitting face to face with the preceptor and touching his feet, the clever student should begin his study.

45b-50a. A Brāhmaṇa who is eager to attain the benefit of all holy rites should not pursue the study of the Vedas on the following days : during the holidays: viz. the first and eighth day (*Aṣṭakas*), the fourteenth day, the *Pratipats* (first day of a fortnight), the *Parvan* days, *Mahābharaṇī* day (when the moon is in Bharaṇī Nakṣatra in Pītṛ Pakṣa), on the twelfth day in the month of Śrāvaṇa, on the second day in the latter fortnight of the month of Bhādrapada, on the seventh day in the bright half of the month of Māgha, on the ninth day in the month of Āśvina, when the sun is encircled by a halo, when a Vedic scholar comes to the house, when a Brāhmaṇa is bound, when a quarrel increases, during the dusk, when the cloud rumbles, when there is an untimely heavy down-pour, when a comet or thunderbolt falls, when a Brāhmaṇa is insulted, O celestial sage, on the *Manwādi* days (i.e. on the days on which Manvantaras started) and the four *Yugādi* days (i.e. on the days on which the four yugas commenced)—these foregoing occasions are to be treated as holidays.

50b-51 The third day in the bright half of the month of *Mādhava* (i.e. Vaiśākha), the thirteenth day in the dark half of the month of Bhādrapada, the ninth day in the bright half of the month of Kārttika and the full moon day in the month of Māgha —these are said to be *Yugādi* days. Whatever is given in these days becomes everlasting in its benefit.

52-55. I shall mention the Manvādi days. Listen to it attentively; the ninth and the twelfth days in the bright half of Kārttika ; the third day of the Caitra month, as well as of the month of Bhādrapada; the tenth day of the bright half of Āṣāḍha, the seventh day in the bright half of Māgha, the eighth day in the dark half of Śrāvaṇa, the full moon day in the month of Āṣāḍha, the new moon day in the month of Phālguna, the

eleventh day in the bright half of Pauṣa, the full moon days in the months of Kārttika, Phālguna, Caitra, and Jyeṣṭha—these are the first days of the *Manvantaras*; whatever is given on these days becomes everlasting in its benefit.

56-57. On the Manvādi and Yugādi days, Śrāddha should be performed by the twice-born; one should never study the Vedas during these days[5] — when one is invited to a Śrāddha, during the eclipse of the sun and the moon; on the two *ayana* days, when there is earthquake; on the *Galagraha* days (some days in the dark fortnight) and on *Durdinas* (when the sun is invisible due to clouds).

58-59. O Nārada, if a foolish person pursues the study of the Vedas during these holidays, Yama himself will destroy his progeny, intellect, renown, prosperity, longevity, strength and health. Know the person who studies the Vedas during the *Anadhyāya* days (holidays) to be *Brahma-ghātaka* (the slayer of a Brāhmaṇa).

60-65. O Brāhmaṇa, no one should hold conversation with him; no one shall reside with him; O Nārada, some persons say that even *Kuṇḍas* and *Golakas* (bastards) and the sluggish etc. should be invested with sacred thread; some say that their sons etc. should be invested with sacred thread. One who does not study the Vedas but puts forth effort elsewhere should be known to be on a par with a Śūdra; he is the beloved guest in hell. Even if a Brāhmaṇa who has not learned the Vedas follows the conventional conduct of life, he does not attain the benefit of the *Ācāras*. He is just like a Śūdra. In the case of a Brāhmaṇa who has not learned the Vedas the *Nitya*, *Naimittika*, *Kāmya* and all other *Vedic* rites are futile. Viṣṇu is identical with the *Śabda Brahman* (the supreme Soul in the form of Sound) ; hence Veda is Hari Himself. Hence, a Brāhmaṇa who studies the Vedas will attain his desires.

CHAPTER TWENTYFIVE

1. *Sīmanta-karma, Sīmanta* or *Sīmantonnayana* is really a rite of a social and festival nature expressing joy felt by the family and the woman concerned at the prospect of a child. Literally it means 'parting the hair of the woman, upward.' The Saṁskāra is treated in many *Gṛhya sūtras* like that of Āśvalāyana (I.14.1-9), Baudhāyana (I.10), Gobhila (II.7.1-12), Vaikhānasa (III.12) and others, but there is a great divergence in the details of this *Saṁskāra* showing the difference in the geographical region where they were composed. The garlanding of the pregnant girl and playing of lute and singing of ballads prescribed in the *gṛhya sūtras*, shows its festival nature. The month of pregnancy in which it is to be celebrated differs. NP. seems to follow Khādira Gr.S. in prescribing the 4th, 6th or the 8th month out of which the 4th is supported by Āśvalāyana and Āpastamba. In prescribing the 7th month, NP. follows Śāṅkhāyana Gr.S. (I-22-1) indicating NP.'s affinity if not location.

2. NP. is much removed in time from the *Bṛhadāraṇyaka Up.* and *Gṛhya Sūtras* of Gobhila, Khādira and others which prescribe that the name should be given to the boy on the day of his birth. It was to be the *Nakṣatra-nāma* which was to be kept a secret till the thread-ceremony of the boy and the name for common use was given on the 10th day.

3. *Caula or Cūḍākaraṇa* :

Most writers recommend the 3rd year for this rite but Āśvalāyana, Pāraskara, Yājñavalkya allow the family usage for the time of performance of this, though they don't disapprove of the 3rd year.

4. This is clearly an exposition of *Āśvalāyana Gr.S.* regarding the usual and the final limit of the age of the thread ceremony of the three varṇas :

aṣṭame varṣe Brāhmaṇam upanayet /
Garbhāṣṭame vā / ekādaśe Kṣattriyam /
dvādaśe Vaiśyam / ā ṣoḍaśād Brāhmaṇasyānatītaḥ Kālaḥ /
ā dvāviṁśāt Kṣattriyasya / ā caturviṁśād Vaiśyasya /
Āśva Gr.S. I.19.1-6.

5. The topic of holidays or days on which the Veda should not be taught, is discussed in the Gṛhya and Dharma Śūtras and most of the Smṛtis. A reference to SC. on *Anadhyāya* (I.pp.56-61) shows the difference of opinion among these authorities. Many of the verses in NP. are found in VP.III.14.13 ff, *Mt.P.*17.4-8, *M. Nṛsiṁha P.* ch.56. The list of holidays is stupendous. But the *anadhyāya* is limited to learning (new) Vedic *mantras* and not to their application or self study (*Jaimini* XII.3.18-19, *Āpastamba Śrauta Sūtra* 24.1.37. Hence, normal studies of other lores were not affected.

CHAPTER TWENTYSIX

The Statement of the Dharma of the Householder[1]

Sanaka said :

1. As long as the Vedas are being learned, he (the religious student) should remain with the preceptor, rendering service to him with purity invariably. After being permitted by him (to return to his house), he should take up the sacrificial fires.

2. A twice-born person should study the Vedas, the Dharma-śāstras (i.e. Smṛtis, etc.) and the Vedāṅgas (accessories to Vedic studies)[2] and give *Dakṣiṇā* to the preceptor and then enter the householder's life.

3. A twice-born should marry a virgin who is endowed with good features and beauty, who is born of a good family, who possesses good qualities,[3] whose conduct and habits are good and who practises righteous activities.

4. The intelligent Brāhmaṇa should marry a girl beyond the seventh remove from his father and fifth remove from his mother; otherwise he is on a par with the defiler of the preceptor's bed.[4]

5. A sensible man should not marry a girl who is sickly, whose eyes are round, who is born in a family of ailing persons (i.e. with unhealthy heredity), who has too much of hair or who has no hair at all or who is garrulous.[5]

6. A wise person should not marry a girl who is hot-tempered, too short or too tall (in stature), who is wanting in any limb, who has an extra limb (i.e. physically handicapped or abnormal), who is mad, or slanderous.

7. One should not marry a girl with heavy, big ankles or long shanks or has masculine features with traces of moustache and beard and is hunchbacked.

8. A prudent person should not marry a girl who laughs without reason, who stays in others' houses always, is habitually contentious, wayward and ruthless.

9. A sensible man should not marry a voracious girl, whose teeth and lips are too large and thick, who snorts and

grumbles, who is very dark or red in complexion, or who is cunning and mischievous.

10. One should not marry a girl who is always given to weeping, is of pallid complexion, who is despicable, a chronic patient of cough and Asthma or of somnolent nature.

11. A sagacious man should not marry a girl who habitually speaks worthless and meaningless words who is interested in antagonizing the world, who is in the habit of scandalising others or is a thief.

12. A worldly-wise man should by no means marry a girl whose nose is too long, who is a liar and a cheat, whose body is covered with hair, who is arrogant or a religious hypocrite.

13. If the marriage had taken place during childhood when the real nature had not been realised and if her defect is realized after maturity, he should by all means forsake her.[6]

14. If any woman is always harsh and ruthless to the husband and children but is favourably disposed towards others, he (the husband) should by all means forsake her.

15. O excellent sage, it should be known that marriages are of eight types such as the *Brāhma*,[7] etc. The previous one should be understood to be better than the latter one; if the preceding form of marriage is not possible the latter one may be adopted.

16. The eight types of marriages are : the Brāhma, Daiva, Ārṣa, Prājāpatya, Āsura, Gāndharva, Rākṣasa and Paiśāca which is considered the eighth one.

17. O Brāhmaṇa, an excellent Brāhmaṇa should be united in wedlock by means of the *Brāhma* form of marriage or by means of *Daiva* type. Some recommend the *Ārṣa* type also.

18. O Brāhmaṇa, the five types of marriage beginning with the *Prājāpatya* are censurable. If the earlier types are not possible, (then only) a wise person should adopt the latter ones.

19. (After marriage) he should wear two sacred threads, the upper garment and two golden ear-rings. The two clothes (he wears) should be well washed and white.

20. He should smear his limbs with unguents. Hair and nails must be well cut. He should remain pure and clean. He shall hold a bamboo stick and a *Kamaṇḍalu* filled with water.

21. He should appear neat and pleasing. He should put

on a clean turban, an umbrella and two neat sandals or shoes. He should wear flower garlands too and apply sweet scents.

22. He should regularly read and study the Vedas and maintain the religious and prescribed (or conventional) conduct of life. He should not subsist on others' food. He should avoid rumour-mongering.

23. He should not keep one leg mounted over another nor should he step across the leavings of food. He should not scratch his head with the combined pair of his hands.[8]

24-25. A twice-born person should not go anticlockwise round a temple worthy of worship. He should not keep his tresses untied during the worship of deities, *Ācamana* rites, ablutions and Śrāddha and other holy rites. Nor shall he be in a single cloth on these occasions. He should not ride in a vehicle drawn by a camel and he should avoid vain and groundless arguments.

26. He should not carnally approach another man's wife, and should avoid backbiting. O Brāhmaṇa, he should never go anticlockwise round cows, holy fig-trees, fire and mountains.

27. Nor should he go round the four-cross roads, a holy fig-tree standing on a sacred spot, a natural lake or a king, in that manner. He should avoid jealousy, rivalry and diurnal slumber.

28. He should not speak about other men's sins nor should he boast about his own merit. (He should not reveal his merit). He should keep his own name, the constellation (at the time of his birth) star and honour well-protected.

29. A twice-born should never live in the company of wicked men nor should he pay heed to anything contrary to the scriptural texts. He should never be interested in wine-drinking, gambling and low music.

30. If he touches a wet bone, leavings of food, a Śūdra, a fallen man, a serpent or a dog, he should bathe along with the clothes he is wearing.

31. After touching the funeral pyre, a piece of wood thereon, the sacrificial pole, a Cāṇḍāla and a professional worshipper of idols, he should plunge into water along with the clothes he is wearing.

32. The shadow of the lamp, cot or a body (one's own body ?), the water dripping from the hair, clothes, or a mat

and the dust particles kicked up by a goat or a cat or blown off from a broom—all these remove auspicious fortune.

33. One should avoid even from a distance, the wind from the winnowing basket, the smoke from the burning corpse, eating the cooked food of a Śūdra and the contact with the paramour of a Śūdra woman.

34. He should always avoid musing over heterodox doctrines, biting the nail and hair and going to sleep in a nude state.

35. He should not apply over the body the oil that is left over after applying on the head; he should not chew unclean betel leaves; he should not wake up a sleeping person.

36. No unclean person should perform rites in (sacrificial) fire or worship the preceptor and deities. No one should drink water with the left hand only applied to the mouth.

37. O leading sage, no one should tread on the shadow of his preceptor, nor should one transgress the command of his preceptor or censure the Yogins, the Brāhmaṇas, the ascetics and those who observe sacred vows.

38. Brāhmaṇas should not expose or speak of mutual defects and weaknesses. He should duly perform the sacrifice on the new moon and full moon days.

39. The worship and Homa should be performed by the twice-born both in the morning and evening. He who eschews *Upāsanā* (worship) is called a wine-addict by the learned.

40. A twice born house-holder should perform *Śrāddha*[9] during the tropical[10] and equinotical transit[11] of the sun, the four *Yugādi*[12] days, the new moon day and the *Pretapakṣa* (the fortnight of the dead i.e. the dark half of Bhādrapada).

41. O Nārada, a householder should perform *Śrāddha* on the *Manvādi*[13] days, on the day of death, during the *Aṣṭakā* days* (of the parents, etc.) and after the newly harvested grain had been brought home.

42. A householder should perform *Śrāddha*, when a person

*7th, 8th, 9th beginning from the seventh day after the full moon day or the 8th day of the dark half of Mārgaśirṣa, Pauṣa and Māgha on which Manes are to be propitiated). (HD, IV, p. 354).

well-versed in the Vedas visits the house, during the lunar and the solar eclipses and in holy centres and at pools of sacred waters.

43. If performed without the *Ūrddhva puṇḍra* (the vertical castemark on the forehead) the *Yajñas*, *Dānas*, (charitable gifts), austerities, *Homa*, study of the Vedas and the *Tarpaṇa* rite to the manes become futile.

44. Some people do not like to have *Ūrddhva puṇḍra* and *Tulasi* at the time of Śrāddha.[14] It is a futile convention and hence, it should be avoided by the Brāhmaṇas who seek welfare.

45. All these and similar holy rites enjoined in the path of Smṛtis shall be performed by the twice-born duly. They bestow the benefits of all holy rites.

46. Viṣṇu is pleased with those who are devoted to the conduct of good people. O excellent Brāhmaṇa, what is it that cannot be achieved if Viṣṇu is pleased.

CHAPTER TWENTYSIX

Dharmas of the Householder

1. Since the days of ancient Sūtra and Smṛti periods, the stage of householder (*Gṛhasthāśrama*) has been considered as the best *Āśrama*, as it is the support or source of all other *Āśramas* (Gautama III.3); also *vide* Manu (III. 77-78). *Mbh. Śānti.* (270.6-7) observes that like a mother, it helps other *Āśramas* to subsist; elsewhere (*ibid.*12.12) it states that it is equal in weight to all other *Āśramas* put together. Hence, Smṛtis, Purāṇas, digests on Dharma Śāstra deal in details with the duties of the house-holder. For example, Manu IV, Yājñavalkya I. 96-127, KP. II. Chs. 15 and 16, Mbh. Anuśāsana 97, SC. I. pp. 88-232.

2. This shows that the course of studies of the twice-born emphasized 'Humanities', viz. the study of the Veda (of his particular Śākhā) and its six accessories like phonetics, grammar, etymology (or Nirukta), Prosody and Astronomy (-cum-Astrology) and the Smṛtis or Dharma-Śāstra. Vocations and professions being hereditary, trades, commerce, technology or manual skills were learnt at their own homes, farms, work-shops or guilds.

3. Cf. *Buddhi-rūpa-śīla-lakṣaṇa-sampannām arogāṇīm upayaccheta* /

—*Āśvalāyana Gṛ. S.* I.5.3.

Echoed in Āpastamba Gr. S. III. 20.

Vātsyāyana quotes Ghoṭakamukha, "One should marry a girl who would give him a feeling of blessedness and compliments from his friends—*Kāmasūtra* III. 1-3.

4. This restriction on Sapiṇḍa marriage is an echo of *Nārada Smṛti* (xii. 7 Gurumandal edt.) :

ā saptamāt pañcamāc ca bandhubhyaḥ pitṛ-mātṛtaḥ /
a-vivāhyāḥ sagotrāḥ syuḥ samāna-pravarās tathā //

The restriction indicates that the NP. was not written by a Southerner among whom cross-cousin marriages have been in vogue (even among the *Śiṣṭas*) as noted by *Baudhāyana Gr. S.* I. 1.19-26. Southern writers on Dharma-Śāstra like Devaṇṇa Bhaṭṭa (SC.I. pp. 70-74) and Mādhava (*Parāśara Mādhavīya* (I.2. pp. 63-68) stoutly defend and support marriage with maternal uncle's daughter.

5. VV.5-14 enumerate the defects of girls and advises against marrying them. A reference to Manu (III.8 and 10), Viṣṇu Dh. S. (24. 12-16), VP. III. 10.18-22 etc. shows that there was a consensus about the *doṣas* (defects) to be avoided in selecting a girl. Strangely enough, NP. does not quote from the *Nārada Smṛti* where the defects of girls are described (*Strī-puṁ-saṁyoga* 36) but echoes VP.III.10.16-22 quoting lines and phrases.

6. VV. 13 and 14 allow a husband to forsake his wife under certain circumstances.

But that is not a divorce—*a vinculo matrimonii* was not known to Hindu society in ancient and medieval times, though some low-castes had this custom.

7. VV. 15-18 describe the eight forms of marriage. They are : *Brāhma, Daiva, Ārṣa, Prājāpatya, Āsura, Gāndharva, Rākṣasa* and *Paiśāca.* These are mentioned in Gṛhya Sūtras, Dharma Sūtras, Smṛtis and Purāṇas (e.g. *Āśvalāyana Gr. S.* I. 6, *Baudhāyana Dh. S.* I. 11, Manu III. 21, *Nārada Smṛti Strī-Pum*-38-39, *VP.*III.10-24).

It is significant to note that NP. *differs* from the *Nārada Smṛti* in the arrangement of the list of these forms and follows the VP.

The *Nārada Smṛti* gives the following order of the forms of marriage : *Brāhma, Prājāpatya, Ārṣa, Daiva, Gāndharva, Āsura, Rākṣasa* and *Paiśāca.* NP. quotes VP.III.10.24. This further brings out the difference that the Smṛti approves of the *first four* forms as *dharmya* (sanctioned by or acceptable to Dharma) but NP. calls *Prājāpatya* as censurable (vide verse 18). *It indicates that Nārada, the writer of the Smṛti is not the author of the NP. who differs from him in many important respects.*

The description of the forms of marriage is given in Manu III. 27-34 and there is a general consensus on the characteristics of these forms of marriage which may be briefly indicated here.

(1) *Brāhma* : A daughter decked with ornaments is gifted to a Vedic scholar of good conduct after respectfully inviting him.

(2) *Daiva* : A daughter duly ornamented is given to a priest who officiates the performance of one's sacrifice (*Baudhāyana* I. 11.5 and Aparārka regards the girl as a part of *dakṣiṇā.*

(3) *Ārṣa* : Gift of a daughter in formal exchange of one or two pairs of cattle. (This is not a sale or barter but a legal formality).

(4) *Prājāpatya* : The gift of a daughter after duly honouring the boy (bride-groom) and addressing the couple, "May both of you practice religion".

(5) *Āsura* : Gift of a daughter in return for payment of maximum wealth to her and to her relatives.

(6) *Gāndharva* : Love-marriage. Marriage by the mutual consent of the girl and the bride-groom.

(7) *Rākṣasa* : Forcible abduction of a girl from her house while she weeps and cries and her kinsmen are defeated.

(8) *Paiśāca* : Intercourse with a girl while she is asleep, intoxicated, unconscious or mentally deranged.

8. The prescriptive and prohibitive rules of conduct in these verses (VV.23ff) reflect the then social tastes and etiquettes and as such are interesting from the sociological point of view. Some of these etiquettes and beliefs have survived till our times for over a millenium or so.

9. Verses 40-42 state the days and the times when Śrāddha should be performed. Here what were treated auspicious for *dāna* in ch. 25 above are recommended for Śrāddha :

10. *Ayana* days :

Days marking the beginning of the summer and winter solstice.

Viṣuva days :

11. *Viṣuva days*

The first point of *Aries* or *Libra* into which the sun enters at the vernal or autumnal equinox. Days marking these entries of the sun are called *Viṣuva days.*

12. Yugādi days—*vide supra* I.25.50-51.

13. *Manvādi days*—vide Supra I. 25.52-55.

Aṣṭakā days—*vide* footnote to the verse.

14. *The Smṛtyarthasāra* prescribes that *Tulasī* should be avoided at the time of Śrāddha. Devaṇṇa Bhaṭṭa notes it in *SC. Śrāddha,* p. 435, but he remarks that this dictum of prohibiting *Tulasī* in *Śrāddha* has no basis in *Smṛtis* (*prasiddha-Smṛti-samuccayeṣu Tulasī-niṣedhasyādarśanāt* /

CHAPTER TWENTYSEVEN

The Religious Duties of the Householders, Forest-Hermits and Sannyāsins

Sanaka said :

1. "O excellent sage, I shall describe to you the good conduct of life of the householder on observing which all his sins definitely perish.

Āhnika (*Daily routine of duties*)

2. O Brāhmaṇa, the householder should get up in the *Brāhma Muhūrta*[1] (i.e. within an hour and a half before the dawn). He should then arrange his tresses properly. He should then think about the means of livelihood that is not contrary to the aims of life.

3. He should pass urine or evacuate the bowels with the sacred thread placed on the ear. If it is during day or the two junctions of dawn and dusk, he should face the north and if it is in the night time, he should face the south (for answering calls of nature).

4. (While answering calls of nature)[2] the man should keep his head covered with a cloth, he should spread grass on the ground where he is going to answer calls of nature; he should hold a stick or a wooden piece in his hand and be silent during the whole period.

5-7. Neither urine nor fecal matter should be discharged in the following places : on the high way, in a cow pen, on the banks of a river, near lakes and houses, in the shade of a tree, in a dense forest, near fire, in a temple, in a garden, in a ploughed field, at the place where four roads meet, in the presence of Brāhmaṇas, cows and women, over husks, burning coal or broken mudpots and in water. No one should answer calls of nature in these and similar places.

8. Effort should always be made for the sake of purity; a Brāhmaṇa is remembered as one whose root is in cleanliness; every holy rite of one devoid of cleanliness and prescribed conventional conduct of life is in vain.[3]

9. Cleanliness is said to be of two kinds—the external and the internal. The external cleanliness is through clay and

water and the internal cleanliness is the purity of thoughts and emotions.[4]

10-11. After answering the call of nature he should hold the penis and get up. For the purificatory process he should bring good mud.[5] It should not be from holes dug up by rats and other rodents, nor from the ploughed field. No one shall take the mud from wells, tanks and lakes. One should carry out the purificatory process after bringing with effort good earth.

12. Learned men say that the cleaning process after passing urine is as follows : One part of the mud is applied to the penis and three parts over each of the testicles.

13. The mud is divided into many parts. One part is smeared over the penis, five parts at the anus and seven over the left leg and three over the right leg. Thus ten parts should be applied over the legs separately.

14. This is the purificatory process on discharging fecal matter so that the bad odour and the sliminess can be removed. Moreover this rite of cleansing is for the householder. In the case of religious students twice this is to be applied.

15. In the case of forest-hermits thrice this is to be applied and four times in the case of recluses (*Sannyāsins*). In one's own abode the full purificatory process is applicable. O excellent sage, while on a travel, half of this will do.

16. There is no hard and fast rule in regard to an ailing man; so also in times of grave emergency. A wise man should perform the *śauca* rite that dispels bad odour and sliminess.

17. To women without initiation, the purificatory rite is as long as the odour and sliminess are removed; but to every one who is observing a religious vow, the purificatory rite is like that of an ascetic.

The Ācamana rite

18-19. O leading Brāhmaṇa, in the case of widows too the same is prescribed. After finishing the purificatory rite with great attention, he should sit facing the east or the north and perform the *Ācamana* rite,[6] maintaining the purity of the sense organs, three times or four times he should drink water that has no odour, foam, etc.

20. O excellent one, he should wipe off the checks twice

with the palm and also the two lips. He should touch the two nostrils with the index finger combined with the thumb.

21. He should touch the eyes and the ears in order, with the thumb and the ring finger. The Brāhmaṇa should touch the umbilical region with the little finger in combination with the thumb.

22. The wise man should touch the chest with the palm and the head with the tips of the fingers. He should touch the shoulders with the palm or the tips of the fingers.

Brushing the Teeth

23. O leading Brāhmaṇa, after performing the *Ācamana* rite thus, he attains excellent purity. Thereafter, he should chew the tooth brush twig of some good tree.[7] It must have the bark in tact.

24-25. It may be taken from any of these trees : Bilva, Asana, Apāmārga, Nimba (Margosa), mango, or the sun plant. First he should wash the twig with water and then chant the following mantra : "O Vanaspati (tree), you instil in us longevity, strength, renown, splendour, progeny, animals, wealth, Vedic knowledge, intellect and sharp-wittedness."[8]

26-27a. The twig chewed by a Brāhmaṇa should have the thickness of the little finger and the length of ten *aṅgulas*, that of the *Kṣatriya's* tooth-brush should be nine *Aṅgulas* in length and in the case of a Vaiśya it should measure eight *aṅgulas*. O leading sage, the Śūdra should chew a tooth brush twig four *aṅgulas* in length, and so much in the case of a woman also.

27b-29a. If the tooth-brush twigs are not available, the purification of the mouth is effected through the process of gargling twelve times. Grasses and leaves also can be used. He should hold the twig with the left hand and chew at the outset with the teeth on the left side. He should scrub the teeth as long as the time taken to milk a cow. He should then wash it and split it into two pieces.

29b-30. The householder with the control of sense organs should scrape the tongue with those pieces. He should wash them and cast them off. Again he should perform the *Ācamana* rite as before and take his bath in clear water in a river, etc.

The rite of taking bath

31-32. He should wash the bank and place the Darbha grasses there before entering the water. He should bow down and invoke the holy waters from the solar sphere. O son of god Brahmā, he should make a mystic diagram with scents (sandal-paste), etc. and meditate upon Lord Janārdana. Remembering the holy Mantras and the sacred rivers, he should take this bath.[9]

The Mantra :

33-34. "O Gaṅgā, Yamunā, O Godāvarī, O Sarasvatī, O Narmadā, O Sindhu, O Kāverī, be present in this water. Always, at the time of my ablution, may the blessed sacred waters of Puṣkara, etc. and the rivers Gaṅgā, etc. come here.

35. The following seven cities should be known as the bestowers of salvation: viz. Ayodhyā, Mathurā, Māyā, Kāśī, Kāñcī, Avantikā and Dvārāvatī."

36. He should then perform the Japa of the Mantra, *Aghamarṣaṇa* (RV.X.190). After performing the *Prāṇāyāma* rite, he should plunge into the water. He should perform the *Tarpaṇa* rite as ancillary to ablution and then sip water in the *Ācamana* rite. Thereafter, he should offer *Arghya* to the Sun.

Sandhyā-Vandana (*The Twilight Prayer*)

37-38. O Nārada, meditating on the sun, he should come out of the water. He should wear a cloth that is fresh from the loom[10] (literally—unwashed) and cover himself with a second one that is washed. Sitting on a seat or mattress of Darbha grass, he should begin his Sandhyā rite.[11] He should face the north-east. O Brāhmaṇa, after the Ācamana rite, he should repeat the Gāyatrī.

39. The learned person should repeat the *Mantra* beginning with *Ṛtam* etc. (RV.X.190.1) and then perform the *Ācamana* rite. Thereafter, he should take some water in his hand, and encircle himself with it and sprinkle it up.

40-41. He should then perform the *Saṅkalpa* rite (viz. I perform morning/noon/evening *Sandhyā* for absolution of sins and grace of God). At the end of the *Praṇava*, he should remember the Vedic seers and (Vedic) metres and the deities. He should sprinkle water over his head while uttering the seven

vyāhṛtis (mystic words) beginning with *bhūḥ* (and *bhuvaḥ*, *svaḥ*, etc. each to be preceded by *Om* (such as *Om bhūḥ*, *Oṁ bhuvaḥ*). He should perform *Nyāsa* (or mental invocation of a deity and of the holy text to occupy a certain part of the body and to render it pure for worship and meditation). It should be performed separately for hands and the limbs. (of his body). He should fix the *Tāra* (syllable *Om*) in the heart and the *vyāhṛti Bhūḥ* on the head.

42. He should place (the *vyāhṛti*) *Bhuvaḥ* on the tuft of his hair, (the *vyāhṛti*) *svaḥ* on the *Kavaca* and *Bhūr* and *Bhuvaḥ* on both of the eyes. Similarly, he should utter the *vyāhṛtis Bhūr*, *Bhuvaḥ* and *Svaḥ* and making thrice a clapping sound (of hands) in (all directions, say *Astrāya Phaṭ*.)

43-46a. (*Invocation of the Gāyatrī*)

43-44a. Then he should invoke the *Sandhyā* of the morning as seated on a white lotus—"O Gāyatrī of three syllables ! O Goddess granting boons ! O expounder of the Brahman (or the Vedas), do you come. O mother of metres ! O the source of the Brahman ! Obeisance to you."

44b-45a. At mid-day, he should invoke Sāvitrī seated on a bull and clad in white garments. She is the goddess, the source of the origin of Rudra and expounder of Rudra.

45b-46a. In the evening, she is seated on Garuḍa and is clad in yellow garments. She is goddess Sarasvatī and the origin or the source of Viṣṇu and the expounder of Viṣṇu. The householder should invoke her thus (as propounded above).

46b-47. *Prāṇāyāma* (*Breath-control*)

While uttering the syllable *Om* and the seven *vyāhṛtis* (i.e. uttering *Oṁ bhūḥ*, *Oṁ bhuvaḥ*, *Oṁ Svaḥ*, *Oṁ mahaḥ*, *Oṁ Janaḥ*, *Oṁ tapaḥ* and *Oṁ satyam*) and the three-footed Gāyatrī mantra (viz. *Om tat savitur vareṇyam, bhargo devasya dhimahi, dhiyo yo naḥ pracodayāt*) and the *Śiras* (head) of the Gāyatrī (viz. *Om āpo jyoti rasó mṛtam, etc.*), he should inhale (take in the breath) and retaining it (for the same duration as inhaling), he should exhale it (while muttering the same mystic syllables as at the time of inhaling it). In this (exercise of) breath-control, the air is to be breathed through the left nostril and breathed out of the other (i.e. the right nostril. This is the rite of breath-control.

48. Thereafter, he should perform the *Ācamana* rite twice

and recite the *mantras* as follows : In the morning the mantra is :

Śūryaś ca mā etc. (TA X.25.1). In the mid-day : *Āpaḥ punantu pṛthivīm*, etc. (TA.X.23.1). In the evening the mantra is *Agniś ca mā*, etc. (TA X.24.1)

49-50. He should perform the rite of *Mārjana* (sprinkling one's body with water by means of hand or a blade of Kuśa grass) reciting the three *mantras* from *Āpo hi ṣṭhā* etc. (RV. X.9.13 VS.11.50). He should ritualistically dismiss (destroy) the host of enemies with the water touching the nose after repeating the *mantra Sumitriyā naḥ*, etc. (VS.6.22).

He should then sprinkle water over the head with the *mantra Drupadād iva*, etc. (VS.20.20; AV.6.115.3)

With the *mantra Ṛtaṁ ca satyam* etc. (RV.X.190.1-3 he should perform the *Agha-marṣaṇa rite** ("Driving out sin).

51. Repeating the *mantra Antaś carasi* etc. (TA.10.31.1), he should drink the water once. Then he should duly offer scents, flowers and handful of water to the Sun.

52-53. O celestial sage ! He should thus worship the Sun. During the morning and the evening he should raise his hand and perform *Svastikāñjali* (joining palms together in prayer). At mid-day, he should keep the hands lowered down. (At this time of *sūryopasthāna*—worship of the Sun), the three *mantras* viz. *Udu tyam* etc (RV.I.50.1), *Citraṁ devānām* etc. (RV.I.115.1) *Tac cakṣuḥ* etc. (RV.VII.66.16) should be repeated. O Nārada, he shohld repeat other *mantras* also pertaining to the Sun, Viṣṇu or Śiva.

54. He should pray to the splendour of the Sun with the *mantra Tejo si*† etc. (VS. 22.1) "You are the brilliance", *Gāyatryasi*‡ (*Śat. Br.* 14.8.15.10) (also *Bṛhad. Up.* 5.14.7). "You are Gāyatrī". He should then turn round himself thrice and meditate on the Śaktis (potencies) pertaining to him.

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* This consists in taking water in the right palm formed in the shape of cow's ear, holding it near one's nose, breathing out (one's sins as it were) from the nostril on the water while one is repeating the three verses under reference (RV.X.190 1-3) and then casting the water to one's left on the ground — Kane : *HD.*II.i. P.317.

†. The *mantra* used in the *Mādhyandina Sandhyā is Tejo'si Śukram amṛtam*, etc.

‡. This *mantra* in the *Mādhyandina Sandhyā* is given as *Gāyatryasyekapadī dvipadī* ...

55. Gāyatrī is the wife of Brahmā, surrounded by the circle of eyes of the four-faced Lord. She is holding a jar, *Sruk* and *Sruva* (sacrificial ladles) in her own hands. Her face has the brilliant lustre of the moon. She is of the form of Ṛgveda. She is a young girl. She sportively rides on the swan. She is worshipped by the lustrous jewel of the firmament (the Sun). She is bedecked by means of his orb. May Gāyatrī, conceived thus be for our ever-flourishing prosperity.

56. Sāvitrī of the form of Yajus must be meditated upon like this : She is the consort of god Rudra; she is in the fresh prime of youth. She has three eyes. She is clad in the tiger's hide. She holds the *Khaṭvāṅga* (the club with a skull at the top), the trident, the *Akṣa-sūtra* (rosary) and the girdle. She is embellished with the crescent moon on her crest which resembles a forked lightning streek in the midst ofher matted hair. Sāvitrī has the bull for her vehicle and is fair (white) in complexion. May she be conducive to our fearlessness and prosperity.

57. She is to be meditated upon as the divine goddess Sarasvatī, decorated in yellow robes. Dark in complexion, she is known as Śyāmā. She is beautiful in the radiating old *Vaiṣṇava* (belonging to Viṣṇu) form. She is seated on Tārkṣya (Garuḍa). She is brilliant with ornaments such as anklets set with gems and jewels, bracelets and the shining necklace. Her hands are embellished with a conch, a discus, a mace (*gadā*) and a lotus. May she be for our prosperity.[12]

58. Meditating thus he should perform the *Japa*, standing in the morning and at midday, and seated in the evening. With great devotion his mind he must be concentrated on the deity.

59. The Tripadā (three-footed) (i.e. the Gāyatrī Mantra) must be repeated a minimum number of ten times and a maximum number of a thousand times. The average should never go below a hundred. The Mantra is to be accompanied by the *Praṇava* (the syllable OM) and inaugurated with *Bhūrbhuvaḥ svaḥ*.[13]

60. The *Japa* (repetition of the Gayatrī mantra) of an observer of a religious vows (*vratin*) or of a recluse (*yati*) should be accompanied with six repetitions of OM followed by three *Vyāhṛtis* and the same (*OM*) repetition at the end (*ṣaṭ-tāra*) or commencing with OM followed by *Vyāhṛtis* (*bhūr bhuvas svaḥ*) and ending with the same repetition (*saṃpuṭa*).[14] The

Japa of a householder should be accompanied with OM and *Vyāhṛtis* (*Sa-tāra*).

61. He should thus perform the *Japa* according to his ability and dedicate the same to the Sun-god. He should then offer two water-oblations with cavity formed by joining together both the palms of hands (*añjali*), to Gāyatrī and the Sun-god.

62. With the Mantra *Uttame Śikhare* (TA.10.30.1) etc. he should ritualistically bid good bye to her (Gāyatrī). (He should say) "Do go respectfully on being permitted by Brahmā, Iśa and Hari."

63. With palms joined in reverence, he should bow down to the quarters and the guardian deities of the quarters.[15] Thereafter, he should perform the other rites prescribed for the morning in accordance with the injunctions.

64. A householder should take bath both in the morning and at midday. O celestial sage, the forest dwelling hermit and the ascetic should take ablutions at three times (in the morning, the noon and the evening).

65. Those who are ailing due to chronic illness, etc. and the wayfarer need take bath once only. O leading sage, with *Darbhas* in the hand, he should then perform the rite of *Brahma Yajña.*

66. If the rites enjoined for the day are left unperformed due to oversight or negligence, he should perform them in due order in the first *Yāma* (three-hour-period) of the night.

67. The twice-born person of knavish disposition who does not perform Sandhyā worship even when there is no emergency, should be known as a heretic. He is excluded from all Dharmas.[16]

68. If a person, an expert in fraudulent arguments neglects and ceases to perform the *Sandhyā*-worship and other rites, know him to be the foremost among the great sinners.

69. Those twice-born ones who hold *tete-a-tete* with the neglectors of Sandhyā-worship and other rites fall into terrible hells and stay there as long as the sun, the moon and the stars shine.

70. Thereafter, he should worship the deities and perform the rite of *Vaiśvadeva* (offerings in the fire to all *devas* collectively) in accordance with the injunction. He should duly honour the guest thereat, by means of food, etc.[17]

71. Sweet words must be spoken to them and to the other guests. He should worship them and propitiate them with water, food, bulbous roots and roots. He should honour him with the charitable gift of a house as well.

72. If any guest returns disappointed from the house of anyone, he gives the latter all his sins and goes away taking his (host's) merits.

73. Learned men say that *Atithi* (guest) is that person who has come from another village and whose name and lineage are not known. The householder shall worship him like Viṣṇu.

74. O Brāhmaṇa, everyday he should propitiate with cooked food, etc. a resident of his own village who is well-versed in the Vedas and is devoted to Viṣṇu. He should propitiate him with the Manes in view (i.e. with a view to propitiate the *pitṛs*).

Five Great Sacrifices

75. A person who neglects to perform the five *Yajñas*[18] is called a Brāhmaṇa (the slayer of a *Brāhmaṇa*) by learned men. Hence, one should assiduously perform the five *Yajñas* everyday.

76. They call the following as the five *yajñas* : *Devayajña*, *Bhūtayajña*, *Pitṛyajña*, *Nṛyajña* (yajna for men)and Brahmayajña.

77. Remaining restrained in speech, he should himself take food accompanied by servants, friends and others. He should take only such food as Brāhmaṇas take, he should never miss the opportunity of serving a deserving person.[19]

78. While taking food if one places one's feet in the seat or if one wears half the clothes (i.e. only one cloth) or if one swallows again what is vomited out of the mouth, learned men call him the wine-addict.

79. If anyone eats sweets, fruits, etc, some part of which is already eaten before, or if one takes salt directly, he is called the eater of raw beef.

80. While drinking water (at the conclusion of meals) or while performing the *Ācamana* rite or while eating solid food-stuffs, a Brāhmaṇa should not make sounds. The Brāhmaṇa who makes such noise, shall fall into hell.

81. He should take in wholesome cooked food with restrained speech. He should not speak contemptuously of the food. Before taking food, water is ritualistically sipped, repeating the

mantra *Amṛtopastaraṇam asi* [TA.10.32.1] (Thou art nectar spread out).

82. He should then perform the rite of *Prāṇādi āhuti* (i.e. he should take in six bits of food one by one repeating *Prāṇāya Svāhā, Apānāya Svāhā*, etc.) : and after the *Ācamana* rite he should begin the meal. At the end of the meal, he should sip water once again saying *Amṛtāpidhānam asi* [TA 10.35.1] (Thou art the covering lid with nectar).

83. O leading Brāhmaṇa, he should then perform the *Ācamana* rite and thereafter be engaged in pondering over the scriptural topics. At night too, he should go to bed, sit and take food in accordance with his ability.

84. O sage, thus the householder should practise the conventional conduct of the good every day. Whenever he commits any breach in the conventional conduct of life, he should immediately perform expiatory rites.

Rules for Forest Hermits

85. O excellent one, on seeing the body defiled by greying of hairs, etc., he should entrust the care of his wife to his sons and go to the forest. Or he should go there along with her.[20]

86. He should bathe three times every day.[21] He should not pare off the nails or cut off the moustache or beard. He should keep matted hair. Maintaining celibacy, he should be devoted to the five *Yajñas*.[22] He should sleep on the bare ground.

87. He should perpetually devote himself to the study of the Vedas[23] and take to the diet of fruits and roots. He should be merciful towards all living beings and devoted to Nārāyaṇa.

88. He should avoid flowers and fruits produced in the village. He should eat only eight morsels of food, and should not take food during the night.

89. A person who follows the *Āśrama* of the forest-hermits should completely avoid oil. He should abstain from sexual intercourse. He should not be lethargic nor should he sleep too long.

90. A forest dweller should always remember Nārāyaṇa who wields in his hands a conch, a discus and a mace and perform *Cāndrāyaṇa*[24] and other austerities.

91-92a. He should endure chillness and scorching heat. He should always maintain the holy fire. When utter detachment develops in his mind in regard to all objects of senses, he should immediately renounce.[25] O Brāhmaṇa, otherwise he will be a fallen fellow.

The Duties of a Sannyāsin.

92b-93. The ascetic should be engaged in the study of Vedantic principles.[26] He should be quiescent and self-controlled. He should subdue the sense organs. He should be free from the *Dvandvas* (natural opposed pairs, e.g. pleasure and pain) and devoid of arrogance. Never should he entertain the sense of "my-ness". He should possess all attributes such as quiescence, etc. He should be absolutely free from desires, passion and anger.

94. The Brāhmaṇa ascetic may remain naked or wear only a ragged loin cloth. He should keep his head completely shaven.[27] He should be impartial to an enemy or a friend and view honour and dishonour with equanimity.

95. The ascetic should stay in a village only for a night and in a town, for three nights. He should maintain himself through alms, but should not take food from one person.

96. The ascetic should beg for alms only in an uncensured Brāhmaṇa household where there is no burning coal and where the people have finished taking food and where there is no quarrel.

97. He should take bath thrice a day and be devoted to Nārāyaṇa. He should always repeat the *Praṇava.* (The syllable OM). He should subdue the sense-organs and keep his mind under control.

98. If at any time the ascetic becomes greedy or dissolute and becomes the regular partaker of the cooked food of a single individual, no prospect of redemption for him is in view, even after ten thousand expiatory rites.

99. O Brāhmaṇa, if out of greediness an ascetic becomes interested in developing his body, he should be known as some one equal to a *Cāṇḍāla*. He is the most despicable among the people of all castes and stages of life.

100-102. He should meditate on Lord Nārāyaṇa, who is the Ātman, free from ailments, above mutually opposed pairs;

and the sense of 'myness', who is quiescent, beyond the pale of Māyā, and absolutely free from jealousy; who is perfect and immutable, the very embodiment of eternal bliss and existence; whose form is that of perfect knowledge; who is devoid of impurities and is the eternal light; who has no aberrations; who is beginningless and endless, the cause of the sentience of the universe; who is free from attributes, and is greater than the greatest.

103. He should regularly read the passages of the Upaniṣads, ponder over the Vedāntic topics. Conquering the sense organs, he should always meditate on the thousand-headed Lord.

104. The ascetic who is habituated to meditating thus, and is devoid of rivalry or jealousy, attains the greatest bliss, the eternal and supreme light.

105. The twice-born one who practises the conventional code of conduct in the different stages of life, goes to the greatest abode after reaching which no one regrets (i.e. there is no sorrow).

106. Those who strictly abide by the discipline of the castes and stages of life, those who are devoted to Nārāyaṇa, those who are devoid of all sins, go to that highest region of Viṣṇu."

CHAPTER TWENTYSEVEN

Religious Duties of the Householders, forest-hermits and samnnyāsin

1. Cf. Manu IV.92, Yājñavalkya I.115 who enjoins a Brāhmaṇa to get up from bed at the *Brāhma muhūrta* i.e. 4 *ghaṭikas* before the sunrise (*Br. Vaivarta P.*) SC. (I.p. 88) quotes Pitāmaha who says that the last watch of the night is the *Brāhma muhūrta.*/

2. VV.4-7 contain rules regarding answering calls of nature. Detailed rules regarding this act are laid down in ancient Dh.S., Smṛtis etc. For example, Manu IV.45-52, Vāyu P. 78. 59-64, Vāmana P. 14.30-32. The detailed instructions regarding the direction in which to go to answer the call of nature, keeping the sacred thread on the ear, covering the ground with grass, etc. quoted in SC.I., pp. 88-90 tally with those in the NP.

3. VV. 8-19 give the details of cleaning those parts (the penis, anus, etc.) with lumps of earth and water. As SC.I., pp. 91-94 shows there have been some differences in details but as Devala rightly states, it is not the number of times (of cleaning with mud and water) that matters but cleansing should be carried on till one feels it is all right.

yāvat sādhviti manyeta tāvac chaucam vidhīyate /

(quoted in SC. I. 93) vide V.16b also.

The present verse (No. 8 in NP.) is a quotation form *Dakṣa Sm. V.*3.

4. Quoted from *Dakṣa Sm. V.* 3.

5. Cf. Vasiṣṭha Dh. S. VI. 17.

6. Very elaborate rules for *Ācamana* (sipping of water) are prescribed in digests like SC (I. P.95-103) NP. seems to follow VP.

7. VV.23-30 deal with brushing the teeth (*Danta-dhāvana*) which is regarded as an integral yet independent part of *Āhnika* (daily routine of duties) and not a subordinate part (*aṅga*) of bath or *Sandhyā*—morning Prayer (*Āhnika prakāśa*, p. 121). The practice is mentioned in old Vedic works like the *Tait.* S.II.5.1.7. Digests like SC.I., p. 104-107 give quotations from different Smṛtis and Purāṇas (including NP.) which show minor differences about the choice of trees for twigs to be used as a brush and the length and thickness of the twigs to be so used. It shows the insistence of ancient law-givers on the importance of brushing the teeth. NP., however, does not give the quotation of *Nārada Smṛti* :

sarve kaṇṭakinaḥ puṇyāḥ kṣīriṇaś ca yaśasvinaḥ /

As Dakṣa observes brushing the teeth should precede the morning bath.

8. This *mantra* i.e. prayer to the tree, the twig of which is used for brushing the teeth, is found in the *Gobhila-Smṛti* and is quoted in the SC. and other digests on Dharma Śāstra.

9. VV.31-36 describe a usual (*nitya*) brief procedure of bathing, consisting

of invocation of water (VV.33-34) *mārjana*, bath and citing *Aghamarṣaṇa* and offering *Arghya* to the sun (V.36)—a procedure recommended in *Brahmokta-Yājñavalkya Saṁhitā II.* 16-22 (Gurumandal Edt). which probably is quoted as *yogi-yājñavalkya* by Aparārka, p. 134.

10. Though the usual meaning of *a-hata* is given in the translation, it also means a cloth or a garment which is practically new—unwashed for many days (vide Pulastya quoted in SC.I.P.113).

11. The *Sandhyā* means a 'Twilight prayer' and is to be performed at dawn and dusk, though prayer at mid-day came to be known as *madhyāhna sandhyā*. Originally *sandhyā* consisted of *arghya* (offering of water as worship to the Sun God) and *japa* of *Gāyatrī* (*Tait. Ar.* II.2. also *Āśvalāyana* Gr.S.III. 7.3-6). We find elaborate *sandhyopāsanā* consisting of *ācamana, prāṇāyāma, mārjana* (sprinkling oneself with water thrice), *aghamarṣaṇa, arghya* (offering water to the sun), *japa* of Gāyatri, *upasthāna* (recitation of *mantras* with reference to the sun in the morning and Varuṇa in the evening). We perform *ācamana* with three names of Viṣṇu, viz. Keśava, Nārāyaṇa and Mādhava thus *Oṁ Keśavāya namaḥ* and repeat the remaining 21 names (uttering in all 24 names) of Viṣṇu, each preceded by *Oṁ* and followed by *namaḥ*.

A comparison of the procedure of *Sandhyā* as given in the N P. with the *Sandhyā* of the Mādhyandinas of Kātyāyana Sūtra in Maharashtra shows a substantial agreement in the *mantras*, etc. But the sequence of constituents or procedure of *Sandhyā* in the NP. differs to some extent from the present day Sandhyopāsanā of Madhyandinas (vide the *Nitya-Brahma-Karma Samuccaya* edt. by Shridhar Shastri Pathak, Poona, Śaka 1851 (1929 A.D.) The difference may be due to the age and region of the NP.

Instead of giving literal translation of these verses it is necessary to explain technical terms in the *Sandhyā*, the details of procedure regarding acts to be performed as *Arghya, Aghamarṣaṇa*, etc. and the exact reference of the *mantras* to be recited during the Sandhyā prayer along with the translation itself. Hence, the explanation of these terms, etc. is not repeated here.

12. Verses 55-57 give the description of the Gāyatrī to be invoked at the morning, at the mid-day and in the evening. These verses are the elaboration of the similar couplets in the Sandhyā of Mādhyandina Brāhmaṇas. (vide *Pathak's NBK Samuccaya*, p. 8).

13. In plain words the *mantra* to be muttered is :

Oṁ bhūr-bhuvaḥ svaḥ—Oṁ tatsavitur vareṇyam, bhargo devasya dhīmahi, dhiyo yo naḥ pracodayāt |

14. *Sampuṭa*—enclosed in two *praṇavas*, viz. *oṁ bhūrbhuvaḥ svaḥ | oṁ tatsavitur etc. pracodayāt oṁ | Yogi-Yājñavalkya* as quoted in SC I P.149.

The quarters and their guardian deities to whom respects are to be paid are as follows :

15. The East—Indra; the South-East—Agni, The South—Yama; the South-West—Nir-ṛti; the West—Varuṇa; the North-West—the Wind god; the North—Kubera; the North-East—Īśvara (God Śiva); the upper (Skywards)—god Brahmā; the lower direction—god Viṣṇu; the remaining direction—Ananta.

16. Verses 67-69, censure a shirker of Sandhyā-prayers. SC.I.139 quotes KP., Gobhila and Dakṣa, advising his (the shirker's) ex-communication. Gobhila

states that such a person is Śūdra while alive and after death he becomes a dog (*jīvamāno bhavec chūdro mṛtaḥ śvā cābhijāyate*).

17. Out of 'Five great sacrifices (*Pañca-mahā-yajñas*) *manuṣya-yajña* (feeding an unknown guest) is described in VV.70-74. The *atithi* is defined in verse 73.

18. From early Vedic times great importance was attached to the following daily observances, viz., *Devayajña* (sacrifice of gods), *pitṛyajña* (sacrifice—offering of water to ancestors by way of *Tarpaṇa*), *bhūta-yajña* (offering at least a ball of food to living beings), *manuṣya-yajña* (receiving and feeding at least one guest) and *Brahma-yajña* (*svādhyāya* or recitation of at least one mantra from the Veda). They are emphasized in *Śat.Br.* (XI.5-6.1), *Tait.Ār.* (II.10), Gṛhya sūtras and Smṛtis (*vide* SC.I., pp. 208-211) and pp. 217-220 for the importance of receiving an *atithi* (unexpected guest).

19. VV.77-82 lay down rules (and indirectly confirm the social etiquettes) at the time of taking meals. SC.I., pp. 221-225 show that there was a sort of standardization about the rules or conventions to be observed at the time of taking meals.

20. VV.85-91, give an epitome of the life and rules of the forest-hermit.

21. *Vide* Manu VI. 22 & 24; Yājñavalkya III. 48.

22. Five yajñas—The five *Mahā-yajñas* mentioned above : *vide* Manu VI. 5 & 7; Yājñavalkya III.46.

23. *Vide* Āpastamba Dh.S. 11.9 and Manu VI.8.

24. *Vide* Manu VI.2—. But this is a part of penance in general and not expiation for a particular sin.

25. VV.91-104 describe the stage of life known as *sannyāsa*.

26. Although Manu recommends the recitation of Vedic texts referring to gods or Yajñas along with these metaphysical texts called the Vedānta (VI.83), NP. insists on the recitation of Vedāntic or Upaniṣadic texts only, vide verse 103 below.

27. Though NP. gives nudity as an option to Sannyāsins—an option according to 'some' in Āpastamba Dh.S.II. 9.21.11-12, Smṛtis are lukeworm about it. Manu VI.52 prescribes the paring of nails and complete shaving of the head and beard.

CHAPTER TWENTYEIGHT

The Description of the Rite of Śrāddha

Sanaka said :

1. O leading sage, listen to the excellent procedure in the performance of *Śrāddha*,[1] on hearing which one is undoubtedly liberated from sins.

2. On the day previous to the *Kṣayāha* (day of the Death-anniversary) the householder should take his bath. He should take only a single meal on that day. He should duly invite the Brāhmaṇas (for the next day). In the night he should observe celibacy and lie on the ground.

3. The performer of *Śrāddha* should avoid cleaning of the teeth, chewing the betel leaves, anointing the body with oil, and foodstuffs of an aphrodisiac nature.

4. The performer of *Śrāddha* and the partaker of food therein should avoid long journey, quarrel, fury, sexual intercourse, bearing of burdens and sleep during the day.[2]

5. If he, who is invited for a *Śrāddha* indulges in sexual intercourse, incurs the sin of Brāhmaṇa-slaughter and falls into hell.

Qualifications of the Brāhmaṇa Invitee for Śrāddha:

6. The Brāhmaṇa who has the following characteristics can be invited for a *Śrāddha*[3] : He should be well-versed in the Vedas and devoted to Viṣṇu. He should be an abider by his own conventional conduct of life. He should be born of a good family and be of quiet nature.

7. He should be devoid of passionate attachment and hatred. He should be an expert in the interpretation of the Purāṇas. He must be conversant with the *madhu* verses (viz. RV.I.90.6-8, Vāj. S.13.27-29 in which the word *madhu* occurs) and must have studied the *Tri-suparṇa*, (viz. the three *anuvākas* beginning with *Brahmametu mām* etc. (*Tait. Āraṇyaka* X.48-50).

8. He should be engaged in the worship of the deities and be an adept in the principles of Smṛtis. He must be a past-

master in the knowledge of the principles of the Upaniṣads. He must be interested in the welfare of all worlds.

9-10. He should be grateful and richly endowed with all good qualities. He must be engaged in serving his preceptor. He must be engaged in advising others by recounting the good scriptural texts. These are the Brāhmaṇas, O leading sage, who can be employed in a *Śrāddha.* I shall mention those who should be excluded from the *Śrāddhas.* Listen with great attention.

Disqualifications of an Invitee[4]

11-18. One who is physically a deformed being wanting in a limb or by having a superfluous limb, a miser, a sickly person, a leper, one with deformed nails, a person with long suspended ears, one who has broken his religious vows, a person whose livelihood is the reading of the stars (i.e. astrology), he who (professionally) burns corpses, a person indulgent in heretical arguments, the younger brother who marries when the elder brother is yet a bachelor; a professional worshipper of idols, a rogue, a person who speaks ill of others; a hot-tempered person, a knave, the village priest, one who is interested in unholy scriptures, one who is devoted to (and dependent on) other men's food, one who supports the son of a Śūdra woman, the paramour of a Śūdra woman, Kuṇḍas and Golakas (i.e. bastards born of adultery when the husband is alive or when the husband is dead), one who performs the *Yajña* of those who are not eligible to perform it, a man of fradulent conduct, a man who shaves off his head without purpose, one who is enamoured of another man's wife or wealth, one who is devoid of devotion to Viṣṇu; one who turns his face away from devotion to Śiva, those who sell the Vedas (i.e. accept fee for recitation and teaching of the Vedas), the sellers of *Vratas,* those who sell *Smṛtis,* and *Mantras* (who charge fees for these), professional musicians, composers of poems, those who maintain themselves by means of practising medicine (for money), one who is engaged in decrying the Vedas, arsonists of villages and forests, one who is over-passionate, one who sells intoxicating beverages and one who indulges in deceitful arguments. All these should be excluded scrupulously from the *Śrāddha.*

19. He should invite the Brāhmaṇa the previous day or

on the same day. The Brāhmaṇa who is invited should maintain celibacy and conquer his sense organs.[5]

20. With his sense-organs duly subdued, a householder should take *darbha*-grass in his hands and invite an intelligent Brāhmaṇa with the following words : "O excellent Sir, you should do me a favour and accept my invitation for *Śrāddha*".[6]

21. He should get up early in the morning and perform the daily morning routine. The learned man should perform the *Śrāddha* at the hour called *Kutapa*[7] (i.e. the eighth *muhūrta* or five hours and thirty six minutes after the sunrise).

22. That hour in the eighth Kāla (*Muhūrta*) of the day when the sun begins to be less fierce is called the *Kutapa*. That which is given to the Pitṛs at that time is of everlasting benefit.

23. The afternoon is the time granted to the *Pitṛs* by the self-born deity (god Brahmā). Hence, the Kavya (oblations to Pitṛs) should be given by excellent Brāhmaṇas only at that time.

24. O excellent sage, if the Kavya is offered along with the monetary gifts at the wrong hour it should be known as belonging to the *Rākṣasas*. It never reaches the *Pitṛs*.

25. The *Kavya* offered in the evening too becomes something pertaining to the Rākṣasas. The giver as well as the partaker of food falls into the hell.

Decisions about Śrāddha-Tithis[8]

26. If the duration of the Tithi of the annual *Śrāddha* be of only one *ghaṭikā* (*daṇḍa* = 24 minutes) on the previous day, O Brāhmaṇa the Śrāddha must be performed on the *Tithi* the afternoon of which is affected (touched) by another *Tithi*, by a person knowing (the required religious rite).[9]

27. If the *Tithi* (lunar-day) of the death anniversary spreads over the afternoons of two (consecutive) days, the *Śrāddha* should be performed on the previous day if there be the *Kṣaya* (less duration, loss) of the (particular) *Tithi* and on the next day if that *Tithi* has extended duration (*Vṛddhi*).

28. If the *Tithi* of the death-anniversary is for two Muhūrtas (i.e. one hour and thirtysix minutes) in the previous day and spreads till evening on the next day, the latter is recommended for *Śrāddha*.

29. Some opine that when the *Tithi* (of the death-anniversary is of the duration of two *muhūrtas*, the *Śrāddha* should be performed on the previous day, but O chief of sages, this is not a universally held view about the performance of *Śrāddha*.

30. O excellent Brāhmaṇa, when the invited *Brāhmaṇas* have all assembled together, the householder with his sons purified through expiation, should formally solicit their permission.

31. On being formally permitted to perform the Śrāddha, he should invite the Brāhmaṇas again in accordance with the injunctions—two for the purpose of Viśve-devas and three for the *Pitṛs*.

32. Or he should invite one for each, i.e. for Devas and the *Pitṛs* respectively; when he has been permitted to perform Śrāddha, he should make two mystic diagrams called *Maṇḍala*[10] (on the ground).

33. The diagram of a Brāhmaṇa (performer of Śrāddha) should be square or four-cornered; that of the Kṣatriya triangular; that of a Vaiśya should be known as circular. As for a Śūdra the consecration by sprinkling is enough.

34. If Brāhmaṇas are not available, one should engage even one's own brother or son or the *Ātman* himself but he should never engage a Brāhmaṇa devoid of the Vedas.

35. He should wash the feet of the Brāhmaṇas. After they had performed the *Ācamana* rite, they must be seated. Remembering Lord Nārāyaṇa, they should be suitably worshipped.

36. Repeating the ṚK *mantra Apahatāḥ* (RV. X.76.4, V.S. II.29) etc., the householder should strew gingelly seeds in between the Brāhmaṇas and at the threshold.

37. He should offer the seat to the *devas* by means of barley grains and Darbha grass, saying "This is the seat unto the Viśve-Devas". After giving this he should offer *Kṣaṇa-pratikṣaṇa* (a formality of invitation).

38. For the expression of imperishability and the offering of seat, Ṣaṣṭhī (the genitive case) is used; in invoking *Dvitiyā* (the accusative case) is used; in offering food Caturthī (the Dative case) is used; all the rest are addressed as *Sambuddhis* (the Vocative case).[11]

39. He should take up two vessels joined together by

means of the Darbha grass. Repeating the *ṛk Śanno Devi* (Vaj.S. 36.12, (RV.X.9.4)—(May the divine waters be for our happiness, etc.), he should sprinkle water on it.

40. Restrained in speech he should offer scents and flowers after putting barley grains repeating the Mantra *Yavosi* (V.S.5.26) etc. Thereafter, he should invoke Devas by means of the *ṛk Viśve devāsaḷi* (RV.I.3.7,V.S.7.34)—"Come, Ye all gods, listen to this my call and sit on this darbha grass."

41. With great attention he should offer *Arghya* repeating the Mantra *Yā Divyā* (TB.II.7.15.4a), etc. Thereafter, he should worship by means of scents, leaves, flowers, incense and lamps.

42. After being permitted by the Brāhmaṇas representing Devas, he should worship the groups of the *Pitṛs*. He should offer them good seats by means of Darbhas mixed with sesamum seeds.

43. He should take up three vessels. The Brāhmaṇa should place them as before for the purpose of *Arghya*. Reciting the Mantra *Śanno Devi* (RV.X.9.4) etc. he should pour water and then put gingelly seeds repeating *Tilosi* (*Āśvalāyana Gr.S.*4.7.11), etc.

44. With great attention the Brāhmaṇa should invoke the *Pitṛs* by means of the *ṛk Uśantaḥ* (RV.X.16.12) etc. He should offer *Arghya* as before by means of the Mantra *Yā Divyā*, etc. (TB.II.7.4a).

45. O excellent one, he should honour and worship them in accordance with his capacity, by means of scents, leaves, flowers, incense and lamps as well as garments and ornaments.

Agnau-Karaṇa[12]

46. The intelligent householder should take up a portion of the cooked rice soaked in ghee and say, "I shall consign it to the fire", and solicit their formal permission.

47. O sage, on being asked by him saying, "May I do ?", "Let me do", those Brāhmaṇas should say, "Please do", "It may be done", "You may do".

48. After kindling the fire for worship in accordance with the injunctions mentioned in his own *Gṛhyasūtras*, he should utter thus—"Svadhā and obeisance to Soma accompanied by the *Pitṛs*.

49. Or he should utter—"Svadhā and obeisance to Agni the conveyor of the Kavya". Or as in the *Pitṛ Yajña*, the intelligent householder can perform Homa by means of *Svāhā* endings as well.

50. The satisfaction of the *Pitṛs* shall be everlasting even, thanks to these two *Āhutis*. If the fire is not available, Homa can be performed in the hands of the Brāhmaṇa.

51. O Brāhmaṇa, he should perform it in the hand or in the fire according to the conventional practice. When the *Pārvaṇa* rites are to be performed, fire cannot be kept far off.

52. O Brāhmaṇa, if the Agni is far off, when the *Pārvaṇa* rites are in vogue, he should kindle the fire (ordinary fire, not the hereditarily kept one) perform the rite and be contented after ritualistically dismissing it.

53-55. When the day of death-anniversary arrives but the hereditary fire is not available, he should make his brothers duly perform the Śrāddha, those brothers who are Brāhmaṇas with the sacrificial fire (duly maintained). When the Upāsanā fire (traditionally kept fire or *gṛhyāgni*) is far off, but the brother is nearby and the brothers are maintaining only ordinary fire, if the Homa is performed in the worldly fire or in the hand (of the Brāhmaṇas) he would be a sinner; when the *Upāsanā* fire is far off, some Brāhmaṇas wish for this (i.e. they recommend it).

56. The balance of that he should strew into the dishes of the Brāhmaṇas duly remembering Hari. He should propitiate the Brāhmaṇas with various kinds of edibles, tasty dishes and lambatives.

57-58. With due attention on either side, he should perform the rite of *Annatyāga*—"Eschewal of the food". He should then pray to Devas—"O Viśve Devas, O powerful ones, O blessed ones, come ye all. Be alert in your respective places wherever you have been enjoined and he should repeat the *ṛk Ye Devāsaḥ* (RV.I.139.11, etc.)

59-61. By means of the *ṛk Ye ca ha* (RV.X.15.13) he should request the Brāhmaṇas, "Among them embodied and the unembodied *Pitṛs* of illuminating splendour, I bow down always to them who meditate and those who have the Yogic vision." After bowing to the *Pitṛs* thus, he should be devoted to Nārāyaṇa and offer the rite, and *havis* that had been offered

to Viṣṇu. Thereafter, all the Brāhmaṇas should be restrained in speech and partake of the food.

62. If any one speaks out or laughs, the *Havis* offering shall become one pertaining to the Rākṣasas. According to convention wine and meat can be served.

63-65a. Those persons of restrained speech and occupying the (place near) the plates (dishes), should praise the cooking, etc. If any Brāhmaṇa engaged in the Śrāddha, sets aside his dish, he should be known as the destroyer of Śrāddha. He is fit only for the hell. If the Brāhmaṇas taking food touch one another, they should continue their meal, but after completing it, they should perform one hundred and eight *Japa* of the *Gāyatri mantra.*

65b-67. While Brāhmaṇas partake of their food, he should remember Lord Nārāyaṇa with great faith. He should remember the infinite Lord, the unvanquished deity. He should repeat the hymns pertaining to Viṣṇu, the Rakṣoghnī hymns (viz. RV.IV. 4. 1-15, RV.X.87, VII.104,X.118 and 162). He should specially recite the hymns pertaining to *Pitṛs* (viz. RV.X.15. 1-13). He should perform the *japa* of (or recite) the Puruṣa Sūkta (RV.X.90), the three Naciketa hymns[13], the Tri-madhu[14] (RV.I. 90-6-8),Trisuparṇa[15] (RV. V. 57.2), Pavamāna Sūkta and hymns from the Yajur-Veda.

68. He should repeat the *Uktha* and other *Sāman Mantras* that bestow merit. He should also recite verses from *Itihāsas, Purāṇas* and *Dharma śāstras.*

69. As long as the Brāhmaṇas continue their meal, he should repeat these *mantras*, etc. O Brāhmaṇa, when the Brāhmaṇas have completed their meal, he should strew (two lumps of rice called) *Vikira.*

70-71. He should enquire "What should be done about the remaining food?" He should repeat *Madhu Sūkta* O Nārada, then he should wash his own feet and perform the *Ācamana* rite. When the Brāhmaṇas have finished their meals and performed the *Ācamana* rite, he should offer the *Piṇḍas.* He should then perform the rites of *Svasti Vācanaka* (utterance of benediction) and *Akṣayyodaka* (getting the blessing that food and water be inexhaustible).

72-74. After offering the same, with great concentration he should offer salutations to the Brāhmaṇas. If the Brāhmaṇas

utter benediction without stirring the vessel, their *Pitṛs* will be the partakers of *Ucchiṣṭa* (leavings of food) for a full year. With these utterances of the Smṛti, viz. "May our donors flourish..." (Yājñavalkya I.245-46), etc. he should receive the blessings from them and then prostrate himself before them. According to his ability, he should offer *Dakṣiṇā* and the betel-leaves mixed with sweet scents.

75. He should then bring the vessel that had been placed with face downwards and repeat the *Svadhā-kāra* (the word *Svadhā*). With the *ṛk Vāje vāje* (RV.VII.38.8) etc. he should ritualistically dismiss the *Pitṛs* and Devas.

76. The performer of the Śrāddha and the partaker of the food thereat should avoid sexual intercourse that night. He should assiduously refrain from the study of the Vedas and undertaking a long journey on foot.

77. A wayfarer, a sick man and a person devoid of funds should perform *Amāśrāddha* (*Śrāddha* with uncooked rice). One whose wife cannot be touched (i.e. is in her monthly courses) shall perform Śrāddha through the offer of gold.

78. If funds are not available, or if the Brāhmaṇas are not available he should prepare the food alone. The wise man should then perform the *Homa* repeating the Sūkta belonging to the *Pitṛs*.

79. If one cannot afford the *Havya* offerings at all, he may offer grass unto the cows according to his ability. O Brāhamaṇa, as an alternative, let him take his bath and duly perform the *Tarpaṇa* rite with gingelly seeds.

80. Or he may go to a lonely forest and lament very loudly. The wise man should proclaim "I am indigent. I am a great sinner".

81. If a performer of Śrāddha does not perform the rite of *Tarpaṇa* for the *Pitṛs*, the next day that family will perish. He will incur the sin of Brāhmaṇa-slaughter.

82. O leading sage, those faithful persons who perform Śrāddha do become rich. Their line is never extinct.

83. Virtually, Viṣṇu has been worshipped by those who worship the *pitṛs*. If the Lord of the Universe is pleased, the deities are also pleased.

84. It is eternal Hari himself who manifests as the Pitṛs, deities, Gandharvas, Apsaras, Yakṣas, Siddhas, and human beings.

85. Hence, the person who performs the Śrāddha and he who partakes of it—everyone is Viṣṇu, the eternal Lord, from whom the entire universe including the mobile and immobile beings, has originated.

86. O Brāhmaṇa, whatever exists, what does not exist, the visible and the invisible—everything should be known as identical with Viṣṇu. There is nothing else other than that.

87. He is the being that supports the universe; He is the *Ātman* of all living beings. He comprises all beings in himself; He is unchanging and of incomparable nature. He is the Lord who partakes of *Havya* and *Kavya*.

88. Janārdana is the only Lord who can be called *Parabrahman* (the Supreme Brahman). The eternal Viṣṇu does everything himself and makes everyone do so.

89. Thus, O excellent sage, the excellent procedure of the Śrāddha rite has been narrated to you. The sins of those who perform it, perish instantaneously.

90. If any excellent Brāhmaṇa reads this with piety and devotional feelings at the time of Śrāddha, the Pitṛs are delighted, his progeny flourishes.

CHAPTER TWENTYEIGHT

The Rite of Śrāddha

1. *Śrāddha*

This is an important topic as it forms an integral part of Hindu Dharma Śāstra. The belief in the after-death survival of deceased ancestors and their separate world (*Pitṛ-loka*) belongs to the Indo-Iranian period and as such is pre-Vedic (*vide* S.B.E. Vol.IV, p. 262 for the Iranian Fravarshis of Yima-Yama). Ancestor-worship for one's prosperity, continuation of one's race is as old as the Ṛg-Veda. It is not only NP. but several other Purāṇas deal with the ritual of *śrāddha*, e.g. AP.163.2-42, GP.I.210, KP.II.22.20-62, Pd.P. (*Sṛṣṭi-Khaṇḍa*) 9.140-186, VP.III.15.13-49, MP.17.12-60. Most of them prescribe practically the same procedure as given in the Gṛhya Sūtras and Smṛtis of Manu and Yājñavalkya. If the author of a Purāṇa follows a particular Sūtra, he prescribes the procedure of his Sūtra. For example, in the present case, the procedure of Śrāddha given in the NP. shows much resemblance to the details given in the Śrāddha Sūtra of Kātyāyana (which by the way has so much similarity with the procedure of Śrāddha given in the Yājñavalkya Smṛti).

We find that NP. and Kātyāyana use the same full *mantras*, *tilo'si*, *yā divyā* prescription of the repetition of the word *madhu* thrice (in addition to the Gāyatrī and *Madhumatī* verses) and recital of the following texts while the Brāhmaṇas are being fed :

The Gāyatrī (once or thrice), the five Rakṣoghni verses (RV.IV.4.1-5); the Puruṣa Sūkta (RV. X.90), the Apratiratha hymns (RV.X.103.1-13), the *Svadhā-vācana* relates both to paternal and maternal ancestors (cf. *Yājñ. Smṛ.*I.244).

In addition to the blessing recorded in Yājñavalkya I.246-47, Kātyāyana requires the performer to pray for and receive from Brāhmaṇas the following blessings :

(i) "May the *Pitṛs* be not terrible to us and

(ii) May our family prosper.

The Mādhyandina Brāhmaṇas of Bengal follow Raghunandana's *Yajurvedī-Śrāddha-tattva* which is based on the *Śrāddha-sūtra* of Kātyāyana. Possibly the author of the NP. who prescribes the rules of Kātyāyana's *Śrāddhasūtra* might be an East Indian.

2. These restrictions are both on the invitee and the inviter. Kātyāyana prescribes that from the time of giving invitation by the performer of Śrāddha to the time of completion of the Śrāddha ritual marked by the final *ācamana*, Brāhmaṇas should remain pure, free from anger, hurry, negligence, should speak the truth, avoid journey, sexual intercourse, hard work, study the Veda

and control speech and the Brāhmaṇas invited should observe the same rules (*Śrāddha sūtra* I)

akrodhano'tvaro'mattaḥ satyavādī samāhitaḥ /
bhāram maithunam adhwānaṁ śrāddhā-kṛd varjayed japam //

compare also Mt.P.16-27-28. —KP.II.22.6.

3. The qualities and qualifications required of a Brāhmaṇa invitee for Śrāddha. Cf. *Smṛ.C.* (*Smṛti Candrikā*) III (*Śrāddha-Kāṇḍa*) pp. 389-394. *Mt.P.* 16:8-10 state the same qualities as in NP. The ancient Smṛtis insist on the pure character and not so much on the scholarship of the invitee. As Manu says (II.118) "A Brāhmaṇa who knows only the Gāyatrī but is self-controlled, is preferable to a Brāhmaṇa who knows three Vedas but lacks in self-control, eats every thing and sells anything (prohibited by Dharma)". He insists on the close enquiry of the antecedents of such an invitee. Later Purāṇas slackened these restrictions.

4. Disqualifications of a Brāhmaṇa rendering him ineligible for invitation to *Śrāddha*: This is an echo of Manu III. 150-169. Manu's list of disqualified Brāhmaṇas is very comprehensive as it includes Ninety-three disqualifications. It includes physically defective or handicapped persons e.g. a person with deformed nails, black teeth or a squint-eye or a scabby person, an epileptic, a leper, a person with scrofulous swelling of gland, a blind man, a lunatic, an impotent or a consumptive person.

It excludes Brāhmaṇas of the following professions : a physician, a temple-priest, a vendor of meat, a shop-keeper, a paid servant (of a village or the king), a usurer, a tender of cattles, an actor or singer, a seller of Vedas and Smṛtis, a teacher of Śūdras, a navigator, an oilman a manufacturer of weapons, a trainer of animals, a bird fancier, an architect, a messenger, a falconer, a carrier of dead bodies. Brāhmaṇas with immoral character (such as a thief, gambler, a debauchee, etc.) Brāhmaṇas with good heredity were eligible but not socially unacceptable ones such as marrying before elder brothers or bastards like Kuṇḍas or Golakas. A reference to SC.III., pp. 394-403 will show how writers on Dharma Sūtras, Smṛtis and Purāṇas gave importance to the selection of Brāhmaṇas for a Śrāddha. As Manu puts it one may not put Brāhmaṇas to test for work pertaining to gods but in the case of *Pitṛs* (Śrāddha) one must be scrupulously careful (III. 149)—an opinion endorsed by most other writers on *Dharma Śāstra.*

5. *brahmacārī*, etc. 'The invited Brāhmaṇa should abstain from sexual intercourse, etc. Some Purāṇas (e.g. Mt.P. 16-20) and some Smṛtis (Prajāpati 63) state that the invited Brāhmaṇa should be requested with the traditional verse

akrodhanaiḥ śaucaparaiḥ satatam brahmacāribhiḥ /
bhavitavyam bhavadbhiś ca mayā ca Śrāddha-kāriṇā //

6. The procedure of invitation to Śrāddha as detailed in Mt. P. 16-17-20 is as follows :

The inviter should respectfully invite the Brāhmaṇas on the previous day or in the morning of the day of Śrāddha. He should (with *darbha*=grass in his hand) touch the right knee of the invitee and extend the invitation. *SC*—*Śrāddha* (p. 406) quotes *Pd.P.Sṛṣṭi* 9.85-88 which are the same as Mt.P.

7. *Kāle Kutapa Saṁjñite* : 'In the period of the day called *Kutapa*', Although

SC. (*Śrāddha*), p. 433 gives eight meanings of *Kutapa*, here 'The 8th *muhūrta* from the sunrise' is applicable. Its derivation is from *Ku* (bad, a sin)+*tapa* (that which burns). The *muhūrta* begins from five hours and thirty six minutes after the sun-rise. Prajāpati states that out of the fifteen *muhūrtas* comprising a day, *Kutapa* is the 8th and a *Śrāddha* should begin from the 8th *muhūrta* and should not extend beyond the *Rauhiṇeya* (12th) *muhūra.*

ārambhaṁ kutape kuryād rauhiṇaṁ na tu laṅghayet /
etat pañca muhūrtā'ntaḥ śrāddha-kāla udāhṛtaḥ //

Prajāpati Smr. 158.

8. VV. 26-29 give decisions regarding the *Tithi* (lunar-day) acceptable for *Śrāddha.* When the particular *Tithi* is not full (covering the civil day) but spreads over two days, etc. (for discussion of *Tithis* vide the next chapter).

9. Verses repeated in Saura P. 19.13-14.

P.V. Kane states that two *maṇḍalas* are to be drawn in front of the performer's residence to receive the Brāhmaṇas. Of the two Maṇḍalas one should be on the northern side sloping towards the north for Brāhmaṇas representing *devas* and the second on the southern side sloping towards the south for Brāhmaṇas representing *Pitṛs.*

(H.D.IV. pp. 456-57).

10. There is nothing mystical here but application of the rules of SK. grammar : The use of genitive case : *asmat-pitṛ-pitāmahaprapitāmahānām—idam āsanam /* (This seat is for my father, grand-father, great-grand-father).

The use of the accusative case : *pitṛ-pitāmahān āvāhayāmi* (I invoke my father...great grand sire). RV.X.16.12 uses the same case wherein Agni is requested to invite the ancestors.

11. The use of the Dative case : *pitre idaṁ arghyaṁ dattaṁ na mama /* 'The *Arghya* is given to my father'...saying this the performer is to offer water mixed with sesamum seed on the palm of the invited Brāhmaṇa.

12. VV 46-51 describe what is technically known as *agnau-karaṇa.* When domestic sacrificial fires are not maintained (as is the case of majority of homes now-a-days), the right hand of the Brāhmaṇa is regarded as fire and the oblations are offered in his hand as if it is the sacrificial fire, with the *mantras* mentioned in these verses.

13. Though the translation follows the text *tri-nāciketaṁ...* (*Japet*), the term *tri-nāciketa* is variously explained : *Tri-ṇāciketa* is a person who knows the Nāciketa fire or a person who has thrice kindled the Nāciketa fire or a person who has studied the *Anuvāka* called virajas. *Tait. Br.* (III. 11.7-8) describes the Nāciketa fire and the story of Naciketas.

14. *Tri-madhu*—The three Vedic verses (RV.I.90.6-8; VS. 13-27-29, TS.IV. 2.9.3) in which the word *madhu* occurs three times.

15. *Tri-Suparṇa*—Haradatta applies the name to the three *Anuvākas* beginning with *Brahmametu mām* (*Tait. Ar.*X.48-50). *Paitrika* hymns are RV. X.15.1-13.

There has been some difference of opinion about the texts to be recited : *vide Pd. P. Sṛṣṭi* 9.165-69 also *Mt.P.* 17.37-39.

CHAPTER TWENTYNINE

Determination of Tithis (Lunar days)

Sanaka said :

1. I shall recount how the *Tithis*[1] (lunar days) can be decisively fixed. I shall relate also the mode of expiation, O excellent sage, listen to that from which the holy rites, bear fruit.

2. O Brāhmaṇa, the *Vratas*, charitable gifts, etc. enjoined in the Śrutis or Smṛtis, nay all the other Vedic rites, do not bear fruits if performed on Tithis other than what have been fixed.

(Decision about tithis for observance of fasts)

3-4a. For the observance of a fast or undertaking a *Vrata* (religious vow), if the *tithis* (lunar days), viz. the eleventh, eighth, sixth, the Full Moon day, the fourteenth, the New Moon day and the third *tithi* are pierced (contacted) by the next *tithi* (lunar day) [that is the eleventh *tithi* spreads into the twelfth....the third lunar day into the fourth. etc.] they become commendable, but not so when they are combined with their (immediately) previous *tithi*[2] [as when *Ekādaśi*, the eleventh *tithi* is combined with the *Daśami*, the tenth *tithi*....the *tṛtiyā*, the third *tithi* with the second, etc.]

4b-5a. If the sixth *tithi* is 'pierced' by i.e. combined with the fifth *tithi* (*nāga-viddhā*)[3] or the seventh tithi is combined with the eighth and the tenth *tithi* is contacted by the eleventh, these days are never to be observed as fasts.

(Decisions about Śrāddha-tithis)

5b-6a. A person performing Śrāddha on the new Moon day, the Full Moon day, the seventh *tithi* when these are combined with their respective immediately preceding *tithi*, goes to hell.

6b-7a. Some, however, have stated that if in the dark half of the month, the seventh and the fourteenth *tithis* are contacted by their (respective) previous *tithis*, those (*tithis*) are

commendable; the same is the case with the third and the ninth *tithi* (in the dark half) [for the performance of śrāddha.]

7b-8a. For all *Vratas* and similar undertakings, the bright half of the month is specially preferable and the first half of the day is superior to the second half of the day.

8b-9. If the particular *tithi* for the sake of *vratas*, etc. is not possible (available) in the first (full) half of the day (but is available for the first two *muhūrtas* immediately after the sunrise) that pair of *muhūrtas* should be accepted (for undertaking the *Vrata*). In the cases of Vratas special to night-time (e.g. (*Śiva-rātri*), the *tithi* which spreads the *pradoṣa* periods (i.e. 3 *muhūrtas* or two hours and twentyfour minutes after the sunset) should always be accepted.

10-11a. In the case of a *Vrata* (holy observance) where the combination of a particular *tithi* and a constellation is enjoined, the constellation is acceptable if the sun sets while the period of the constellation continues. And the *tithi* is acceptable if it spreads for a period of three *muhūrtas* (two hours and twentyfour minutes) after the sunset. Otherwise it won't yield the fruit (of the Vrata).

11b-12a. In the case of a *Vrata* based on (i.e. for which it is enjoined) a particular constellation, it is acceptable if the particular constellation and *Tithi* coexist upto the midnight.

12b-13a. If the (period of the) same constellation covers two midnights in the course of two (consecutive) days, the constellation whose combination with a particular *tithi* is enjoined (as in the case of Rohiṇī constellation and Aṣṭamī in Kṛṣṇa-Janmāṣṭamī) is meritorious (and hence suitable for the *Vrata*).

13b-14a. If both the (period of the) constellation and the *tithi* spread from midnight to midnight (and are available on both the midnights), the former is recommended if its duration is shorter and the latter if its duration is longer (the preference thus depends on the length of duration available of a particular *tithi*)

14b-15a. If the *tithi* in combination with the constellation extends over two midnights and there is neither increase or decrease (i.e. they are of equal duration on both the *tithis*), then both former as well as the latter is acceptable.

15b-16a. The combinations of the constellation Jyeṣṭhā with Mūla, of Rohiṇī with the constellation Kṛttikā and that of Anurādhā with Jyeṣṭhā are destructive of progeny.

16b-17a. If the *Vratas* are to be performed during the day-time, the *tithis* should be auspicious. In case of all rites to be performed at night (e.g. *Śiva-rātri*) the combination for that period of night is of special importance.

17b-18a. That *Vrata* (religious observance) should be performed on that *Tithi* which is glorified as meritorious (for that *Vrata*) due to the combination of the particular tithi and constellation. That particular *Vrata* must be performed on that very *tithi* by clever persons.

18b. In the case of the *Vrata* called *Śravaṇa Dvādaśi* (also called *Vāmana dvādaśi*) in the bright half of Bhādrapada) it must have the combination at the time of the sun-rise.

Puṇyakāla (Auspicious period) re : eclipses and Saṅkrama (Transit of the Sun).

19-20a. The whole duration of the eclipse of the sun and the moon should be taken as *Puṇyakāla* (Auspicious period) for *Japa*, etc. The *Puṇyakāla* in all the *Saṅkrāntis* (transit of the sun) is being recounted. The benefit is inexhaustable in the case of those who perform ablutions, charitable gifts, *Japas*, etc. during this period.

20b-21a. The *Karkaṭaka Saṅkrama* (the transit to the zodiac of Cancer) is called the *Saṅkrama* (transit) of *Dakṣiṇāyana* [The winter solstice when the sun appears to move from the north to the south.] Learned men know that the *Puṇyakāla* starts thirty *Ghaṭikās* (i.e. 12 hours) before (the actual transit).

21b-22a. In the case of the *Saṅkramas* (transits) to the zodiacal signs of Vṛṣabha (Taurus), Vṛścika (Scorpio), Siṁha (Leo) and Kumbha (Aquarius), eight *Muhūrtas* previous (to the actual transit) are acceptable for ablution, *Japa*, etc.

22b-23a. In the case of the transit to *Tulā* (Libra) and Meṣa (Aries), ten *Ghaṭikās* both before and after should be known as conducive to the imperishability of what is given as gift.

23b-24a. O Brāhmaṇa, in the case of the transits to Kanyā (Virgo) Mithuna (Gemini), Mīna (Pisces) and Dhanus (Sagittarius) sixteen *Ghaṭikās* after (the transit) should be known as bestowing merit.

24b-25a. They say that the transit to Makara (Capricornus) is Uttarāyaṇa (the summer solstice marking northward movement of the sun). Here, forty *ghaṭikās* before and thirty *ghaṭikās* after (the transit) are auspicious.

25b-26a. If the sun and the moon set during their respective eclipses, O leading Brāhmaṇa, he must see the clear sphere the next day, take his bath and only then can he take food.

26b-27a. Amāvāsyā (New Moon) is said to be of two kinds by scholars desirous of acquiring piety. (1) *Sinivāli* when the moon is slightly visible (i.e. *amāvāsyā* is mixed up with its previous—14th-*tithi*) and (2) *Kuhū* when the moon is entirely invisible (i.e. when *Amāvāsyā* is mixed with the first *tithi* of the next first night).

27b-28a. *Sinivāli* should be accepted by the Brāhmaṇas who maintain their sacrificial fires, for the purpose of the Śrāddha rite, while Kuhū is to be accepted by women, Śūdras and the Brāhmaṇas who do not maintain sacrificial fires.

28b.-29a. If the *tithi* of *Amāvāsyā* (the New Moon day) spreads over two afternoons, the former is accepted if its duration is short and the latter, if its duration is longer on that day.

29b-30a. If the New Moon day (*Amāvāsyā*) is found to begin from the mid-day only, it is known as *Bhūta-viddhā* (pierced or contacted by the fourteenth-*caturdaśi-tithi.*)

30b-31a. If there is absolute loss of the *tithi* (i.e. when it is not available for the purpose *Śrāddha* as it is not available either in the afternoon on the first day nor does it reach the post-midday period the next day), the 'sinīvālī' which spreads over the evening upto sunset (i.e. *sāyāhna*) should be accepted.

31b-32a. If the *tithi* is available for a short duration but extends upto the sunset (and as such is *sāyāhna-vyāpini*) the *sinivāli* on the next day is always acceptable for performance of *Śrāddha.*

32b-33a. If the *tithi* is extremely extended (i.e. it is available for the after-noon period for both consecutive days), the *amāvāsyā* which is 'pierced' or contacted by *Caturdaśi* should be avoided.

In rites connected with *manes* (*pitṛs*), *Kuhū* type of *Amāvāsyā* if available in the after-noon should be accepted.

33b-34a. Just as in the case of Amāvāsyā which is slightly extending, the Amāvāsyā connected with the *Caturdaśi* is to be rejected and the Kuhū extending over the after-noon of the next day is to be accepted (for Śrāddha) by eminent scholars (or wise men).

34b-35a. If the new moon day spreads over two mid-days, either the former or the latter day be accepted for *Śrāddha*, according to one's wish.

(*Decisions about the* tithi *for performance of* Iṣṭis)

35b-36a. Now I shall explain (the decision of *tithis*) regarding *Anvādhāna* (depositing fuel of sacred sticks on the sacrificial fire. This precedes the day on which *Iṣṭi* is to be performed) when the *Parvan* (the day of the new or full moon, the days of opposition or conjunction) are fully available. The *Yāga* (*Iṣṭi*-fortnightly sacrifice) be performed on the *pratipad* (the first *tithi*), O excellent sage.

36b-37a. If one (last) quarter of the *parvan* day and the first three parts of the *Pratipad* are available, the morning time is said to be proper for performing the sacrifice according to the learned ones.

37b-38. If the New Moon day or the Full Moon day spread over the two (consecutive) mid-days, the second day is regarded as the day for performing *anvādhāna* and *iṣṭi* (such combination of *anvādhāna* and *iṣṭi* on the same day is called *sadyaḥ kāla*).

39. If the previous two continue after the *saṅgava*[4] part of the day (from six to twelve *ghaṭis* after the sunrise) on the next day, the *sadyaḥ kāla* shall be on the next day. The same holds good when there is 'loss' (*kṣaya*) of the *tithi* (i.e. unavailability of the proper time of the *Tithi*, for performance of the rite).

(*Decisions about the observance of Ekādaśi vrata*)

40. All should accept the *Ekādaśi*[5] (the eleventh) *tithi* (for observance of fast) if it is not connected with *Daśami*. If it is combined with the *Daśami*, (tenth) *tithi* (the observance of fast on such contaminated *Ekādaśi*) destroys the merit accumulated during the last three births.[6]

41. If *Ekādaśi* is known to be present for the duration of a *Kalā* on the *Dvādaśi* day and if *Dvādaśi* is present in *Trayodaśi*, the latter one (i.e. Dvādaśī) is remembered (as acceptable) for fasting.

42. In case pure[7] and perfect Ekādaśī is known (to be

present) in Dvādaśī also and Trayodaśī is only at the end of the night, I shall tell you my decision in the matter.

43. The earlier *Ekādaśi* is to be accepted by householders and the latter one by ascetics, since, householders wish for *Siddhi* (or prosperity) and the prominent ascetics wish for salvation.

44. If the *tithi* called *Ekādaśi* is pierced by (i.e. touched by) the *Daśami* (tenth) day, fast should be observed on that (*viddha*) *Ekādaśi*, if a duration of one *Kalā* is available for Pāraṇā on the *Dvādaśi* day.

45. Whether in the bright half or in the dark half, if the *Ekādaśi tithi* falls on two days, the householders should follow the earlier one and the ascetics the latter one.

46. If the *Ekādaśi* day is slightly mixed with by *Daśami* but extends to (or is spread over) in *Dvādaśi*, (and thus there is *dina-kṣaya*), the second Ekādaśī only is prescribed for all (i.e. householders and ascetics).

47. If there is no subsequent *Dvādaśi*, the Ekādaśī is acceptable even if it is mixed (with Daśamī). If there is subsequent *Dvādaśi* even the unmixed *Ekādaśi* is forbidden.

48. If it happens like this, viz.—*Ekādaśi* is overlapped by *Dvādaśi* and at the close of the night there is *Trayodaśi*, the merit acquired is that of twelve *Dvādaśis*, should the fast be broken on the *Trayodaśi* day.

49-50. In the following case, viz.—There is *Ekādaśi* on the day of Dvādaśī for the duration of a Kalā and it is doubtful whether there is *Dvādaśi* on the *Trayodaśi* day—the earlier Ekādaśī even if it is mixed should be acceptable to householders. The latter one is to be accepted by ascetics and *Avirās* (i.e. women without sons and husbands).

51. The whole of the *Ekādaśi* is pure, (i.e. extending from sunrise to sunset). It does not overlap on *Dvādaśi*. But *Dvādaśi* overlaps *Trayodaśi* what should be done then?

52. The earlier one should be utilized by householders for the observance and the latter *tithi* by the ascetics. Some opine that the second day should also be used for fasting devoutly.

53-54. When the *Viddhā* (pierced) *Ekādaśi* is not known (to be present) on the *Dvādaśi* day; but *Dvādaśi* spreads into *Trayodaśi*—in these circumstances. Others say that the pure *Dvādaśi* is to be undoubtedly used for observance of fast by

all. Some say that the previous one must be used for fast. Their opinion is not logically tenable.

55. A householder who has sons should not observe fast or break one during Saṅkrānti that falls on a Sunday or during the solar and lunar eclipses due to Rāhu (or is *gaṇita-gamya* i.e. astronomically present).

56. If one takes food on a Sunday at day and *parvan* days at night, on the eighth and the fourteenth days during the day time, or either during the day or during the night on the *Ekādaśi* day he should perform the expiatory penance called *Cāndrāyaṇa.*

57. On the day of the solar eclipse one shall not take food for three *yāmas* (1 yāma=3 hours) before the eclipse. If he takes food, he will be on a par with the liquor-addict.

58. O excellent sage, if there is an eclipse of the Sun or the Moon in between *Anvādhāna* and *Iṣṭi* (which is on the subsequent day), expiation should be performed by the performers of *Yajñas.*

59. During the lunar eclipse they should perform Homa repeating the ṚK *Daśame soma* etc. or *Āpyāyasva* (RV.I.19.16, IX.31.4, VS.12.11.2, TS. 3.2.5.3 (RV.I.21.3) etc. or *Somapāste*, etc. O Brāhmaṇa.

60. Three mantras are cited for the performance of Homa during the solar eclipse—Viz. *Udu tyam Jātavedasam* (RV. I.50.1. AV.XIII.2.16, VS.VII.41) etc. or *Āsatyena* TS.III. 4-11-2 (RV.I.35.2) etc. or *Udvayaṁ tamasaḥ* (RV.I.50,.10, VS XX.21), etc.

61. The benefit shall be inexhaustible to that scholarly person who performs *Vratas*, etc. after deciding the *Tithi* as laid down in the path of *Smṛtis.*

62. *Dharma* is that which is enjoined in the Vedas. Keśava is delighted through *Dharmas* (holy rites). Hence, those who are devoted to the *Dharmas* attain that greatest region of Viṣṇu.

63. Those who wish to perform holy rites are indeed ones whose form is identical with that of *Kṛṣṇa.* Hence, the sickness of worldly existence never harasses them."

CHAPTER TWENTYNINE

Determination of Tithis

1. *Tithi* is the time or period required by the moon to gain twelve degrees on the sun to the east. As the motion of the moon is irregular, it takes some times 60 *ghaṭikās*, some-times more upto 65 *ghaṭikās* and some times less upto about 54 *ghaṭikās*. Since Kane wrote this in HD. IV. p. 68, there has been some change in opinion which holds *Saptavṛddhir daśa Kṣayaḥ* i. e. the maximum *ghaṭikās* of a *tithi* are 60+7=67 and the minimum 60−10=50 *ghaṭikās*. It is obvious that a *tithi* is not co-terminus with a "civil day". Hence the need to determine *tithis* exactly, as every Vedic or *Smārta* rite or *Vrata* must be begun and observed on the exact Time or *Tithi*. Otherwise, it becomes fruitless (vide the next verse).

Tithis are either *Pūrṇā* (complete or of 60 full *ghaṭikās*) or *Sakhaṇḍā* (mutilated or broken) *Sakhaṇḍa tithis* are either *Śuddhā* (extending from sunrise to sunset or in the case of *Śivarātri* extending to midnight) or *Viddhā* (pierced i.e. intermixed or contacted by another *tithi*). This intermixture or *Vedha* is of two kinds : morning—*Vedha* when six *ghaṭikās* after the Sun rise a *tithi* becomes merged with the next *Tithi*, while evening-*Vedha* generally occurs when a *Tithi* contacts another *Tithi* six *ghaṭikās* (or more) before the Sunset.

The knowledge of these technical terms is taken for granted by the author of the NP.

The discussion is essential, as *Kāla* or time prescribed for an act is a point or occasion (*nimitta*) and must be seized for gaining the fruit of the act.

2. This is technically known as *yugma-vākya*. AP.175.36-37, GPI.12 B.16-17. and CC on *Kāla* p. 67 give the approved and disapproved pairs of such contacted *tithis* in technical terms. NP. is more plain. According to the principle of *yugma-vākya*, the following combinations of *tithis* are favourable, viz. of the 2nd and 3rd *tithi*, of the 4th and 5th, of the 6th and 7th, of the 8th and 9th, of the 11th and 12th, of the 14th and the *Paurṇimā* (the Full Moon day), of the *Amāvāsyā* (The New moon day), with the next 1st *tithi*. The reverse i.e. the combination of other *tithis* e.g. when the Ekādaśi is combined with the Daśamī or the examples given in the next verse(s), these are not recommended for fast or *Vrata*.

Here two terms are used : When a *tithi* is combined with the previous *tithi* or 'pierced' by the previous *tithi* it is *purva-viddhā* (e.g. the 6th with the 5th) and when contacted or 'pierced' by the next *tithi* (e.g. (the 6th *tithi* combined with the 7th *tithi*), it is *para-viddhā*.

3. These works on Astronomy-cum-Astrology use the following terms to symbolize the following numbers e.g. *yugma*=two, *Agni*=three, *Yuga*=four, *Nāga*=five, *muni*=seven, Rudra=eleven, etc.

4. In the Vedic period a day was divided into five parts : *Prātaḥ*, *Saṅgava*, *madhyāhna* or *madhyandina*, *aparāhṇa* and *sāyāhna* or *astamaya* (*Śat.Br.*II.3.2.9; RV.V.76.3 for the 1st three parts). Roughly each part gets six *ghaṭikas* (start-

ing from the Sun-rise). Hence *saṁgava* is a period from six to twelve *ghaṭikas* after the Sun-rise.

5. This is one of the most important Vratas and in addition to the discussion of this *Vrata* in Purāṇas, we have extensive discussion of this *Vrata* in medieval digests like *CC Kāla* (pp. 145-288), Mādhava's *Kāla-nirṇaya* (pp. 233-75), *Vratarāja* (pp. 361-475) and independent works like Raghunandana's *Ekādaśī-tattva*. NP. has devoted a number of chapters on this Vrata *vide* the story of Rukmāṅgada from Ch. 2 ff in the II part. Here the *Tithi-nirṇaya* or decisions on the day on which the fast should be observed are given. These have special importance as the NP., being a Vaiṣṇava Purāṇa, decides for Vaiṣṇavas, the day on which the Ekādaśī should be observed (as under certain conditions they are advised to observe fast on the Dvādaśī day in the name of Ekādaśī), Moreover, these decisions are found to be observed in the Vaiṣṇavas of Bengal indicating the probable region of the author of the NP.

6. GP.I.125.2 states that the combination of Daśamī with Ekādaśī should be avoided for fasting as Gāndhārī lost all her hundred sons by observing such a fast :

Daśamyekādaśī-viddhā Gāndhāryā sumupoṣitā /
tasyāḥ putraśataṁ naṣṭam tasmāt tāṁ parivarjayet //

I think it is due to *yugma-vākya* (as explained previously) that this combination of Daśami and Ekādaśī is not approved. Vaiṣṇavas would prefer fasting on the Dvādaśī day even if one *Kalā* of Ekādaśī is available at Sun-rise and the rest is a Dvādaśī day.

7. Śuddhā—from Sunrise to Sunset.

CHAPTER THIRTY

The Mode of Expiation

Sanaka said :

1. O Nārada, I shall now explain the rules regarding the expiatory rites.[1] Listen. One who has purified his soul by means of expiatory rites shall attain the benefit of all holy observances.

2. O sage, all the rites performed by those who are devoid of (i.e. do not perform) expiatory rites are said to be futile. They are resorted to by Rākṣasas.

3. Brāhmaṇas must be consulted about *Dharma* by those who are desirous of the benefits of all *dharmas*, are devoid of lust and fury and are experts in the scriptures on *Dharma*.

4. O leading Brāhmaṇa, the expiatory rites performed by those who are averse to Nārāyaṇa do not sanctify the people even as the rivers cannot purify the pot of wine.

Prāyaścittas for Mahā-Pātakas

5. These are the five great sinners[2] — the slayer of a Brāhmaṇa, the wine addict, the thief, the defiler of the preceptor's bed and those who associate with any or all of these sinners.

6. If any one associates oneself with them by sharing their beds, seats or foodstuffs for a year, he shall be known as *Patita* (a fallen man) in regard to all holy rites.

7. If anyone slays a Brāhmaṇa unknowingly,[3] he should wear bark garments and matted hair. He should also hold the skull of the Brāhmaṇa killed by him.

8. If that skull, or any other article belonging to this man is not available, he should roam the forest holding up that material on a staff like a banner displaying his crime.

9. He should take to things available in the forest for his diet. He should stay there on limited diet for one time per day. He should take bath thrice a day and perform *Sandhyā* rite duly.

10. He should give up study and teaching of the

Vedas, but should all the time remember Hari. He should observe the vow of continuous celibacy and avoid wearing scented garlands, etc.

11. He should visit and stay at holy places and sacred hermitages. If he cannot maintain himself by means of the articles available in forests, he should beg for alms in the villages.

12. He should perform the expiatory rite thus for twelve years and be devoted to Hari. The slayer of a Brāhmaṇa then attains purity and becomes worthy of and eligible to perform holy rites.

13-14. The slayer of a Brāhmaṇa should perform any of the following rites and attain purity : viz. should he be killed by animals or die due to ailments while observing the expiatory penance, he attains purity. Or he should sacrifice his life to save a cow or a Brāhmaṇa or make a gift of ten thousand excellent cows to leading Brāhmaṇas.

15. On killing a kṣatriya who has been consecrated (for the performance of sacrifices, etc.[4]), the sinner should perform the expiatory rite of a Brāhmaṇa-slayer, or enter the funeral pyre or jump off a lofty cliff.

16. On killing a Brāhmaṇa who has been so consecreted, the sinner should perform twice the expiatory rites. In the event of killing a preceptor and others, the expiatory rites cited are four times the former.

17. On killing an ordinary Brāhmaṇa (by birth only who has not studied the Vedas, etc.), he should perform the expiatory rite for one year. O Brāhmaṇa, thus the mode of expiation for killing a Brāhmaṇa has been stated.

18. The expiation for a Kṣatriya is twice this and that for a Vaiśya is thrice : Learned men know that the Śūdra who kills a Brāhmaṇa is to be pounded to death with a club.

19. The decision in the scriptural texts is this that this punishment is to be meted out by the king himself. If Brāhmaṇa women are killed, half the expiation is to be performed and one-fourth in the case of the slaying of a girl.

20-23a. By killing a Brāhmaṇa boy not invested with the sacred thread, one should perform one-fourth of the expiatory rite. A Brāhmaṇa who kills a Kṣatriya should perform the *Kṛcchra*[5] penance for six years, for three years if it is a Vaiśya who is killed and for one year if a Śūdra is killed. On killing the

wife of a consecrated one, a Brāhmaṇa woman, he should perform the expiatory rite for Brāhmaṇa-slaughter for eight years. He should certainly become pure. O excellent sage, the expiatory penance enjoined on old men, sick men, women and children in all cases is said to be half as related by learned men.

Expiatory rites for wine-drinking[6]

23b-24a. Wine (spirituous liquor) is of three kinds, *Gauḍi* (that which is prepared from molasses), *Paiṣṭi* (that which is prepared from grain meal) and *Mādhvi* (that which is prepared from honey). O Nārada, this should not be drunk by any of the four castes as well as by women, O Nārada.

24b-26. O sage, he should take bath and remain pure wearing the wet clothes. Remembering Nārāyaṇa, he should make one of these, viz., milk, ghee or cow's urine resemble red-hot iron and drink the liquid then. Then he should pour it into any metallic vessel, iron or copper, and drink it like water and meet death.

27a. It is by this that a wine-addict gets purified. There is no other way of purification.

27b-28a. A Brāhmaṇa who drinks wine due to inadvertence or deliberately (due to the belief that it is for his own good) should perform penance enjoined for Brāhmaṇa-murder with the difference that the exhibition of a skull on a staff and such symbols of *Brahmahatyā* should be absent.

28b-29a. If a Brāhmaṇa drinks liquor as an antidote for some ailment, he should undergo the rite of investiture with the sacred thread[7] once again. Moreover, he should perform two *cāndrāyaṇa* penances.

29b-30a. They say that any vessel which comes into contact with the spirituous liquor (is also defiled). Even if water is taken from the liquor pot it is on a par with drinking of liquor. So is the eating of camphor.

30b-31. Spirituous liquor is of eleven varieties, viz. *Tāla*, (extracted from palmyra), *Pānasa* (taken from the jack fruit), (*Drākṣa* (prepared from grapes), *Khārjūra-sambhava* (prepared from date fruits), *Āriṣṭa* (fermented liquor), *Mādhuka* (prepared from honey), *Maireya* (specially concocted from Ariṣṭa and Surā), *Nālikeraja* (prepared from coconut palm), Gauḍī

prepared from molasses), *Mādhvi* (prepared from honey) and *Surā* (prepared from grain meal).

32-33a. No Brāhmaṇa should at any time drink any of these spirituous liquors. If any Brāhmaṇa drinks any of these due to ignorance, he is to be invested with the sacred thread once again. He should perform the expiatory penance called *Tapta-Kṛcchra.*[8]

(*Theft*) :

33b-34a. Whether directly or indirectly whether forcibly or clandestinely, the (illegal) taking of other people's wealth is called *Steya* (theft) by learned men.

34b-35a The magnitude or (the scale of the weight) of gold has been specified by Manu and others. O leading Brāhmaṇa listen. I shall detail it which is the means of relating it to the mode of expiation.

35b-36. The dust particle that is seen in the middle of the beam of the sun coming through the window is called the magnitude of *Trasareṇu* by learned men.[9] Eight *Trasareṇus* make one *Niṣka.* Three such *Niṣkas* make one *Rājasarṣapa.*

37-38a. Three *Rājasarṣapas* make one *Gaurasarṣapa.* Six *Gaurasarṣapas* make what is called *Yava.* Three *Yavas* make one *Kṛṣṇala* and five *Kṛṣṇalas* make one *Māṣa.* O Nārada, sixteen *Māṣas* shall make the mass of one *Suvarṇa.*

38b-39a. If out of ignorance one steals the wealth of a Brāhmaṇa, one should perform *Brahma-hatyā* expiatory penance without the skull on the staff as the banner (symbol of *Brahmahatyā*).

39b-40a. On stealing the gold of preceptors, performers of *Yajñas* and pious Brāhmaṇas well-versed in the Vedas, the expiatory rite is as follows:

40b-41a. He should repent and apply ghee all over his body. He should then cover himself with dried cowdung (and get himself scorched by fire). If he is thus burned he is liberated from the sin of theft.

41b-42a. If a Kṣatriya steals the wealth of a Brāhmaṇa, he should repent for it and return it to the owner. Listen to its procedure from me.

42b-43a. He should perform the expiatory penance called *Sāntapana* and observe fast for twelve days. O celestial

sage, he shall then attain purity, otherwise he will become fallen.

43b-44a. Half the expiation is enjoined in the case of thefts of articles resembling gold, viz : jewels, seats, men (servants), womenfolk, cows, plots of lands, etc.

44b-45. A man who steals gold equal to a *Trasareṇu* should perform two *Prāṇāyāmas* duly.[10] He thereby becomes pure. On stealing gold of the size of a *Niṣka* he should perform three *Prāṇāyāmas*.

46-47a. For stealing gold of the size of a *Rājasarṣapa*, he should perform four *Prāṇāyāmas*. On stealing gold of the size of *Gaurasarṣapa* the shrewd man should take bath and duly perform the Japa of a thousand and eight *Gāyatris*.

47b-48a. On stealing gold of the size of a *Yava*, the sinner should begin to perform the Japa of Vedic mother (i.e. Gāyatrī) in the morning and continue it till the evening. The Brāhmaṇa sinner should then be purified.

48b. On stealing gold of the size of *Kṛṣnala*, he should perform the expiatory rite of *Sāntapana*.

49. The expiation for the theft of gold of the size of a *Māṣa* is now enjoined. He should regularly eat barley cooked in cow's urine. He will be purified of his sin in a year.

50. O leading sage, on stealing gold of the complete size of *Suvarṇa*, he should perform the *Brahma-hatyā* expiatory rite with great attention for twelve years.

51. If the act of stealing silver is of a quantity less than a *Suvarṇa* magnitude,[11] the sinner should duly perform the expiatory penance called *Sāntapana*. Otherwise, he shall be fallen.

52. O sage, a person who knowingly steals between four and ten *Niṣkas* of silver should perform the *Cāndrāyaṇa* penance.

53. If any one steals silver of the size ranging from ten to hundred *Niṣkas*, two *Cāndrāyaṇas* constitute the expiation for his sin.

54. Between a hundred and a thousand *Niṣkas*, he should perform three *Cāndrāyaṇas*. If the stolen quantity exceeds a thousand *Niṣkas* he should perform *Brahmahatyā* expiatory penance.

55. If the stolen quantity is upto a thousand *Niṣkas* and

the material is mainly bell-metal, iron or load stones, the expiatory rite is stated to be *Parāka*.[12]

56. In the case of theft of jewels, the expiation is the same as that of silver. Now the expiatory penance of persons who defile the preceptors' bed is being stated.

Adultery

57. If due to inadvertence one cohabits with one's mother or her co-wife one should cut off one's own testicles proclaiming one's own sin[13].

58. He should hold the testicle in his hand and proceed towards the South west. While going, he should never consider what is pleasant or what is miserable.

59. He should go ahead without seeing the other persons who go about here and there. He who walks thus till death becomes purified. Or he should fall from a promontory proclaiming his own sin.

60. On cohabiting with a woman of a higher caste unthinkingly the sinner should with great attention perform *Brahma-hatyā* expiatory rite for twelve years.

61. O excellent Brāhmaṇa, either unthinkingly or as a regular practice if one cohabits with a woman of his own caste or a higher caste one attains purity on being burned in the fire of dried cow dung balls.

62. If after the sexual intercourse with his mother, the sinner withdraws before the discharge of the semen virile, he should perform the *Brahmahatyā* expiatory rite. If he discharges the semen virile, he should burn himself in the fire.

63. If any one withdraws before the discharge of semen virile in a woman of his own caste or of a higher caste he should perform *Brahmahatyā* expiatory rite for nine years and be devoted to Viṣṇu.

64. If one cohabits with the Vaiśya wife of one's own father, one should perform the expiatory rite for six years. On cohabiting with the Śūdra wife of the preceptor, one should perform the expiatory rite for three years.

65-66. If due to infatuation one is deluded and cohabits with mother's sister, father's sister, preceptor's wife, wife of the father-in-law, paternal uncle's wife, maternal uncle's wife or one's own daughter, he should duly perform the *Brahmahatyā*

expiatory rite if the sin continues for two days; if the sin is committed for many times on a single day, the expiatory rite should be performed for three years.

67. If the sin is committed only for once, he becomes purified after performing the rite of expiation for a year; if the sin is committed for three days, he should become pure only if he is burnt in fire and not otherwise.

68-69. He who passionately cohabits with a Cāṇḍāla or Puṣkasa woman, daughter-in-law, sister, friends' wife, or disciple's wife, should perform *Brahma-hatyā* expiatory rite for six years, O leading sage. He who cohabits without passion should perform *Kṛcchra* rite for a year.

Expiation for Associates of great sinners

70. The expiatory rite for associating with great sinners is being mentioned.[14] A person whose soul is sanctified, thanks to the expiatory rite, should attain the benefit of all religious rites.

71. Persons who associate with the great sinners have to perform the respective expiatory rites of those sinners, to be undoubtedly free from those impurities.

72. He who associates with these unknowingly for five days, should perform physical *Kṛcchra* rite. Otherwise, he becomes fallen.

73. If the association lasts for twelve days, the expiatory penance called *Mahā-sāntapana* must be performed. If the association continues for half a month he should observe fast for twelve days.

74. If the association lasts for a month the expiatory rite is *Pārāka* and if the association is for three months the rite of *Cāndrāyaṇa* has to be performed. If the association is for six months, two *Cāndrāyaṇa* penances are to be performed.

75. If the association lasts for a period slightly less than a year he should perform the expiatory rite for six months. All these expiatory rites are to be performed three times if the association is knowingly pursued.

Expiation for Miscellaneous sins

76-77. If a Brāhmaṇa kills a frog, a mongoose, a crow, a boar, a rat, a cat, a goat, a sheep, a dog or a fowl, he should perform the rite of half a *Kṛcchra*.[15] The slayer of a horse should

perform *Atikṛcchra* rite. In the event of killing an elephant he should perform *Taptakṛcchra* expiation and *Parāka* if he kills a cow.

78a. No mode of purification is enjoined by learned men in the event of wanton killing of a cow.

Minor sins

78b-82. If any beverage, quilt, seat, flowers, fruits, roots or foodstuffs and edibles are stolen the atonement is through *Pañcagavya.* If dried wood, grass, trees, jaggery, hides, garments and meat are stolen, he should fast for three nights. On killing any of these, viz.—the sparrow, the ruddy goose, the swan, the Kāraṇḍava bird, owl, crane, dove, webfoot, parrot, blue jay, white crane, the Gangetic porpoise or the tortoise, the sinner should abstain from food for twelve days. If semen virile, feces or urine is taken in, *Prājāpatya* rite is to be performed.

83-84. Three *Cāndrāyaṇas* are enjoined (as expiatory rites) in the event of taking in the leavings of the Śūdra's food. On touching a woman in her menses, a Cāṇḍāla, a great sinner, a woman recently delivered of a child, a fallen fellow, a man defiled by *Ucchiṣṭa* (left-over of eaten food) or a washerman and others one should take bath along with the clothes one is clad in. He should take in ghee also.

85-86a. O Brāhmaṇa, the man of purified soul should perform the Japa of *Gāyatri Mantra* one hundred and eight times. On touching any of the above-mentioned persons unwittingly at the time of taking food, one should observe fast for three nights and take in *Pañcagavya.* He should then be purified, O Nārada.

86b-87. If at the time of ablution, charitable gifts, Japas, Bhojana (meal), etc., if anyone hears the voice of anyone of these or talks to any of them, he should vomit the food taken in. He should take bath again and observe fast.

88-89a. O Nārada, he should take in ghee on the next day after which he shall attain purity. If in the midst of holy rites, even the sound of these is heard, he should perform the Japa of the *Gāyatri Mantra,* a thousand and eight times.

89b-90a. Censuring Brāhmaṇas and the deities is the vilest of all sins. O Nārada, no expiation for this is found in any scripture.

90b-91a. In the case of those sins mentioned by the learned ones to be on a par with great sins, one should duly perform expiatory rites.

91b-92a. If anyone performs the expiatory rites with devotional feelings to Nārāyaṇa, all his sins perish. Otherwise, he shall be a fallen fellow.

92b-94a. A person who is free from passions, etc. and is endowed with (i.e. fully feels) repentance and is possessed of mercy and kindness to all beings and is alertly devoted to the remembrance of Viṣṇu, he is absolved of all sins whether he is defiled by great sins or by all sins, as he is devoted to Viṣṇu.

94b-95a. He who remembers Nārāyaṇa devoid of beginning and end, the man who remembers the embodiment of the universe and free from ailments, is liberated from crores of sins.

95b-96a. On being remembered, worshipped, meditated upon or bowed to, Viṣṇu who is stationed in the hearts of the good, does destroy all sins.

96b-97. He who worships Hari in virtue of his association or even delusion, becomes liberated from all sins. He goes to Viṣṇu's region. All the accumulated heaps of pain and distress perish by remembering Viṣṇu even once.

98-101a. O Brāhmaṇa, his attainment of heavenly pleasures and the like can be inferred. O leading sage, rarely indeed is human birth obtained. There too, the devotion to Hari is said to be rarer still. Hence, after attaining the rare human birth, as fleeting and transitory as the streak of lightening, one must devoutly worship Hari who liberates the *Paśus* (individual Souls) from bondage. All the obstacles perish; purity of the mind is generated and salvation is achieved when Janārdana is worshipped.

101b-102a. The eternal Puruṣārthas (aims of life), viz., virtue, wealth, love and liberation are realized by those who are devoted to Hari's worship. There is no doubt about this.

102b-103a. O ye men ! Do not be arrogant after attaining the human existence consisting of fickle entities namely, sons, wives, houses, fields, wealth and grain.

103b-104. Eschew your lust and fury, greed and delusion, inebriety and slandering and censure. Cherish the pious feelings towards Hari. Leave off all your activities and worship Janārdana.

105-106. The trees in the city of Kṛtānta (god of Death) are seen close at hand. As long as death does not overtake one, so long as old age has not come, even before the sense organs become incapacitated, one should worship Hari. No sane man should put any faith in the body that is of a perishing nature.

107. Death is ever near; riches are too unsteady and fickle and the death of the body is imminent. Hence, leave off pride and arrogance.

108. All unions end in separation; everything is transitory and transient. Knowing this, O blessed one, worship Janārdana.

109-110a. One only increases one's miseries by hopes. Liberation is too rare and inaccessible. Even the great sinner who worships Viṣṇu with devotion attains the greatest abode on reaching which none is subjected to affliction.

110b-111a. O excellent one, all holy centres, all sacrifices (*Yajñas*), and the Vedas with their ancillary subjects are not worth even a sixteenth part of the worship of Nārāyaṇa.

111b-112. If people are devoid of devotion to Viṣṇu, of what use are the Vedas, scriptures, sacrifices and pilgrimages to holy centres. Of what avail are austerities and holy rites?

113. Those men who worship Viṣṇu of infinite forms, comprehensible through Vedāntas, attain the regioṇ of Acyuta. Those who see the excellent deity as pervasive as the firmament, who is the plysician that cures the illness of worldly existence, attain the region of Acyuta.

114. On remembering the primordial Ātman who possesses infinite power, who is the support of Universe, who is worthy of being worshipped by Devas, whose form is brilliant and who is called Acyuta, a man attains to his true friend.

CHAPTER THIRTY

Mode of Expiation

1. The term *prāyaścitta* is variously derived but most digest-writers and commentators of Dharma-Śāstra regard it a combination of *prāyas* (Penance)+*citta* (Resolve). Plainly it means "A resolve to undergopenance" (in the belief that it will absolve one of sins). Hemādri thinks that the term cannotes a special act in atonement of sin (*prāyaścittaśabdaḥ pāpakṣayārthe naimittike karmaviśeṣe vartate / CC—Prāyaścitta*, p. 989). Bālambhaṭṭi on *Yājñ. Smṛ.* III. 206 regards *Prāyaḥ* (a sin)+*citta* (purification) and quotes an authority to support the view that *prāyaścitta* is purification from sins :

prāyaḥ pāpaṁ vinirdiṣṭaṁ cittaṁ tasya viśodhanam /

The NP. regards faith in Nārāyaṇa as the condition precedent, without which all expiatory acts will be futile (see V. 4).

2. Sins are classified in three categories (1) *Mahā-pātakas* (Great sins), (2) *Ati-pātakas* (Super-sins) and (3) *Upa-pātakas* (minor sins). This verse enumerates the *mahā-pātakas*. It is worth noting that wine drinking is a 'great sin' and association with the sinners is also a great sin.

The general expiation for these *mahā-pātakas* requires the following penance : (1) Three baths per day; (2) stay in a thatched cottage alone in a forest; (3) sleep on bare ground; (4) subsistence on roots, fruits and leaves (5) eating only once a day; (6) if the sinner enters a village for begging, he should proclaim his sin.

This penance is to be practised for twelve years.

—*Śaṅkha Smr.* 17-1-3; cf. NP. vv 7-12 below.

3. VV. 7-17 deal mainly with the homicide of a Brāhmaṇa. The act can be expiated if done unknowingly. VV 7-12 refer to slaying a Brāhmaṇa whose death affects the continuity of the Vedic lore. For killing an ordinary Brāhmaṇa, the expiation is for one year only, i.e. 1/12 of the expiation of killing a knower of a Veda. This is the precaution taken by the society, topreserve our literary and cultural tradition by prescribing a deterrent punishment. Dharma Sūtras of Gautama, Āpastamba, Viṣṇu and Smṛtis of Manu (XI.72-82), Yājñavalkya (III.243-50) and AP. 169.1.4, 173. 7-8 prescribe practically the same type of penances for slaying a Brāhmaṇa and cover the penances given in the NP., though he (Manu) gives some other penances as well.

4. It is noteworthy that a Kṣattriya who has been consecrated for performance of a sacrifice is equated with a Brāhmaṇa.

5. *Kṛcchra*—

A kind of penance, for details vide *Yājñavalkya Smṛti*, Prāyaścitta Adhyāya.

6. VV. 23b—33a deal with the expiations for the second *Mahāpāpa*—wine-drinking. The varieties of wines are detailed in Verses 23b-24a and 30b-31. It appears that wine-drinking was regarded worse than Brāhmaṇa-slaughter, and death-penalty in a painful way is prescribed for it. For drinking spirituous liquor inadvertently, the penance of a Brāhmaṇa-slaughter is laid down in VV. 24-28.

Here NP. is repeating this way of death penalty for wine-drinking which has been already prescribed in Dh.Ss of Āpastamba (I.9.25.3), Gautama (23,1) Baudhāyana (II.1.21) and the Smṛtis of Manu (XI.90-91) and Yājñavalkya (III.253).

7. The second *upanayana* (investiture of sacred thread) seems to be symbolic. Āśvalāyana Gr. S. (I.22.22-26) prescribes cutting of hair and *medhājanana* as optional; there is no mention of rules regarding time of this *upanayana* and the verse to be recited as Sāvitrī is RV.V.82.1 and not the regular *Gāyatrī Mantra* (RV.III.62.10.)

8. Vide Supra fn.

9. VV 35b-38a give the weights used for weighing gold. It is the same as in Manu VIII. 132-135.

Trasareṇu	=A particle of dust seen in the Sun-beam coming through a window
8 *Trasareṇus*	=1 *niṣka* (called *likṣa* by Manu)
3 *Niṣkas*	=1 *Rāja sarṣapa*
3 *Rāja sarṣapas*	=1 *Gaura sarṣapa* (A white mustard-seed)
6 *Gaura sarṣapas*	=1 *Yava*
3 *Yavas*	=1 *Kṛṣṇala*
5 *Kṛṣṇalas*	=1 *Māṣa*
16 *Māṣas*	=1 *Suvarṇa*

Some of these terms are found in some other Smṛtis and the Kauṭalīya *Artha-Śāstra*, the difference in terms and their equation (if any) is due to difference of Time and region.

10. The NP. (VV. 44b-50) has decided the punishment or *Prāyaścitta* for stealing gold according to its weight.

weight of the stolen gold	*Prāyaścitta*
1 *Trasareṇu*	1 *Prāṇāyāma*
1 *niṣka*	3 *Prāṇāyāmas*.
1 *Rājasarṣapa*	4 *Prāṇāyāmas*
1 *Gaurasarṣapa*	Bath and Japa of Gāyatrī 1008 times.
1 *yava*	Japa of Gāyatrī from morning (Sun-rise) to evening (Sun-set).
1 *Kṛṣṇala*	A Sāntapana
1 Māṣa	Subsistence on barley cooked in a cow's urine, for one year
1 *Suvarṇa*	Expiation meant for Brahmahatyā (for 12 years).

11. VV. 51-54 declare the Prāyaścitta to be performed by a thief of silver depending on the weight of the metal as follows:

Weight of the stolen silver	*Prāyaścitta prescribed*
Less than 1 *suvarṇa* in weight	One *Sāntapana*.
Between 4 to 10 *niṣkas*	One Cāndrāyaṇa.
From 10 to 100 *Niṣkas*	Two *Cāndrāyaṇas*.
from 100 to 1000 *Niṣkas*	Three *Cāndrāyaṇas*.
More than 1000 *Niṣkas*	Expiation meant for *Brahmahatyā*.

12. *Parāka* :

A penance requiring continuous fast for twelve days and observance of self-control (vide Manu XI.215, Yājñavalkya III. 320 A.P.171-10).

13. Incest with one's preceptor's wife or one's mother or step-mother is to be expiated with the incision of the organ and to go on walking with his testicles in one's hand and proclaiming the sins till one falls dead. This has been prescribed since the days of Dharma Sūtras. For example :

Gautama states :

liṅgaṁ vā savṛṣaṇaṁ utkṛtyā' ñjalāvādhāya dakṣiṇapratīcīṁ vrajed ajihmaṁ ā-śarīra-pātāt /

Manu XI.105 repeats the same. But the NP. does not lay down the other punishment, viz. lying on a red-hot iron bed or embracing a red hot iron image of a woman, though the Dharma Sūtras and Manu prescribe that alternatively. But the NP. prescribes leap from a precipice, which is its special view.

The *prāyaścittas* for other cases of incest vary in various Smṛtis. NP.'s views are stated in vv. 60-69.

14. As stated above, association with the four types of grave sinners mentioned above, is regarded as a serious sin and Manu XI. 181, Yājñavalkya III. 261 provided that a person associating with a person guilty of serious sins (*Mahāpātakas*) should undergo the same *Prāyaścitta* as is prescribed for the *Mahāpāpa.* NP. voices the same view but he takes a lenient view and prescribes milder *prāyaścittas* of shorter duration as compared with those for the original sinners. Kullūka, Vijñāneśvara and other commentators state that the *Prāyaścitta* in such cases is a *Vrata* and as such should not be extended to or involve death of the performer of the *Vrata.*

(maraṇasya ca Vrataśabdavācyatvā'bhāvāt /

—*Mitākṣarā* on *Yājña. Smṛ.* III. 261.

15. VV 76-92a deal with miscellaneous sins. Smṛti-writers (e.g. Manu XI. 133-37, Yājñ III. 269-74) have prescribed various expiatory rites for them. The NP. agrees with some. The NP. emphasizes that slandering gods and Brāhmaṇas is a great sin from which there is no absolution (89b-90). The main point is that if one is devoted to Lord Nārāyaṇa and undergoes expiatory rites, he becomes free from sins. In extolling devotion to Viṣṇu, NP. asserts that all sins are destroyed by remembering (or worshipping or meditating on) Hari. He concludes : All heaps of miseries instantly disappear if Lord Viṣṇu is remembered but once (V. 97).

CHAPTER THIRTYONE

The Duties of the Emissaries of Yama

Nārada said :

1. O sage, the rules governing the discipline and conduct of life of the different castes and stages of life have been duly narrated by you. Now I wish to hear the extremely impassable path of Yama.

Sanaka said :

2. Listen O Brāhmaṇa, I shall recount to you the impassable path of Yama that bestows happiness to men of meritorious deeds and that is awe-inspiring unto the sinners.[1]

3. It has been mentioned by the earlier sages (i.e. philosophers) that the extent of the path of Yama is, O leading sage, eightysix thousand *Yojanas*.

4. O Brāhmaṇa, men who habitually give charitable gifts go through it with great pleasure and happiness. Men devoid of righteous activities go through it miserably as they are pounded and thrashed roundly on the way.

5. Extremely terrified, devoid of garments and with their throats, lips and palates parched up, the sinners traverse that way crying bitterly and pitiably.

6. Yama's soldiers strike them with whips, goads and other weapons.

7. They run about here and there along that path with great pain and misery. In some places there is deep mud; in some places there is fire; in some places there is red-hot sand; at some places there is forest-fire; while there are sharp-edged rocks elsewhere.

8. In some places there are thorny trees and rocky mountains very difficult to climb; there are many caves with pitch darkness, there are great covering hedges of thorny bushes.

9. In many places, people have to climb to the top of steep bunds and mounds and enter long caves. The path is strewn with gravels, pebbles and clods, as well as thorns pointed like needles.

10. Some places on the way are made slippery with mosses; in some places there are rows of bamboos; tigers roar in some places; in some places paroxysms of fever (overwhelm the people).

11. O Nārada, the sinners undergo much distress and move ahead slowly. Crying loudly and weeping they fade and languish.

12. Some of the sinners are bound with nooses; some are dragged with goads and hooks; some are beaten and hit with diverse weapons on their backs—in this way the sinners wend their way.

13. Some are dragged with nooses at the tip of their noses, some are bound with entrails. Some go ahead bearing weighty iron mass with the tip of their penis.

14. Some sinners bear two weighty iron balls by means of the tips of their noses; some sinners bear the same with their ears and go ahead.

15. Some falter at every step and plod on. Others, on being struck, slip down. Some leave deep sighs and some keep their eyes closed.

16. Along the path that contains no shady place to rest nor water to drink, they miserably plod on lamenting their sins committed knowingly or unknowingly.[2]

17. O Nārada, those who are pious and righteous, those who are habitual givers of gifts, those who are of good intention, go to the palace of Dharma (god of death) with great pleasure and happiness.

18-19. Those who had given the gifts of cooked food (on the Earth), O excellent sage, go along that path eating tasty things; the bestowers of water go happily, drinking excellent milk; the givers of buttermilk and curds obtain similar kinds of pleasures (correspondingly). O excellent Brāhmaṇa, those who give ghee, honey or milk (on the earth), go to the mansion of Dharma (god of Death) imbibing nectar on the way. He who has given green vegetables, goes ahead tasting milk pudding and he who has gifted lamps, goes there illuminating the quarters.

20. O leading sage, the giver of robes and cloth goes clad in divine garments. He who has given a mine previously goes along the path eulogised by the immortal ones.

21-22a. Thanks to the gift of a cow, a man goes there endowed with all means of happiness on the way; a giver of plots or houses goes riding in an aerial chariot filled with all riches and luxuries. He sports about in the aerial chariot filled with groups of celestial damsels and goes to the abode of Dharma (god of Death).

22b-23. O excellent sage, the giver of horses, vehicles, or elephants goes to the abode of Dharma by means of an aerial chariot equipped with all means of enjoyment. O excellent sage, the giver of bullocks goes riding on a vehicle.

24. The giver of fruits and flowers goes with great contentedness. The man who gives betel-leaves to chew goes to the abode of Dharma with great delight.

25. The excellent man who had rendered service to his father and mother (while on the Earth), walks ahead with a delighted soul honoured and worshipped by the heaven-dwellers.

26. He who renders great service to ascetics who perform great holy rites, and to leading Brāhmaṇas, goes (to Dharma's palace) with great pleasure.

27. A Brāhmaṇa who is endowed with compassion to all living beings is worshipped along the path by the immortal ones and he goes riding in an aerial chariot endowed with all means of pleasures.

28-29a. A person engaged in the gift of learning goes ahead while he is being worshipped by lotus-born deities. The regular reader of the *Purāṇas* goes ahead as he is being eulogised by leading sages. Thus, those who are engaged in righteousness go to the abode of Dharma with great pleasure.

29b-30a. Yama assumes a form with four faces and holds a conch, a discus, an iron club and a sword. He honours the person engaged in meritorious rites duly with great love and affection like a friend.

30b-31a. He says — "O, ye excellent ones among the intellectuals, ye who are afraid of distress in hells, the merit that yields happiness both on Earth and in heaven, has been earned by you all.

31b-32a. He alone who, after attaining a human life, does not perform meritorious deeds, is the vilest of sinners. He is the slayer of his own *Ātman*.

32b-33a. He, who, after obtaining the transient human life does not achieve the permanent one, goes to the terrible hell. Who can be a more senseless person than he ?

33b-34. The body is torture itself; it is defiled by impurities (like feces) and the like. Know that the person who places his reliance on it, is one who slays his *Ātman*. Among all things, the living beings are the most excellent and among them the intellectual beings.

35. Men are most excellent among the intellectual beings; among men the Brāhmaṇas are most excellent; the scholars are most excellent among the Brāhmaṇas; really wise ones are most excellent among scholars.

36. Among the wise ones the performers of holy rites are most excellent, the expounders of the Brāhmaṇa (or the Veda) are most excellent among them. The person who has no feeling of myness is said to be most excellent among the expounders of *Brahman*.

37. He who is perpetually interested in meditation should be known as greater than all these. Hence, by all means, piety and righteousness must be accumulated.

38. There is no doubt that a righteous creature is worshipped everywhere. Go, you, to my abode endowed with all means of enjoyment and pleasure. Go there, thanks to your own merits.

39. If at all, there is any sin, you shall experience the fruit thereof here itself afterwards". Thus Yama greets and honours the meritorious one and enables him to attain the goal of the good.

40. Having summoned the sinners, he would threaten them with his *Kāladaṇḍa* (rod of punishment or the Black baton). (Now he assumes a terrible form). He roars loudly like the cloud at the time of dissolution. His lustre is like that of the mountain of collyrium.

41. He appears terrific due to his weapons glittering like lightning. He has thirtytwo arms and his girth is three *Yojanas*. His nose is long and his eyes are red.

42. His face is terrific due to the curved fangs. His fierce eyes resemble (two deep) wells. Citragupta (the accountant of deeds of all men) accompanied by *Mṛtyu* (Death), *Jvara* (Fever), etc. is also terrible.

43-44a. All the emissaries roar. They too are as terrible as Yama. Thereafter, Citragupta addresses at the behest of Yama all sinners who quake with fear and who bewail their own sinful fate.

44b-45a. "O ye sinners, O wicked ones defiled by arrogance, why was so much of sin accumulated by you, the thoughtless ones devoid of discrimination?

45b-47a. With a lofty mind defiled by lust and fury you have committed every conceivable form of sin. O people why have you done so? Formerly, at the time of committing sins you were extremely delighted. So the tortures too must be borne by you. Why are you unnecessarily worried too much?

47b-48. As sins had been committed for the sake of servants, friends and wives, so, you have come here drawn by your own sinful acts weighed down with extreme distress and dejection. But those sons and others nourished by you have gone elsewhere.

49-50. The sin has befallen you alone. Is that the cause of your misery? Since too many sins have been committed by you, the miseries too have befallen you. Why do you feel sorry for it? Ponder over what has been committed by you before.

51-52a. Why did you not consider before that Yama would mete out punishment? Yama is equal and impartial to the rich and the poor, the fool and the learned, the daring one and the dastard."

52b-53a. On hearing this statement of Citragupta, those sinners bewail their actions and their lot. Utterly frightened, they keep quiet.

53b-54a. The ruthless and terrific emissaries such as Cāṇḍālas and others, the executors of the behests of Yama, throw them forcibly into hells.

54b-55a. They experience the fruits of their sinful actions. In the end, as a result of the residue of their sins they come down to the Earth and become immobile and other beings."[3]

Nārada said:

55b-56a. 'O holy Lord, O storehouse of mercy, a doubt has occurred in my mind, which you are competent to eradicate, since you are our eldest brother.

56b-57a. Many kinds of holy rites and duties have been narrated by you. Many sins too have been related by you. You, the knower of many things stated that the fruits (of the sins, etc.) have to be enjoyed by them for a long time (till eternity).

57b. The destruction too of the three worlds at the end of a day of Brahmā has been mentioned by you.

58-59a. At the end of two *Parārdhas*, the annihilation of the whole Cosmic egg (is going to take place as mentioned by you). O son of Brahmā, it has been mentioned by you yourself that the enjoyment of the pleasures of the merits, thanks to the charitable gifts of villages, etc., is great and lasts for thousands and crores of Kalpas.

59b-60a. In the *Prākṛta-laya* (the dissolution into the *Prakṛti*) the destruction of all worlds (has been mentioned by you). It has been said by you that the only one who survives is Janārdana.

60b-61a. The doubt that there cannot be any end to the enjoyment of the fruits of merits and sins before the dissolution of the universe, has arisen in my mind. It behoves your honour to dispel it.

Sanaka said :

61b-62a. Well done, O highly intelligent, one, well done. What you have now asked is the greatest of all secrets, I shall recount it to you. Listen with great attention.

62b-63. Nārāyaṇa is infinite and imperishable. He is eternal and the supreme splendour. He is the purest one and devoid of attributes. He is perpetually devoid of delusions due to Māyā. Although, in reality, he is devoid of Guṇas, he is the greatest bliss and appears like one endowed with Guṇas.

64. He appears to be differentiated through the forms of Brahmā, Viṣṇu, Śiva, etc. The eternal lord appears to be differently conditioned by these three different Guṇas.

65-66a. By employing the entire Māyā-power, He performs the function of the universe. He creates (the universe) in the form of Brahmā and protects it in the form of Viṣṇu. It is certain that in the end he swallows everything in the form of Rudra.

66b-67a. At the end of the *Pralaya* (Dissolution), Janārdana gets up in the form of Brahmā, and creates everything in the whole universe consisting of the mobile and immobile beings as before.

67b-68a. O leading Brāhmaṇa, Brahmā makes even the immobile beings positioned in the same manner and place as they were before.

68b-69. Hence, O excellent one, the fruit of the actions meritorious or sinful must, compulsorily be experienced. The fruit of an action is inexhaustible or inevitable and must be enjoyed. Even in the course of hundreds of crores of Kalpas, no action perishes without being borne and experienced.

70. The action performed, whether auspicious or inauspicious must, of necessity, be enjoyed. He who is the lord of all worlds is the immanent soul of all and is identical with the universe. He is perfect and eternal and he enjoys through all the fruits of all actions.[4]

71. The God who pervades all universe and who is endowed with different Guṇas, creates, protects and swallows up everything. The immutable Lord is the enjoyer of everything.

CHAPTER THIRTYONE

The Duties of the Emissaries of Yama

1. This horrible description of the journey of the departed soul to the capital of Yama has little basis in the *Vedic* literature. The medieval authors of the *Purāṇas* used this deterrence against immoral tendencies to maintain a certain standard of morality in the public and their success can be gauged from the fact that the illiterate Hindu masses are still under the Purāṇic influence of Yama and his emissaries.

2. VV 5-16 graphically depict the crude tortures of those times. But this Purāṇic author seems to be unaware that the departed soul has no physical body of gross elements as the two gross elements, viz. the earth and water are left behind and the body that goes ahead consists of fire, wind and ether and as such many of the tortures are not applicable to such a body.

3. Cf. Manu XII.54 ff and Yājñavalkya. III.206 ff which state that sinners after serving their term in hells are born as lower animals, insects, trees, shrubs, etc.

4. The doctrine of *Karmavipāka* is common to all Indian religions—Brāhmaṇism, Jainism and Buddhism (despite their doctrine of 'No Soul'—*Anattā*). The Buddhist *Avadāna Śatakas* and the Jain *Vipāka Sūtra* (*Vivāga Suya*) testify to their belief in sufferings due to evil deeds. The *Mitākṣarā* on Yājñavalkya III.216 regards this as an *arthavāda*, i.e. it should not be taken literally but is an attempt to persuade people to undergo expiations for their sins. The relieving feature of the Indian (Jain, Buddhist and Brahmanical) doctrine of *Karma-vipāka* is the hope it offers to fallen persons of their redemption from sin and the possibility (nay their birthright) to secure liberation from *Saṁsāra*).

CHAPTER THIRTYTWO

The Forest of Worldly Existence

Sanaka said :

1. Thus all the creatures curbed and controlled by their respective *Karmas* (Actions, the fruit whereof they have to reap) enjoy the pleasures of their *Punyas* (merits) in heaven and other places of merits and undergo extremely painful sufferings, as the result of their sins, in hells. With the residue of their dwindled *Karmas*, they come to this world. They are born as immobiles and other beings infested with all fearsome things and subject to the harassment of death. Trees, bushes, creepers twining plants, grass and the mountains are well known as *Sthāvaras* (Immobile beings). They are enveloped by great delusions.[1]

2. In the course of their state of being immobile (the development is as follows) : The seeds sown in the ground become well cooked (as it were) through the reproductive faculty (that had been dormant) immediately after being watered. They become swollen and assume the form of the main shoot and its root. It germinates into a sprout from which the leaves, stem and tubular vessels develop. Buds come out from the stalk and blossom into flowers.

3. Among the flowers some do not yield fruits. Some of the flowers produce fruits. When the flowers mature the chaffs develop at their bottoms. Thanks to the residual impressions of the *Karmans* of the living beings destined to enjoy, the cool snowy beams of the moon and the lymphatic juice of herb plants penetrate the husks and the chaffs. They assume milklike form and in course of time become grains. Thanks to the dormant impressions of destiny for enjoyment belonging to the living beings, they fructify in the course of a year (the crop is ready for reaping the harvest).

4. In the course of their state of life as immobile beings that continues for a long time, they experience misery in many ways. For example, they are munched and crunched by monkeys and other animals; they are cut off by men; they are destroyed by forest fire; they endure chilliness, scorching

heat of the sun and similar miseries. Finally, they perish. Thereafter, they become worms experiencing many miseries continuously. Their span of life is but half a moment. Some live, some die. They are unable to ward off the attack of other powerful creatures. They undergo a great deal of sufferings due to chill, wind, etc. which (miseries) are also severe and prolonged. They endure perpetual hunger. They move about in urine and fecal matter. They thus experience misery.

5. Then they take to *Paśuyoni* (birth as animals). They are agitated and tormented forcibly. They suffer immense agony in vain. They are overwhelmed with hunger. They perpetually move about in the forests. They are afflicted with passionate sensual attachment even to their mothers. They undergo many sufferings due to gusts of wind, etc. During some births they are herbivorous. During other births they are carnivorous, some swallowing even fecel matter; some live subsisting on bulbous roots, fruits and roots. They are bent upon inflicting pain on weaker animals. They too suffer miseries.

6. In their state of oviparous living beings (i.e. birds), they take in gaseous, flesh, fecal and other matter, they are prone to injure others and they themselves suffer. After being born as domestic beasts (such as cattle) and other animals, they endure all sorts of miseries such as separation from their own kindred, bearing heavy loads, bondage in nooses and tethers, hitting with whips, etc., dragging the ploughs and similar agonies.

7. After wandering thus through various births, they gradually attain human life. Some of them enter human life as a result of special merit.[2]

8. As human beings too, they suffer no less when they are born as cobblers, *Cāṇḍālas*, hunters, barbers, washermen, potters, blacksmiths, goldsmiths, weavers, tailors, *Siddhas* with matted hair, launderers and dyers, scribes and painters, servants, errand boys, menial servants, slaves, indigent fellows etc.[3] Some have surplus limbs while others are wanting in some limbs (and physically handicapped). Their distresses are numerous. They suffer from fever, phlegmatic attack, enlargement of the spleen, pain in the legs, eyes, head, sides and womb and other distress as well.[4]

9. In the birth as human beings (there are other sufferings

as well). After the sexual intercourse between a man and a woman the semen virile enters the womb.[5] At the same time, as a result of his own *Karmas* the creature (i.e. the soul) too enters the womb along with the semen virile. The semen virile mixes with the blood and develops into the foetus.

10. The semen virile becomes a foetus within five days of the entry of the soul. Within half a month it becomes a fleshy man. Within a month it attains the size of a *Pradeśa* (the span measured with the forefinger and the thumb).

11. From that time onwards it begins to move within the belly of the mother, thanks to the action of the wind. Although it has no consciousness, it is unable to stay in one single place within the belly of the mother, due to the unbearable heat and pain.

12. When the second month is complete it takes human shape; when three months are over, the hands, legs and other limbs are formed; when four months elapse, the knots and joints of all limbs are clearly developed; when five months pass away, the nails appear; when six months pass off, the nail-joints become distinct. The body of the newborn is nourished through the umbilical cord; it is defiled by feces and urine (present within the mother's body); it is tied up with the embryo; it is vitiated by the blood, bone, germs, suet, marrow, sinews, hair, etc.; it is scorched amidst the intake of the food of the mother whether pungent or sour or saline but hot (to the touch). The soul observes that its body is in such a defiled place. At that time it has the faculty of remembering its previous birth. It remembers the miseries in hells it has experienced before; it burns within itself due to excessive agony on being scorched by the stringent urine (and other secretions) within the mother's body. It begins to lament as follows :

13. "Alas I am extremely sinful. In my previous birth I was too fond of servants, children, friends, womenfolk, houses, fields, wealth, grains, etc. In order to maintain my wives (and others) I used to rob others of their wealth, fields, etc. in their very sight. Since I was blind due to lust, I had abducted other men's wives. Thus, I have committed many sins. As a result of it I underwent sufferings in hells. I was then born as immobile being and experienced great miseries. Now, enveloped in this embryo, I burn within myself as well as without.[6]

14. The wives and others maintained by me have gone elsewhere according to their own *Karmas*.

15. O How miserable is the lot of embodied beings!

16. The body is born of sin. Hence, one must not commit sins. For the sake of my servants, friends and wives wealth belonging to others had been taken away by me.

17. Due to that sin, I burn within myself enveloped by this (outer skin of the) embryo. Formerly, I had been distressed by jealousy on seeing another man's wealth and glory.

18. Even now, the sinner that I am, I am being burned by the fire (heat) of this womb. I had inflicted pain on others physically, mentally and verbally. I am being burnt by that sin. I am lonely and extremely distressed."

19-20. The creature in the womb laments thus, in diverse ways. He consoles himself and mentally decides as follows : "After my birth I will become one of the pure mind, thanks to the association with saintly people and to the listening to the stories of Viṣṇu. I shall perform holy rites. With great devotion, I will worship the pair of feet of Nārāyaṇa who is the immanent soul of the universe, identical with truth, knowledge and bliss; who has created all worlds through the power of his Śakti, who is the lord of Lakṣmī, and whose lotus-like feet are duly worshipped by all Devas, Asuras, Yakṣas, Gandharvas, Rākṣasas, serpents, sages, Kinnaras and other groups of people. I shall meditate within my heart upon the lord who is the cause of destruction of the unbearable worldly existence, who is engaged in the protection of the universe and who becomes clearly visible through the secret *Upaniṣads*. I shall then go beyond this prison of worldly existence that is excessively miserable."

21. O sage Nārada, at the time of the confinement of his mother, the soul within the womb is afflicted by the wind. Urged by his *Karmas* he is forced out through the vaginal passage. Inflicting pain on his mother also, he simultaneously experiences all tortures.

22. Due to this excess of pain he is afflicted in the vaginal passage as though within a mechanical device. As soon as he comes out of the womb, he becomes unconscious.

23. The external wind enlivens him. Immediately after the contact with the external wind, he loses all his memory.

Since he has lost all wisdom, he does not realise the miseries experienced before as well as what are the current ones. He thus experiences the excess of misery.

24. The creature that is now born as a baby experiences many sufferings during the infancy. He is smeared with his own fecal matter and urine. He is unable to utter even when he suffers from bodily pain. If he is oppressed by hunger and thirst, he cries, when others think that the boy must be breast-fed and do accordingly.

25. He experiences bodily pains, etc. of various types and he does so only through subservience to others. It is impossible for him to ward off even the flies.

26. After becoming a slightly bigger boy he experiences all these things :—He is beaten by his mother, father and preceptor. He gets the habit of listless wandering here and there. He plays about in dust, ashes and mud. He is always quarrelsome. He is dirty. He engages himself in many futile tasks. When those do not fructify he feels sorry. Thus, he undergoes sufferings.

27. Then in his youth (he experiences various other sufferings:) there is misery in earning wealth; there is misery in preserving what is earned. He is very miserable when the earned wealth is lost or spent. The young men are deluded by Māyā; their minds are defiled by lust and fury and similar emotions; they are always engrossed in jealousy, and in devising means of knocking off other men's wealth and abducting other men's wives; they are always worried over the ways of sustenance for their sons, friends and wives; they are puffed with vain arrogance. When their sons or other kinsmen are bedridden due to ailments, they cancel all their engagements and sit beside the patients. They are too remorseful and begin to muse as follows :

28. No action regarding the house, fields, etc. has been contemplated by me. How is the increasing family to be maintained ?

29. I have no capital with me. We do not get timely showers of rain. Where has the horse run away ? How is it that my kine have not yet returned ?

30. My wife is burdened with an infant son. I am sick and indigent. Due to lack of thought and care, the farm has perished. All the sons are now crying.

31. My house is in bad repairs. It is in ruins. All my kinsmen are far off. I am not able to get any job. The tyranny of the king is unbearable.

32. My enemies rush at me. How can I conquer them ? I am incompetent to pursue any vocation. These guests have come now !

33. Thus, he is much agitated and worried. Unable to ward off his miseries, he blames the destiny saying—"Fie upon Fate. Why has it rendered me unfortunate ?"

34-36. When he attains old age (his miseries are equally terrible). His strength decreases. Greying hairs, old age, etc. have asserted themselves all over his body; he is oppressed by sickness; all his limbs begin to quiver; he is afflicted by sneezing and asthmatic trouble; his eyes are tremulous and clouded; lumps of phlegmatic secretion choke his throat; he is being cursed and rebuked by his sons, wife and others. He then begins to worry over every thing.... "O when shall I die ? After my death how can my sons and others preserve the house, fields and other property that I have earthed ? To whom shall they belong? When my wealth is taken away by others, how can my sons and others maintain themselves ?" Thus, the old man is afflicted with the misery of my-ness. He heaves deep sighs. He begins to recollect various things committed by him at different periods of his life. Within a moment he forgets every thing. His death is now imminent. Afflicted by sickness as well as by mental agony, sometimes he moves on the bare cot, sometimes on the bed. Oppressed by hunger and thirst, he pleads, "Please give me some water to drink !" Even when he implores pitiably they say, "Water is not congenial to the health of those who are afflicted by fever". The old man chafes extremely in the mind and lapses into unconsciousness.

37. Thereafter, he becomes incapable of even making any movement of (drawing back) his hands and feet. He is surrounded by weeping kinsmen. He is unable to speak. His worry now is, "to whom will the wealth earned by him go ?". Tears begin to well up in his eyes and cloud them. There is a snorting-like sound in his throat. The vital breaths leave off his body. He is then rebuked by the emissaries of Yama. Bound and fettered by them, he falls into the hells as before.

38. Just as metals are cast into fire and blown with the

bellows till the impurities are removed, so also the living beings are tortured in the hells till their Karmans are completely destroyed (by suffering the fruits of acts.)

39. Hence, O excellent Brāhmaṇa, one who is distressed by the scorching heat of the forest-fire of worldly existence shall practise the perfect (spiritual) knowledge. Through knowledge one should attain liberation (from *Saṁsāra*).

40. Those men who are devoid of knowledge are said to be brutes. Hence, for the liberation from worldly existence, one shall practise perfect knowledge.

41. Who is more senseless than that person who does not serve Hari even after attaining human birth that enables one to accomplish all rites (and holy acts).

41A* Surprising, very strange, O leading sages, this is indeed extremely astonishing that men undergo torture even when Viṣṇu, the bestower of desires, stands by.

42. Alas ! even when Nārāyaṇa, the lord of the universe, the bestower of all desired benefits, stands by, men devoid of perfect knowledge are cooked in the hells !

43. Ignorant persons enveloped by great delusions, consider this transient body permanent—the body that exudes fecal matter and urine.

44. After attaining the body that is rendered despicable due to (its contents of) flesh, blood, etc., the man who does not worship Viṣṇu who puts an end to the cycle of worldly existence is a great sinner.

45. Alas it is a pity ! Alas it is a pity ! It is sheer foolishness. O Brāhmaṇa, even a Cāṇḍāla who is engaged in the meditation on Hari, is extremely happy.

46. How is it that the foolish sinful men do not get nauseated (lit: alarmed and excited) on seeing the bane of fecal matter, urine, etc. issuing out of their own body ?

47. Rare and inaccessible human birth is sought for even by Devas. A clever man on getting the same, must indeed strive for attaining the greatest of the worlds.

48. Those who are richly endowed with spiritual knowledge, those who are engaged in the worship of Hari attain the greatest abode, a return from which is difficult to get.

*Verse No 41A is really No. 42, but No 41 is wrongly repeated in the Printed text.

49. He is the liberator from the worldly existence, he from whom the universe is born; from whom it attains consciousness and in whom it is dissolved.

50. A person is liberated from the worldly existence on worshipping that Lord of Devas who appears to be one endowed with attributes, though he is really devoid of them, who is the supreme and the infinite deity.

CHAPTER THIRTYTWO

The Forest of Worldly Existence

1. An echo of Manu XII.54 ff & Yājñavalkya III.206 ff. Curiously enough here, both Manu and Yājñavalkya are textually very similar to each other pointing thereby to an earlier common source.
2. The ancient theory of evolution. Before a *Jīva* reaches the stage of human beings they undergo the following stages of evolution : immobile beings, trees, grass → animal-world (wild beasts) → oviparous beings and domestic animals → human beings.
3. The idea that people are born in lower castes as a result of their sins in previous birth is traceable to the *Dharma Sūtra* period. Thus *Āpastamba* (Dh. S. II.1.2.6-7) states that after undergoing the torments of the hell, the sinner is born as a Cāṇḍāla, Paulkasa and Vaina and outcaste. Cf. Manu's explanation for birth as a goldsmith (Manu XII.61).
4. Since ancient times diseases are believed to be the consequences of sins. Thus *Viṣṇu Dh.* S. Ch. 45, Manu XI.49-52, Śātātapa I. 3-11, Gautama (versified *Smṛti*) Ch. 20 (to mention a few) state the diseases and bodily defects from which sinners suffer after they are born as men. Not that all of these authors agree in their pronouncements of such defects and diseases as the result of a particular sin. Thus Brāhmaṇa-slaughter causes leprosy according to Vasiṣṭha 20.44 but Phthisis according to Manu XI.49, Yājñavalkya III. 209 Vijñāneśvara in *Mitākṣarā* on Yājñavalkya III. 216 gives a list of births in lower species and diseases and deformities suffered for various sins.
5. This chapter is in prose. Paragraphs 9-12 give the ancient ideas of embryology—the development of the foetus since its inception from sexual intercourse. For want of space it is not possible to quote the relevant portions from Suśruta or Vāgbhaṭa but the quotations on *garbha* in SKD.II-pp 312-313 show how the NP depends on the old works on Āyurveda. Other Purāṇas also do the same. Thus the *Garuḍa Purāṇa* I.146-167 corresponds to Vāgbhaṭa's *Aṣṭāṅga-hṛdaya* (Ramshankar Bhattacharya—Intrd. to *Garuḍa Purāṇa* pp. 29-30.).

Modern medical Science however differs in its findings about the development of the foetus. Thus in C. S. Dawn's *Text book of Obstetrics* (Calcutta, 1967) we are told that it is the union of spermatozoon which is united with the ovum and for the first eight weeks is in 'embryo stage' after which it is called foetus. The Sk. dictionaries make a confusion between 'embryo' and 'foetus by using them as synonyms (*vide* Apte's *Sk-Eng. Dict.* p. 183 at 2). NP.'s description of the development of foetus and the process of delivery reflects the state of knowledge in the medieval India.
6. The soliloquy in paragraphs 13-20 is of course imaginary. But these very words have been repeated (as the prayer of the foetus) by saint poets of Maharashtra.

CHAPTER THIRTYTHREE

A Discourse on Yoga

Nārada said :

1-2. Whatever has been asked by me has been recounted by you of scholarly attainments. A great many miseries of those who are bound by the noose of *Saṁsāra* (worldly existence) also have been described by you). Who is remembered as the person who severs the noose of worldly existence? O sage, rich in penance, kindly enlighten me in the means whereby liberation from *Saṁsāra* is achieved.[1]

3. O excellent sage, series of actions are being performed by living beings every day and are enjoyed also. How can they (*Karmas*) be destroyed?

4. The embodied soul takes up the body as a result of his *Karman*; he is bound by lust. As a result of lust he is overwhelmed by avarice and avarice makes him prone to anger.

5. Due to anger, Dharma perishes and the destruction of Dharma leads to misapprehension. A man of confused intellect commits sin again.

6. Hence, the body has its root in sins. It is always engaged in sinful activities. Narrate to me how one attains liberation after eschewing the misconception about the body.

Sanaka said :

7. Well done, O highly intelligent one, well done. Your mind is noble and free of impurities, since you desire to know from us the means of liberation from the misery of worldly existence.

8. O strict observer of religious vows, indeed, it is only that Deity who is the bestower of salvation—the deity at whose behest Brahmā creates the entire universe; Hari protects it and Rudra annihilates it.

9. Know Viṣṇu[2] to be the bestower of salvation. He is Nārāyaṇa free from ailments. Thanks to his prowess, are born the principles beginning with *Ahaṁkāra* (the Ego) and ending with *Viśeṣa* (particularities).

10. All this (visible universe) consisting of the mobile and immobile, is not different from him. One is liberated from misery of *saṁsāra* by meditating on the mighty Lord, devoid of old age.

11. Verily they call him the Liberator (lit. the means of liberation from *Saṁsāra*), one above modifications and aberrations, who is unborn, the purest, the self-luminous, the unsullied embodiment of perfect knowledge and of eternal bliss.

12. The groups of deities the first of whom is Brahmā, worship the incarnations and manifestations of that lord. Know him to be Hari the bestower of the eternal abode.

13. Those who have conquered their *Prāṇas* (vital breaths), those who have controlled their diet, those who are always absorbed in meditation, see him in their hearts. Know him to be the Reality that accords happiness.

14. Though he is devoid of attributes, he is the receptacle of good qualities; he assumes the forms that bless the worlds. He is perfect and is stationed in the middle of the firmament. They call him the bestower of salvation unto men.

15. He is the presiding deity and the observer of all activities; he is enthroned in the heart of the embodied soul; he is simply incomparable; he is the support of all. With such a Lord, one should seek refuge.

16. At the end of the Kalpa, he withdraws everything and lies down on the cosmic water. Sages, the perceivers of the truth, call Viṣṇu, the bestower of salvation.

17. The *Karmajñas* (the knowers of the path of *Karmans*), who know the meanings of the Vedic passages, worship him through various kinds of sacrifices. He alone is the bestower of the fruits of holy rites to them and salvation to those who perform holy rites without desire of their fruits.

18. They call him the lord, the bestower of salvation—the lord who is unmanifest and who partakes of oblations (offered in sacrificial fire) by assuming the forms of deities and the oblation of food and other offerings to the manes by assuming the forms of *Pitṛs* (ancestors).[3]

19. One should worship that merciful Lord who on being meditated upon, or bowed to or worshipped with devotion, bestows the permanent abode (*Mokṣa*).

20. That immutable Hari, the Supreme Person, the only

support of all beings, one free from old age and death, is the bestower of liberation from *Saṁsāra.*

21. O leading sage, after worshipping his lotus-like feet, the embodied souls immediately attain to immortality (i.e. *Mokṣa*). They know him to be the Supreme Person.

22. The Brahman is bliss.[4] He is the greatest splendour, devoid of old age. He is eternal, greater than the greatest. That is the highest region of Viṣṇu.

23. They know him to be one without a second, devoid of attributes, non-dual and matchless, eternal, incomparable and perfect embodiment of knowledge. He is the deity who enables one to achieve salvation.

24. The Yogin who always worships this Supreme entity of such a nature, through the rites of the Yogic path, attains the greatest region.

25. The Yogin who has eschewed all contacts and associations, who is endowed with *Śama* (self-control) and other good qualities and who is devoid of lust and similar bad qualities attains the highest region.

Nārada said :

26. By what holy rite is the achievement of the Yoga attained by the Yogins? O sage the most excellent among the eloquent ones, tell me precisely the means for the same.

Sanaka said :

27. Those who ponder over the meanings of principles (or the Reality) say that the greatest salvation is attainable through perfect knowledge. This perfect knowledge has its root in devotion. Similarly this devotion is engendered in those persons who perform holy rites.

28. Devotion to Hari is generated in that person by whom, in the course of thousands of births, charitable gifts, different kinds of sacrifices and pilgrimages, etc. have been performed.

29. The highest and inexhaustible Dharma is produced even through the slightest of devotion and piety. All sins perish through the deepest faith.

30. When all the sins are quelled, the intellect becomes free from impurities. That same intellect is declared by wise sages by the word *Jñāna* (knowledge).

31. They say that knowledge bestows salvation. It is the Yogins who acquire that knowledge. Yoga is said to be of two kinds, differentiated by holy rites and by perfect knowledge.

32. The *Jñāna Yoga* (path of knowledge) cannot be accomplished without the *Kriyā Yoga* (path of holy rites). Hence, one who is engaged in the *Kriyā Yoga* should worship Hari with deep faith.

33. With devotion the following idols of Keśava are to be worshipped; the idols termed as *Dvija* (Brāhmaṇa), *Bhūmi* (Earth), *Agni* (fire), *Sūrya* (Sun), *Ambu* (Water) *Dhātu* (metals or the essential ingredients of body), *Hṛt* (the heart) and *Citra* (Picture).

34. Hence, becoming completely averse to (i.e. abstaining absolutely from) inflicting pain on others in thought, word and deed, one, endowed with devotion, should worship Lord Viṣṇu who pervades everything.

35. The following good qualities are common to both types of Yogas—viz. nonviolence, truthfulness, absence of anger, celibacy, non-acceptance of gifts (and non-possession of property), absence of jealousy and mercifulness.

36. Firmly determining mentally that "the eternal Viṣṇu is identical with the universe consisting of the mobile and immobile beings", one shall practise the two types of Yogas.

37. The learned men who consider all living beings their own *Ātman* realise the supreme nature of the discus-bearing lord of Devas (viz. Viṣṇu).

38. If a person whose soul is defiled by fury, etc. becomes devoted to worship and meditation, Viṣṇu is not pleased with him, since he is the lord of Dharma.

39. If a person whose soul is defiled by lust, etc. becomes devoted to worship, he should be known as a hypocrite. He is on a par with all sinners.

40. If a person full of envy and jealousy becomes absorbed in austerities, worship and meditation, his austerities, worship and meditation—everything is futile.

41. Hence, a man, eagerly engaged in practising the good qualities of *Śama* (self-control), etc. and who is absorbed in *Kriyā-Yoga*[5] should duly worship Viṣṇu who is the Soul of all (and is one with them), for the purpose of liberation (from *Saṁsāra*).

42. If a person interested in the welfare of all worlds, mentally, verbally and physically, devoutly worships the lord of Devas, it is called *Kriyā Yoga*.

43. The person who eulogises through hymns, etc. Lord Nārāyaṇa, the source of the origin of the universe, Viṣṇu, Hari, the immanent soul of everyone, through hymns, etc., he is called, a *Karma Yogin*.

44. The worship of Viṣṇu through flowers, etc., by means of observance of fasts, etc. as well as listening to *Purāṇas* (and other forms of devotion), etc., is declared as *Kriyā Yoga*.

45. All the sins accumulated in the course of previous births of those who are devotionally attached to Viṣṇu and whose minds are absorbed in *Kriyā Yoga*, perish completely.

46. One whose intellect is purified through the destruction of sins, desires the excellent knowledge. Perfect knowledge should be known as the bestower of salvation. I shall narrate to you the means thereof.

47. In the company of saintly persons who are adepts in the interpretation of scriptural texts, the intelligent man shall deeply ponder over what is permanent and what is non-permanent in the world consisting of the mobile and immobile beings.

48. All the sense objects are evanescent. Only Hari is eternal. One should eschew the non-eternal objects and resort only to the eternal one (viz. Hari).

49. He should also be unattached to the pleasures of this as well as of the other world. He who is not detached becomes involved in the cycle of worldy existence.

50. Never can he be severed from the bond of worldly existence,—the man who is passionately attached to non-eternal objects.

51. Only he who is richly endowed with self-control and other good qualities and who is desirous of liberation can practise knowledge. One who is wanting in self-control never realizes the spiritual knowledge.

52. He who is devoid of lust and hatred, is richly endowed with self-control and is perpetually absorbed in the meditation on Hari, is called a *Mumukṣu* (one who is desirous of liberation).

53. One who possesses these four means is called a man of pure intellect. One who is absorbed in the feelings of

compassion towards all living beings should ponder over Viṣṇu who is omnipresent.

54. O Brāhmaṇas if any one realises this that Nārāyaṇa abides pervading the universe consisting of the perishable and the imperishable, they say, it is the knowledge arising from Yoga.

55. Henceforth, I shall recount the means for the acquisition of Yoga, the means that makes this metempsychosis recede. The knowledge that is pure is Yoga. The wise know that this knowledge is the bestower of salvation.

56. They say that the *Ātman* is two-fold as differentiated as the *Para* (Higher) and the *Apara* (lower). The Atharva Veda says—" Two Brahmans are to be known"[6]

57. That which is devoid of attributes (*Nirguṇa*) is spoken of as *Para*. The *Apara* is that which is combined with the *Ahaṁkāra* (Ego). The realization of their non-difference is called Yoga.

58. That which is stationed in the heart as *Sākṣin* (the witness) in the body constituted by the five elements, is called *Apara* while the Supreme *Ātman* is remembered as *Para* by the saintly people.

59. The body is called Kṣetra (field) that which is stationed therein is called *Kṣetrjña*) (The individual soul). He is said to be unmanifest, Supreme, pure and perfect.

60. O excellent sage, when the non-difference between the individual soul and the Supreme Soul is realised, the bonds of the *Apara Ātman* (the lower i.e. the individual soul) are snapped.

61. The *Paramātman* (the Supreme Soul) who is pure, imperishable, eternal and identical with the universe appears like one differentiated, in view of the difference of perception among men.

62. That which is the greatest and eternal Brahman is the only one without a second (*Chāndogya Up.* 6.2.1) O Brāhmaṇa, it is thus sung about by the Vedāntic passages. There is nothing greater than that.

63. That attributeless great *Ātman* has no function or rite to perform. It has neither form nor colour. It is neither an agent nor an enjoyer.

64. That which is the cause of all causes, that splendour which is greater than every other brilliance, that without which nothing exists, should be known for the sake of salvation.

65. O Brāhmaṇa, that which is *Śabda Brahman* (Brahman in the form of sound) is the *Mahā Vākya*[7] etc. (the great statements such as *Tat Tvam Asi* 'That Thou art'. The perfect knowledge arising out of meditating over the same great statement is the greatest means of salvation.

66. O Brāhmaṇa, the universe appears to be of diverse kinds to those who are devoid of perfect knowledge. To those endowed with the supreme (spiritual) knowledge, it is one with the greatest Brahman.

67. The only greatest bliss, the attributeless one, the greater than the greatest, the unchanging one, appears to be assuming many forms due to difference in perception.

68. O excellent one among the Brāhmaṇas, people perceive difference in the *Parama Ātman* due to the Māyā of the wielder of the Māyā. Hence a *Mumukṣu* (one desirous of liberation) should eschew the Māyā through the Yogic power.

69. The Māyā is neither of the form of the non-existence nor of that of the existence nor is it of the form of both. Hence it should be understood as being unspecifiable. It gives (creates) the idea of difference.

70. O excellent sage, it is the Māyā alone that is understood by the word *Ajñāna*[8] (ignorance). Hence, only those who have conquered Māyā can have the riddance from *Ajñāna.* (Only they can get rid of it).

71. The greatest eternal Brahman is denoted by the word *Jñāna* (the spiritual knowledge). Indeed the greatest *Ātman* shines continuously in the hearts of those endowed with *Jñāna.*

72. O excellent sage, the Yogin must destroy ignorance through Yoga. The Yoga is achieved through eight ancillaries. I shall mention them factually.

73-74. O leading sage, O excellent sage, the ancillaries (aids) of Yoga are these : viz. : *Yamas* (Restraints), *Niyamas* (observances), *Āsanas* (physical postures), *Prāṇāyāma* (control of breath), *Pratyāhāra* (withdrawal) of senses, *Dhāraṇā* (fixed attention—Retention), *Dhyāna* (meditation and *Samādhi* (Trance).[9] I shall succinctly relate the characteristics of these in order, O excellent sage.

75. The *Yamas* (Restraints) are in brief the following : *Ahiṁsā* (non-violence), *Satya* (truthfulness), *Asteya* (non-stealing), *Brahmacarya* (celibacy), *Aparigraha* (non-acceptance of

monetary gifts), *Akrodha* (absence of fury) and *Anasūyā* (absence of jealousy).[10]

76. Abstention from inflicting pain on all living beings is called *Ahiṁsā* (Non-Violence) by good men. It is the bestower of Yogic achievements.

77. O excellent sage, statement of the actual fact after discriminating between *Dharma* (righteousness) and *Adharma* (unrighteousness), they call *Satya* (truth). Now listen to *Asteya* (non-stealing).

78. Taking away the wealth of others through force or stealth is called *Steya* (stealth) by good men. The opposite of the same is non-stealing (*Asteya*).

79. Eschewal of sexual intercourse in regard to everyone is glorified as *Brahmacarya* (celibacy). Due to the abandonment of celibacy, even a person endowed with knowledge, becomes a sinner.

80. He who professes to be one refraining from intimate contact with all, but continues to indulge in sexual intercourse, should be known as one on a par with a Cāṇḍāla. He is excommunicated from all castes.

81. O Brāhmaṇa, if anyone engaged in the practice of Yoga harbours a craving for sensuous objects, other men are affected by the sin of *Brahmahatyā* (Brāhmaṇa-slaughter) even by talking to him.

82. If a person who eschews all intimate contacts resumes the contacts once again, one attains the defect of a great sin (*Mahāpāpa*) even by means of contact with those who touch them.

83. O leading sage, non-acceptance of moneys even in emergencies, is called *Aparigraha.* It leads to the achievement of Yogic power.

84. If as a result of one's own superior position one indulges in harsh speech, knowers of Dharma call it *Krodha* (fury). *Akrodha* is its opposite.

85. Severe heart-burn and mental agony that one suffers, on seeing others superior to him in wealth, etc. is called *Asūyā* (jealousy) by good men. Its abandonment is *Anasūyatā* (absence of jealousy).

86. O Nārada, the most excellent among enlightened ones, the *Yamas* (Restraints) have thus been succinctly

recounted. I shall narrate, *Niyamas* (observances) also to you. Listen.

87. Austerities, self-study (of Vedas), contentment, purity (cleanliness), worship of Hari and the offering of Sandhyā prayers—these are mentioned as main observances (*Niyamas*).[11]

88. Where the body is desicated through Cāndrāyaṇa and other (expiatory rites), it is called *Tapas* (Austerity) by good men. It is an excellent means of Yoga.

89-90. The *Japa* (prayerful repetitions) of *Praṇava*, the Upaniṣad passages, the twelve-syllabled or eight-syllabled Mantras (viz. *Oṁ namo bhagavate Vāsudevāya | Oṁ Namo Nārāyaṇāya* and the *Japa* (repeated recitation) of the collections of great statements (*Mahāvākyas* such as *Tat tvam asi*, etc.) is called Svādhyāya (self-study). It is an excellent means of Yoga. The foolish one who abandons *Svādhyāya* does not achieve Yogic power.

91. Even without the (other ancillaries of) Yoga, men's sins are quelled through *Svādhyāya*. On being propitiated through *Svādhyāyas*, the deities become delighted.

92. *Japa* (Prayerful repetition) is said to be of three types : *Vācika* (verbal and voluble), *Upāṁśu* (indistinct or mumbling) and *Mānasa* (mental). O leading Brāhmaṇa, the later ones in these three types are better than the earlier ones.

93. If the *Mantra* is uttered well making the syllables and words clearly articulated, the *Japa* is called *Vācika* (Verbal). It bestows the benefits of all *Yajñas*.

94. When the *Mantra* is uttered, if the words are only slightly distinct from one another, that *Japa* is said to be *Upāṁśu*. It is twice more beneficial than the previous one.

95. If the respective meanings of the series of syllables (in the *Mantra*) are pondered over, that *Japa* is said to be *Mānasa* (mental). It bestows all Yogic achievements.

96. The deity becomes delighted with one who eulogises continuously through *Japa*. Hence, one who is richly endowed with the practice of *Svādhyāya* realises all his desires.

97. Satisfaction with obtaining what comes spontaneously is called *Santoṣa* (contentment). A disgruntled man does not get pleasure anywhere.

98. Never does lust subside by the enjoyment of the pleasures of lust.[12] The lustful desire "When will I get more than this ?" ever goes on increasing.

99. Hence, one should leave off lust that causes the desiccation and dissipation of the body. One should be contented with the effortless spontaneous acquisitions and be absorbed in Dharma.

100. Cleanliness is of two types as differentiated by its external and internal applications. The external cleanliness is through clay and water. The internal cleanliness is emotional purity.

101. O leading sage, the different kinds of sacrifices performed by those who are devoid of internal purity, do not bear fruit like the sacrificial oblation poured on ashes.

102. All the rites of those who are devoid of emotional purity are futile. Hence, one should eschew passionate attachment and similar emotions and be happy.

103. A man whose soul is defiled is one similar to a Cāṇḍāla, though be might have externally washed himself with ten million potful of water and thousands of Bhāras (1 Bhāra = 20 Tulas or 2000 Palas) of clay.

104. If a person devoid of internal purity becomes engaged in the worship of a deity, he vitiates that deity and falls into a hell.

105. He who is devoid of internal purity but strives for external cleanliness does not attain calmness like an embellished liquor pot (which remains impure internally).

106. Holy centres do not sanctify those who perform pilgrimages without mental purity, just as the river cannot purify the liquor pot.

107. If a person mentally yearns for a sinful thing even as he expatiates on righteousness, O excellent sage, know him to be the most villainous among the great sinners.

108. If those persons whose minds are pure perform only their excellent duties, know that the benefit thereof is imperishable and pleasure-bestowing.

109. If devotion to Hari is stabilised by means of worships, eulogies and listening (to Purāṇas, etc.) mentally, verbally and physically, it is called the real *Haripūjā* (worship of Hari).

110. The *Yamas* and the *Niyamas* have been taught succinctly. They (the knowers) know that salvation is within the reach of those whose minds are purified by means of those (observances).

111. One who has conquered his sense-organs and stabilised his intellect through the observance of *Yamas* and *Niyamas* should begin the practice of *Āsanas* (postures) duly. It is an excellent means of achieving Yoga.

112-115. The *Āsanas* (postures) mentioned by leading sages are thirty in number.[13] They are—Padmaka, Svastika, Pīṭha, Saiṁha, Kaukkuṭa, Kauñjara, Kaurma, Vajrāsana, Vārāha, Mṛga, Cailika, Krauñca, Nālika, Sarvatobhadra, Vārṣabha, Nāga, Mātsya, Vaiyāghra, Ardhacandraka, Daṇḍavāta, Śaila, Śvabhra, Maudgara, Mākara, Traipatha, *Kāṣṭha*, Sthāṇu, Vaikarṇika, Bhauma and Vīrāsana. These are instrumental to the achievement for Yoga.

116. The follower of Yoga with full faith and devotion to his spiritual preceptor should bind (fully stabilise himself) in one of these postures and transcending the *dvandvas*[14] (opposite pairs like pleasure and pain) and eschewing jealousy (from his mind) should attain control over his vital breaths.

117. He should sit facing the east, north or the west. He should control the vital breaths by means of practice in a quiet place unfrequented by people.

118. *Prāṇa* is the wind stationed within the body. Its *Āyāma* means restraint. Thus *Prāṇāyāma* means breath control. It is of two types.

119. Out of the *Agarbha* and the *Sagarbha* types of breath-control the latter is the better of the two. The *Agarbha* is the curbing of the breath without *Japa* and meditation while in the *Sagarbha* control of breath, we have them (i.e. *Japa* and *Dhyāna*) both.

120. The restraint of breath has been mentioned by learned men to be of four kinds : *Recaka* (exhalation of air), *Pūraka* (inhalation of air), *Kumbhaka* (retention of the inhaled air), and Śūnyaka (a breathless stage) (see below 124-126).

121. The tubular organ or artery (the channel of the vital air) on the right hand side of the creatures is mentioned as *Piṅgalā*. The sun is its deity. It is well known as the source of the origin of the *Pitṛs*.

122. The artery or the channel of the vital air well known as the source of the origin of Devas is on (flows through) the left (nostril). It is the vein called Iḍā. O excellent sage, know that the moon is its presiding deity.

123. In the middle of these two is the vein Suṣumnā. It is very subtle and the most mysterious one. It should be known as having Brahman for its deity.

124. The breath should be expelled through the left nostril. *Recana* means exhaling and hence this is called *Recaka*. The intake of breath must be through the right nostril. *Pūraṇa* means filling up. Hence .this is called *Pūraka*.

125. One restrains the wind that fills the body and does not exhale it. He stands like a pitcher filled with water. Hence, it is well known as *Kumbhaka*.

126. If there is neither inhalation nor exhalation of the external or the internal wind, know that to be the *Prāṇāyāma* of the name of *Śūnyaka*. There is a perfect standstill.

127. The vital breaths are to be conquered slowly, like lordly elephants in their rut that have to be tamed slowly. Otherwise, terribly great ailments are bound to effect.

128. The Yogin devoid of sins shall make use of the wind gradually. He should be liberated from all sins. He shall attain the region of the Brahman.

129. O leading sage, if one withdraws the sense-organs involved in the sensuous objects and restrain them, it is called *Pratyāhāra*[15] (withdrawal of senses).

130. O Brāhmaṇa, noble-souled men though devoid of meditation, but who have conquered their sense organs attain the greatest Brahman from which it is difficult to return.

131. If anyone tries to get absorbed in meditation before completely conquering the sense-organs, know him to be stupefied in mind. Even his meditation cannot be successfully accomplished.

132. Whatever he sees he sees to be like his self within his *Ātman*. The retention of the withdrawn sense-organs is *Dhāraṇā*.

133. One who has conquered the groups of sense-organs by means of Yoga shall completely withdraw them from the field of operation. He should then deeply meditate in the heart on the Supreme *Ātman*, Acyuta, the creator and supporter of all.[16]

134-137. In the lotus of the heart that extends to twelve *Aṅgulas* and that has eight petals, he should meditate on lord Viṣṇu, the embodiment of entire universe, the sole cause of all worlds, His eyes resembling the petals of the blooming lotus;—Lord Viṣṇu who is bedecked with charming earrings,

whose arms are long, limbs elegant; who is embellished with all ornaments; who wears yellow robes, and a golden sacred thread, *Tulasi* garlands; who shines with the Kaustubha jewel; who bears the Śrīvatsa mark on his chest; who is bowed to by Devas and Asuras; who is the unmanifest *Ātman* and the lord greater than the greatest.

138. It has been stated by saintly men that *Dhyāna* (meditation) is perception with attention[17] and concentration. By performing meditation even for a *Muhūrta*, a man attains the highest salvation.

139. Sins perish, thanks to meditation, one attains liberation (from *Saṁsāra*) due to meditation; Hari becomes pleased through meditation; all objects are realised through meditation.

140. With great concentration one should meditate on every form of Mahāviṣṇu. Delighted with that meditation, Hari shall indeed bestow salvation.

141. O excellent one, one should make the mind steady in the object of meditation so that the state of being the meditator, the object of meditation, and the act of meditation every thing ceases to be completely.

142. Then immortality is achieved by resorting to the nectar of knowledge. The nondifference is realised by continuous meditation.

143. If the devotee (who meditates) feels the greatest bliss as in sleep, if all his sense organs become subdued, if he stands steady like the flame of the lamp in a place devoid of wind in motion, it is called *Samādhi* (trance).

144. O excellent one, in the state of *Samādhi* (trance) the Yogin neither hears nor sees, neither smells nor touches nor does he utter anything.

145. The *Ātman* is free of impurities, it is pure; it is Existence, Knowledge and Bliss incarnate. It is devoid of all conditioning factors; it appears steady to Yogins.

146. The Supreme Lord, though devoid of attributes, appears, due to ignorance, to be endowed with attributes. He appears steady and attributeless as before, when ignorance disappears.

147. The immeasurable *Ātman*, that supreme brilliance appears to be deflected by Māyā to those affected by Māyā.

O scholar, when the Māyā (illusion) is destroyed, the Brahman free from impurities shines resplendent.

148. It is one without a second; is the Supreme unsullied light. It is abiding in all living beings as the immanent soul.

149. He is minuter than the minutest atom;[18] he is greater than the greatest being; he is the eternal *Ātman*; he is the cause of the entire universe; those who are the most excellent among the possessors of perfect knowledge observe him who is greater than the greatest and very pure.

150. That primordial beginningless ancient *Puruṣa* is sung about as the *Śabdabrahman* comprised within the letters of the alphabet beginning with 'A' and ending with 'Kṣa'.

151. It is sung about as the greatest Brahman that is extremely pure, imperishable, eternal, perfect, situated in the middle of the firmament, and as the bliss devoid of impurities and quiescent.

152. The Yogins perceive the eternal Supreme *Ātman* in their hearts. It is changless, unborn, pure and is sung about as the greatest *Brahman.*

153. O excellent sage, listen. I shall narrate in details another type of meditation. It is as though like a shower of nectar to the men scorched by the distress of worldly existence.

154. One should contemplate upon Nārāyaṇa, the greatest Bliss stationed in the *Praṇava Oṁ* in the form of *Nāda* (the spiritual sound) incomparable and as situated over half the *Mātrā.*

155. The syllable '*A*' is the form of Brahmā; the letter '*U*' is the form of Viṣṇu; the letter '*M*' is the form of Rudra and half the Mātrā is of the greatest *Ātman.*[19]

156. O Brāhmaṇa, three Mātrās (of Oṁ) are mentioned as having Brahmā, Viṣṇu and Śiva as their deities. Their collective form indicates the greatest *Brahman.*

157. The Supreme *Brahman* is the *Vācya* (that which is to be expressed), the *Praṇava* is called the *Vācaka* (the expression). O Brāhmaṇa, their relation as *Vācya* and *Vācaka* is a formality.

158. Those who continuously perform the *Japa* of *Praṇava* are liberated from all sins. Those who have its constant practice, attain the greatest salvation.

159. Performing the *Japa* of the *Praṇava Mantra* of the form of Brahmā, Viṣṇu and Śiva, one shall meditate on a pure brilliance like that of ten million suns in the *Ātman*.

160. Or one should ponder over any holy object that quells sins—such as the Śālagrāma stone or an idol.

161. O leading sage, what has been mentioned to you is the perfect knowledge pertaining to Viṣṇu. On knowing this, the prominent Yogin attains excellent salvation.

162. He who listens to this or reads it with concentration shall be freed from all sins. He shall attain the *Sālokya* (having the same world) with Hari.

CHAPTER THIRTYTHREE

A Discourse on Yoga

1. After the terrible description of *Saṁsāra*, Nārada naturally asks Sanaka the way out of this terrific cycle of births and deaths. It is on the background of the last chapter that this *Vaiṣṇava-Jñāna* is explained by Sanaka. Though the heading of the chapter is 'A discourse on Yoga', the Yoga path of Patañjali finds a secondary place here. It is a synthesis of spiritual knowledge, *Bhakti* & *Karma*. Yoga is the means of realization of the identity between the individual soul and the Supreme soul. It is this realization which relieves a person from *Saṁsāra*.

2. Here Viṣṇu is identified with the Brahman and Hari the protector of the Universe only as one of the dieties in the Trinity alongwith gods Brahmā and Śiva, and is thus regarded on a lower level (vide V.8 above). All the epithets in VV. 8-23 describe Viṣṇu as being the *Para Brahman* and as such a bestower of *Mokṣa*.

3. *Havya* is the oblation or offering (generally poured in the sacrificial fire) to gods while *Kavya* is the oblation of food to the deceased ancestors. But it is Lord Viṣṇu who is the real recipient of both these offerings.

4. VV.22.23 echo the Upaniṣadic epithets of the *Brahman, vide Tait.Up.* 3.6.1, *Bṛhadāraṇyaka* 4.4,25, etc.

5. VV 41-44 emphasize that devotion to and worship of Viṣṇu is the *Kriyā-Yoga* and it absolves one of all accumulated sins.

6. This refers to the *Maitrāyaṇī Up.* and not to the *Maitrī Up.* as given in Jacob's *Concordance*. But the *Maitrāyaṇī* 6.22 states that *Śabda* and *Para* are two *Brahmans* and one who is expert in *Śabda brahman* attains to *Para Brahman* :

dve brahmaṇī Veditavye Śabda-brahma paraṁ ca yat |
Śabda-brahmaṇi niṣṇātaḥ paraṁ brahmādhigacchati ||

VI-22.

But the NP. (VV 57-60) states that *apara brahma* is that which is combined with *ahaṁkāra* (ego) i.e. it is the individual soul or *Kṣetrajña* and *NOT Śabda-brahman* as stated in the *Maitrāyaṇī* above.

7. *Mahāvākya* literally means 'a sentence conveying great import' (*mahad= mahadartha—prakāśakaṁ vākyam*). And the term is used according to the main interest of the user. Thus to Viśvanātha (in the *Sāhitya darpaṇa*) it connotes 'any long continuous composition or literary work.' The NP., however, implies the 12 sacred utterances of the *Upaniṣads*, e.g.

tat-tvamasi (*Chāndogya Up.* VI.8.7 and
aham brahmāsmi (*Br.Up.* I.4.10)

Satyaṁ jñānam anantam brahma (Tai-Up. II-1, 1) and others.

8. In translating this term I emended the text of the NP. as *māyaivajñā-*

naśabdena by māyaivājñāna-sabdena, etc. The Venkat press text of the NP. is obviously wrong and a probable misprint as can be seen from its context. NP. ch.33 and Brn.ch. 31 are textually identical. And Brn. 31.71 reads:

māyaivājñāna-śabdena śabdyate muni-sattama |

Hence the validity of my emendation. The textual identity between NP. Part I and Brn. is too well known to need elaboration here.

9. vide YS.II.29.

10. YS.II.30 gives only five *Yamas* to which the NP. adds two more, viz, *akrodha* (absence of anger) and *anasūyā* (non-jealousy).

11. Cf. *Śauca-santoṣa-tapaḥ-svādhyāyeśvara-praṇidhānāni niyamāḥ*, YS.II.32. The NP. adds here 'performance of *Sandhyā* prayers' as a *niyama*.

12. An echo of king Yayāti's famous words of repentance :

Na jātu kāmaḥ kāmānām upabhogena śāmyati |
Haviṣā kṛṣṇa-vartmeva bhūya evābhivardhate ||

*Mbh-Ādi.*85.12

13. The bodily postures mentioned here are described (sometimes under different names) in hand books on yogic practice like the *Yoga-pradīpikā* and others and as such their description here is superfluous. It is interesting to note that Vyāsa in his com. on YS.II.46 recommends most of these.

14. Cf.YS.II.48 which states that as a result of mastering the postures, he is unassailed by extremes (like heat and cold).

15. Cf. YS.II.54 : "The withdrawal of the senses is, as it were, the imitation of the mind-stuff itself on the part of the organs, by disjoining themselves from their objects."

As the Commentator Vyāsa explains : "When there is no conjunction with their own objects, the organs in imitation of the mind-stuff, as it is in itself, become as it were restricted."

16. VV 133-137 describe what form of god Viṣṇu should be the object of meditation.

17. Cf. YS.III.2. *tatra pratyayaikatānatā dhyānam |*

18. Cf. *Kaṭha* Up.2.20, *Śvet.*3.20, *Mahānārāyaṇa Up.*8.3.

19. The identity of the trinity of gods (Brahmā, Viṣṇu, and Śiva) with the three *mātrās* of *Om* has been a popular concept in later Upaniṣads like the *Nṛsiṁha Uttara-Tāpanīya* and in Purāṇas.

CHAPTER THIRTYFOUR

The Characteristics of Devotion to Hari

Nārada said :

1. O great sage, all the ancillaries of the Yoga have been recounted by you. Now once again, O ominiscient one, what I ask may be narrated to me.

2-3. It has been mentioned by you that Yoga is realised only by the devotees. That person with whom the lord of all is pleased has perpetual devotional feelings. O omniscient sage, O ocean of mercy, kindly recount to me how Janārdana, the lord of Devas, the lord of all, is satisfied (and becomes gracious).

Sanaka said :

4. O Brāhmaṇa, if you desire to attain liberation from *saṁsāra* worship (with your heart and soul) the great lord Nārāyaṇa whose body is constituted of existence (*sat*), consciousness (*cit*) and Bliss (*ānanda*).

5. The enemies do not molest him; the planets do not affect him adversely; the Rākṣasas do not look at the man devoted to Viṣṇu.

6. He whose devotion to Janārdana, the lord of Devas, is firm and unswerving, realises all welfare and happiness. Hence, those who are devotees are superior to all.

7. Those two legs which proceed towards the abode (temple) of Viṣṇu are fruitful. Those two hands which are engaged in the worship of Viṣṇu should be known as the most fruitful.

8. Those two eyes of men which perceive Janārdana are the most fruitful; that tongue which is engaged in (repeating the) names of Hari is mentioned by good people (as the real tongue).

9. With upraised arm it is emphatically proclaimed that it is the truth, (and nothing but) the truth again, that there is no entity equal to the spiritual preceptor and there is no other God who is geater than Keśava.

10. I am speaking the truth. I am telling you the most

wholesome thing. I am repeating the essence again and again. In this world which is vain and worthless, the only true thing is Hari's worship.

11. Be supremely happy by cutting off with the axe of devotion to Hari, the extremely strong entangled noose of worldly existence which causes great delusion.

12. That mind which is attached to Viṣṇu, that speech which is absorbed in him (i.e. Viṣṇu) and those ears which are filled with the essence of his stories—all these are honoured in the world.

13. O Nārada, worship continuously the imperishable Bliss that is devoid of the three forms of *Avasthās* (states),* the lord who is stationed in the middle of Ākāśa (the firmament).

14. O leading sage, it is not at all possible to see or point out his abode or form to persons who are not self-possessed.

15-18. When he remains endowed with the (external) *Karaṇas* (sense-organs and organs of activity), the eternal immanent soul is called *Jāgrat* (in the waking state). When he moves about, out of his own will and is endowed with all the internal *Karaṇas* (senses) the *Ātman* is called Dreaming, when he is not in deep slumber. When he has neither the external *Karaṇas* nor the internal *Karaṇas*, when the *Ātman* is devoid of form, when he is freed from both merits and sins, when he has the form of Bliss, when the lord is devoid of all conditioning factors, when he is without attributes, the lord identical with the great *Brahman*, is sung about as *Suṣupta* (sunk in slumber).

19. O leading Brāhmaṇa this universe consisting of the mobile and immobile beings is merely the product of imagination. It is as unsteady as the lightning. Hence worship Janārdana.

20. The lord of the worlds is pleased with only that person who practises non-violence, truthfulness, celibacy and *Aparigraha* (Abstention from accepting monetary gifts or non-possession of property).

21. If a person is endowed with the quality of mercy towards all living beings, is engaged in the worship of Brāhmaṇas, the lord of the universe, the suppressor of demons Madhu and Kaiṭabha, is pleased with him.

22. If a person takes delight in the stories of the good, if

* The three states are waking, dreaming, and sound sleep. These states are described in VV 15-18 below.

he narrates the stories of the good, if he associates with saintly persons and if he is devoid of egotism, the lord of goddess Lakṣmī (i.e. Viṣṇu) is pleased with him.

23. On the occasions of hunger, thirst and commission of blunders, if anyone always repeats the names of Viṣṇu incessantly, Viṣṇu becomes pleased with him.

24. If a woman loves her husband like her own *Prāṇas* (vital breath), if she is engaged in the worship of her husband, O sage, the lord of the universe becomes pleased with her and bestows his own region on her.

25. Keśava is satisfied and delighted with those who are devoid of jealousy and egotism and those who are engaged in the worship of Devas.

26. Hence, O celestial sage, listen. Always worship Hari. Do not be egotistic and arrogant in vain, due to the prosperity and glory that are as unsteady as the lightning.

27. The body is in contact with death; the life is very fickle; wealth is always liable to be affected (confiscated) by kings and others; riches are transitory.

28. Don't you see, O celestial sage, half the span of life is wasted in sleep ? How much of life is lost in such activities as taking food, etc. !

29. How much of life is wasted in vain in infancy and old age ! How much (is spent) by way of enjoyment of pleasures of the sensuous objects. When will he then perform holy rites ?

30. The worship of Acyuta may not be possible in childhood or in the old age. Hence, you perform the holy rites during the period of youth itself, refraining from egotistic feelings.

31. O sage, do not suffer destruction by being submerged in the deep cavity of worldly existence. The body is the abode of ruination (and death), the greatest receptacle of adversities.

32. The body (which is supposed to be the seat of enjoyment) is much defiled by feces and other impurities. Why should a man commit sins in vain by mistaking it to be permanent ?

33. No faith or belief should be placed in this worldly existence that is worthless, that is accompanied by various kinds of miseries, and that is definitely rendered more disorderly through death.

34-35. Hence O leading Brāhmaṇa, listen. What I am telling you is the truth. In order to prevent the recurrence of the advent of body in the next birth, eschew false prestige and covetousness, be devoid of lust and fury and continuously worship Viṣṇu. For the birth as a human being is extremely difficult to get.

36. O excellent one, human birth is somehow achieved with great difficulty by one who has wandered through thousands and crores of births as an immobile being, etc.

37. Even there, O excellent one, the inclination of the intellect towards the (worship, etc. of) deities, charitable gifts and enjoyment of pleasures is the fruit of austerities performed by men in the course of previous births.

38. Who can be more stupid than he who after attaining the rare human life (i.e. birth as a human being) does not worship Hari even once? He is insentient and of sluggish intellect.

39. Where is the sense of discrimination in those bloody fools who do not worship Hari even after attaining the human birth?

40. The lord of the universe, if propitiated, grants the desired benefits. O Brāhmaṇa which person who is being scorched by the fire of worldly existence, shall not worship him?

41. O excellent sage, even a Cāṇḍāla who is a devotee of Viṣṇu, is superior to a Brāhmaṇa. Even a Brāhmaṇa devoid of devotion to Viṣṇu is the worst king of Cāṇḍāla (who cooks dog's flesh for food).

42. Hence, one should eschew lust and other (base emotions) and worship the unchanging Hari. If he is pleased everything is pleased, since Hari is omnipresent.

43. Just as all other foot-prints get merged in the big foot-print of an elephant so also the universe consisting of the mobile and immobile beings gets merged in Viṣṇu alone.

44. Just as the universe consisting of the mobile and immobile beings is pervaded by the firmament, so also it is pervaded by Hari.

45. Death of men is due to birth, and death is the cause of the subsequent birth. Know, that both of them are near at hand and their destruction is brought only by service to Hari.

46. If meditated upon, remembered, worshipped or bowed-to, Janārdana severs the bondage of worldly existence who then would not worship him ?

47. O Brāhmanical sage, by the mere utterance of his names, great sins are destroyed; on worshipping him a man attains salvation.

48. Still, O Brāhmaṇa, it is surprising; it is astonishing ! It is simply astounding that all people undergo the sufferings of recurring worldly existence even when the name of Hari is present.

49. O ascetic, I shall aver you the truth again and again. As one is being led by the soldiers of Yama, one is incapable of achieving Dharma.

50. If one wishes for salvation, one should worship Viṣṇu as long as there is no defect in the sense organs and as long as no sickness harasses one.

51. *Mṛtyu* (the God of Death) is present near the creature from the very moment of its coming out of its mother's womb. Hence, one should be engaged in Dharma.

52. Alas ! It is a pity. Ah ! How pitiful it is ! It is a pity that even after realising that the body is perishable, he (the worldly-minded man) does not perform holy rites.

53. Raising up the arm it is proclaimed: ..."It is truth. It is the truth, that after eschewing religious hypocrisy and arrogance, one should worship Vāsudeva".

54. O Nārada, I raise my arm and repeatedly proclaim what is beneficial. Eschewing completely envy and false-hood, Viṣṇu should be worshipped with heart and Soul.

55. The root of mental distress is anger. It is wrath which binds one to the worldly existence. Fury causes destruction of Dharma. Hence, one should avoid it.

56. The birth has its root in lust; lust is the cause of sin; lust causes the destruction of fame. Hence, one shall shun it.

57. It is remembered that malicious spite is the cause of all sorts of miseries; it is the way (lit. cause) of attainment of hell. Hence, one should eschew that also.

58. The cause of bondage and liberation of men is their mind itself. Hence, one should be happy after dedicating it to the Supreme *Ātman.*

59. O the dare-devilry of men ! O the fool-hardiness of

men ! O the mindless arrogance of the people. Even when Viṣṇu, the lord of the universe, is present, those haughty fellows do not worship him.

60. Without propitiating Acyuta, the lord of all worlds, the creator of everything, how do they who are submerged in the ocean of worldly existence, cross the same?

61. I solemnly assert the truth repeatedly that all ailments perish, thanks to the medicine in the form of uttering the Names of the Lord like Acyuta, Ananta, Govinda.

62. "O Nārāyaṇa, O Jagannātha, O Vāsudeva, O Janārdana." Those who continuously utter these names of God are honoured everywhere.

63. O leading sage, seek refuge in that deity whose prowess, Brahmā and other deities have not understood even till to-day.

64. Alas, the foolishness of the wicked-minded ones ! Alaṣ, the stupidity ! O the idioticness (of people), O Nārada, they do not know that Viṣṇu is stationed in the lotus of the heart (and nowhere else).

65. O leading sage, listen to what I repeatedly say. Hari is delighted with those who possess faith. He is not pleased with or enamoured of riches or kinsmen.

66. O excellent one, in every birth, men endowed with devotion to Viṣṇu, shall possess the good fortune of having plenty of kinsmen, riches and sons.

67. This body is the root of sins. It is engaged in sinful activities. On realising this, Janārdana should always be worshipped.

68. There is no doubt at all in this, that those who are engaged in the worship of Hari, shall be blessed with many sons, friends, womenfolk, etc. as well as all riches.

69. He who is desirous of attaining happiness here and hereafter, shall worship Hari continuously. He who is desirous of unhappiness here and hereafter may engage himself in censuring others.

70. Fie upon the life of those who are devoid of devotion to Janārdana, the lord of Devas. Again and again fie upon that wealth (which is not donated in the charitable gift to the deserving persons).

71. O excellent sage, that body should be known as the

mine of sins, the body that does not bow down to Viṣṇu, the destroyer of *Karmans*.

72. If anyone hoards and preserves wealth that has not been distributed among deserving persons, know that it is certainly like that wealth which is preserved by a thief in the world.

73. Those who are proud and arrogant due to the wealth that is as unsteady as lightning, and that is momentary do not propitiate the lord of the universe, the deity who separates the *Jiva* from its bonds of *Saṁsāra*.

74. The creation is said to be of two kinds as differentiated by the Divine and Demoniac. That creation which is endowed with devotion to Hari is the Divine one. That which is devoid of it is considered to be demoniac.

75. Hence, O leading Brāhmaṇa, listen. Those who are absorbed in devotion to Hari are the excellent ones and are well known everywhere since *Bhakti* is extremely rare.

76. Keśava is delighted with those persons who are devoid of envy, are engaged in the protection of the Brāhmaṇas and are devoid of lust and other base emotions.

77. Those who are engaged in serving Viṣṇu by sweeping (the premises of the temple) and other activities and those who are eager to bestow charitable gifts on the deserving persons attain the greatest region.

CHAPTER THIRTYFIVE

A Disquisition on Spiritual Knowledge[1]

(*The Anecdote of Vedamāli.*)

Sanaka said :

1. Again I shall recount the greatness of the discus-bearing Lord of Devas. Heaps of sins of those who read and listen shall perish thereby.

2. Those who are quiescent, have conquered the group of six enemies, viz. lust, fury, covetousness, delusion, arrogance and malice and have not become arrogant even due to their Yogic power, and worship the unchanging deity of the form of *Jñāna* (spiritual knowledge) through *Jñāna Yoga* (the path of knowledge).

3. Those who are purified by means of ablution in holy waters, observances of holy vows, charitable gifts, austerities and sacrifices, worship Acyuta, the creator of all, by means of *Karma Yoga*, the path of holy rites.[2]

4. Greedy persons, ignorant ones, those who indulge in vices—do not worship the lord of the universe. Those men of confused intellect think they are devoid of old age and death. They are worms of men who continue to remain so.

5. Those who are proud due to their prosperity and glory that is as evanescent as the streak of lightning, those who are vainglorious and defiled by arrogance, do not worship the lord of universe who creates and lays down all sorts of welfare.

6. In this world, fortunately, a few are born who are engaged in Hari's Dharma, are quiescent, serve the lotuslike feet of Hari and who take interest in blessing all worlds.

7. He who worships Hari with devotion mentally, physically, and verbally, attains the greatest abode which is the most excellent of all excellent things in the universe.

8. In this context, they cite this ancient mythological anecdote which destroys the sins of those who read and listen.

9. I shall (now) recount that narrative of Yajñamāli and Sumāli, by merely listening to which one may attain the benefit of a horse-sacrifice.

10. O Brāhmaṇa, formerly in the Raivata Manvantara[3] there was a Brāhmaṇa well-known as Vedamāli. He was a master of the Vedas and the Vedāṅgas (the six ancillaries like *Śikṣā, Chandas*, etc.).

11. He was kind-hearted and merciful towards all living beings. He was absorbed in the worship of Hari. He became interested in amassing wealth for his sons, friends and wife.

12. He regularly sold those things which are forbidden; he regularly conversed with Cāṇḍālas and others. He accepted monetary gifts from them.

13. He sold his austerities; he sold his *Vratas* (holy rites) (i.e. performed them in return for monetary consideration), he went on pilgrimage on behalf of others. He did (all those) for the sake of his wife.

14. O Brāhmaṇa, as time passed on, two sons were born to him. They were Yajñamāli and Sumāli. They were twins of great splendour.

15. Then, out of affection, the father who was full of too much of affection, nourished them by means of many articles.

16. After strenuously amassing wealth by many means, Vedamāli began to count it in order to understand how much it amounted to.

17. After counting his treasure which amounted to many billions, he was much delighted. He wondered at the thought of so much of wealth.

18. (He thought :—) "This wealth has been earned and accumulated by me through the acceptance of monetary gifts from bad people, through selling prohibited goods and through such other means such as selling of austerities.

19. My unbearable thirst (for gold) has not been pacified till now. It covets to possess innumerable gold pieces as huge as the mount Meru.

20. Alas, I consider it as one (involving) great pain and the source of all strenuous means. One attains all desires, but again one covets still other things.[4]

21. As one grows old his hairs (turn grey); the teeth become old (and feeble); the eyes (sight) and ears (power of listening) become feeble but his longing and yearning for more grow young.

22. All my sense-organs have become feeble and weak; my strength has been subdued (and dwindled) by old age but my longing has attained its prime of youth.

23. Only he is a real scholar and a learned man, the man whose *Āśā* (yearning, hope) has been quelled. (If it is not quelled) the quietest man will be the most furious and the most intelligent one will have extremely confused mind.

24. *Āśā* (longing) causes frustration and disappointment among men. It is like an invincible enemy. If an intelligent man desires permanent happiness he must eschew *Āśā*.

25. With great force, *Āśā* destroys strength, brilliance, fame, learning, honour, prosperous state and nobility of birth.

26. This is being mentioned to the dismay of men overwhelmed with *Āśā* (yearning, hope) that even a Cāṇḍāla who gives away something is superior to them.

27. Those who are in the vicious grip of *Āśā* (yearning) are men of great delusion and of too much arrogance. Alas! they are never conscious of the pangs of being miserably) disrespected, etc.

28. This enormous wealth has been hoarded by me after undergoing many hardships. The body has been rendered old and emaciated. Old age has taken away the energy.

29. Henceforth, I shall endeavour eagerly (and earnestly) for the sake of the other world". After deciding thus, O leading Brāhmaṇa, he became absorbed in the path of righteousness.

30. At the very same time, he divided his assets into four parts. He kept two parts of his accumulated wealth for himself.

31-32. The two remaining parts he gave his two sons. Thereafter, with the intention of destroying the sins accumulated by him, he built water sheds and parks, got lakes dug up, and built many temples.[5] He distributed cooked food and other charitable gifts on the banks of the Gaṅgā.

33. After having distributed his entire possessions thus, he became imbued with devotion to Hari. He went to the forest-abode of Nara and Nārāyaṇa for performing penance.[6]

34. There he saw a very beautiful hermitage frequented by sages and embellished with groups of trees bearing fruits and flowers.

35. Its splendidness had been heightened by old sages who eulogised the great Brahman, who were engaged in

pondering over the topics in the scriptural texts and who were absorbed in service to the lord.

36. There he saw a sage named Jānanti[7] who was surrounded by his disciples, who was eulogising the great Brahman, and who appeared like a mass of splendour.

37. On seeing the sage who was devoid of passionate attachment and other similar base feelings, who was endowed with the good qualities of *Śama* (self-control), etc. and who subsisted only on dry decaying leaves, Vedamāli bowed to him.

38. O sage, with bulbous roots, roots, fruits and other things, sage Jānanti greeted the guest taking him to be Nārāyaṇa himself.

39. On being hospitably received and honoured by him, Vedamāli bowed down with humility, kept his palms joined in reverence and spoke to the sage who was the most excellent among fluent speakers.

40. "O holy Sir, O learned one, I am contented. My sin is removed. O blessed one, uplift me by imparting me (the gift of) perfect knowledge."

41. Thus requested by him, the excellent sage Jānanti the eloquent speaker laughingly spoke to Vedamāli endowed with good qualities.

Jānanti said :—

42. O leading Brāhmaṇa, listen : I shall succinctly enunciate the way of severance from worldly existence. It is very difficult to get (bring into practice) indeed for those who are not self-possessed.

43. Perpetually worship Viṣṇu, the greatest deity; continuously remember lord Nārāyaṇa. Never indulge in slandering others or backbiting.

44. O highly intelligent one, be always engaged in helping others and in worshipping Hari. Avoid close contact with the fools.

45. By avoiding lust and fury, covetousness and delusion, haughtiness and malicious spite and by viewing (considering) the whole world like your own *Ātman*, you will attain peace and quietude.

46. Never be envious. Never blame others. Avoid hypocritical conduct of life, egotism and ruthlessness.

47. Show kindness to all living beings. Render service to the good. Even to those who enquire, do not reveal the righteous actions performed by you.

48. Do not overlook if you see people engaged in evil ways of life. Worship guests every day in accordance with your capacity and without detriment to your family.

49. Without any (specific) desire, worship Nārāyaṇa, the lord of the universe, by means of flowers and leaves, *Dūrvā* grass, sprouts or fruits.[8]

50. In accordance with the injunctions, propitiate Devas, pitṛs and sages. O Brāhmaṇa, be interested in the due maintenance of holy fire.

51. Every day, with great concentration be engaged in the sweeping and scrubbing of the temple (of Viṣṇu) with due care. Smear it also duly.[9]

52. Join the broken parts and always repair the decaying sections in a temple. Beautify the path of and illuminate the temple of Viṣṇu.

53. Always worship Mādhava at least with bulbous roots, fruits and roots. Worship him by means of circumambulations, obeisances and recitals of prayers.

54. Every day, according to your capacity listen to or read the *Purāṇas* as well as the Vedāntic texts.

55. If this is strictly followed, you will have the most excellent knowledge. Certainly one is absolved of all sins, through perfect knowledge.

56. Thus enlightened by him, Vedamāli, of great intellect, became absorbed in the (path of) knowledge continuously and attained a small quantum of perfect knowledge.

57. On one occasion, urged by the quantum of perfect knowledge, Vedamāli began to think to himself like this. "Who am I? What is my duty?

58. How was I born? Of what nature is my form?" Thus, he began to think and muse by day and night alertly.

59. Unable to come to any decision, Vedamāli, the excellent Brāhmaṇa, came again to Jānanti, bowed to him and said thus :—

Vedamāli said :

60. O preceptor, O foremost one among the knowers

of Brahman, my mind is much confused. Who am I ? What is my rite ? How am I born ? Tell me.

Jānanti said :—

61. O highly blessed one, true. It is certainly true that your mind is confused. The mind is the abode of Avidyā (ignorance). How will it attain good nature ?

62. When you say the word 'My' it is certainly a misconception. O learned one, the egotism is a quality of the mind and not of the *Ātman.*

63. Moreover, O Vedamāli, it has been mentioned by you thus : "who am I ?" How can I ascribe a name to one who is devoid of name and nativity ?

64. How can I mention the name of the deity devoid of form, of the deity who is incomprehensible ? His nature is incomparable. He is the supreme *Ātman*, devoid of attributes.

65. How can the activity of the *Ātman* who is the embodiment of Supreme Splendour, perfect, immutable and of indiscernible nature be described.

66. O Brāhmaṇa, the *Ātman* is the self-luminous, eternal, infinite, Supreme Soul. How can the action and the birth of that *Ātman* be spoken of ?

67. The great eternal Brahman is devoid of age, is comprehensible only through perfect knowledge. O Brāhmaṇa, there is nothing else that is fuller and more blissful than that.

68. The knowledge through the statements such as 'That thou art' etc. is the means of achievement of salvation. When the unobstructed knowledge is achieved, everything becomes identical with Brahman.

69. O excellent sage, thus enlightened by him, Vedamāli realised the *Ātman*, Lord Acyuta, in his own soul and rejoiced.

70. He came to the conclusion.... "I alone am the self-luminous Brahman, unsullied and unlimited by the conditioning factors", and he attained the deepest calmness and peace.

71. Thereafter, Vedamāli bowed down to his preceptor Jānanti, the leading sage, for the sake of formality and became absorbed in the meditation for ever.

72. After a lapse of time, O leading sage, Vedamāli reached the city of Vārāṇasī and attained salvation.

73. He who reads or listens to this chapter with great attention shall be severed from all bonds of *Karman* and attain happiness.

CHAPTER THIRTYFIVE

1. Although the chapter is called "Disquisition on Spiritual knowledge (*Jñāna-Nirūpaṇa*) in its colophon, it is the story of a Brāhmaṇa called Vedamāli who after earning wealth by unscrupulous means repented in after-life and after giving half of it to his sons, spent his share in public welfare-works and under the spiritual guidance of sage Jānanti, performed austere penance, was enlightened about the nature of the *Ātman* and ultimately reached *Mokṣa* at Vārāṇasī.

This Vedamāli does not appear in any other Purāṇa (*vide* V. Mani's P.E.-*Purāṇic Encyclopaedia*). Obviously this narrative is the special contribution of the NP. to illustrate how charity, spiritual knowledge and penance lead to Liberation from *Saṁsāra*.

This chapter and the subsequent ones give the storyof two generations of the Vedamāli family.

2. The NP. prescribes both *Jñāna-yoga* and *Karma-yoga* for attaining *Mokṣa* but as emphasised in V.7 below, the path of devotion is the best one to illustrate which the narrative of Yajñamāli and Sumāli is told (in the next chapter and this chapter is limited to the story of their father Vedamāli.)

3. This is the fifth *Manvantara* of the present era. According to the Bh.P., Vikuṇṭha is Viṣṇu's incarnation, Vibhu is the Indra and Hiraṇyaroman, etc. are the seven sages in this *Manvantara*.

4. Such wise sayings (*Subhāṣitas*) as recorded in VV. 20ff are common to many *Purāṇas* and other works like *Vairāgya-Śataka* (vide Index to *Subhāṣita-ratna-bhāṇḍāra*). Their counter-parts in Pāli (e.g. in the *Dhamma Pada*, *Thera* and *Therī gāthās*) and in Prakrits show that this fund of wisdom was the common legacy of ancient Indians.

5. Such acts come under *Pūrta-dharma* and include works of public utility. In the Upaniṣads the compound *Iṣṭāpūrta* is used to include sacrificial performances as well (*vide Praśna* I-9, *Muṇḍaka* I.2.10, but there these are denigrated as not leading to *Mokṣa* but to *Svarga* after which the person falls to lower worlds). But Varāha Purāṇa declares that the *Pūrta-dharma* leads to *Mokṣa*

iṣṭena labhate svargaṃ pūrte mokṣaṁ ca vindati |

—*Varāha P.* 172.33

Cf. *Yama-Smṛti* 68, *Atri Saṁhitā* 145.

6. i.e. Badarī-Vana in the Garhwal, U.P.

7. The Sage Jānanti is untraced in other Purāṇas (vide *Purāṇic Ency.* under J). Like Vedamāli this is a creation of the NP. The Prakrit √Jāṇa—'to know' (<Sh.√Jñā) seems to have influenced the author in coining this name :

8. An echo of *Patraṃ puṣpaṃ phalaṁ toyaṁ yo me bhaktyā prayacchati*, etc. in the BG. IX.26.

9. The NP. lays great stress on the repairs, maintenance, etc., of old (Viṣṇu) temples; *vide* the story of Yajñamāli in the next chapter.

CHAPTER THIRTYSIX

The Efficacy of Service Unto Viṣṇu. The Story of Yajñamāli and Sumāli

Sanaka said :

1. O excellent sage, the story of the two sons of Vedamāli who had been mentioned before, viz. Yajñamāli and Sumāli, is being narrated now.

2. The elder of the two, viz. Yajñamāli divided the assets accumulated by his father, into two parts and gave one of the parts to his younger brother.

3-4. O Brāhmaṇa, Sumāli always indulged in all vices. He was absorbed in singing and playing on musical instruments. He was addicted to liquor. He was enamoured of the coquetry of prostitutes. He was interested in other men's wives. Removing (i.e. spending away) the wealth thus, Sumāli squandered all the wealth.

5. When all the gold hoarded by his father had been squandered, he continued to be interested in harlots by stealing other men's wealth.

6. On seeing the (evil) conduct of Sumāli, Yajñamāli of great intellect became distressed much and spoke to his brother thus :—

7. "O younger brother, enough of this wrong and evil conduct. In our family, you alone are interested in this great sin. You are the only wicked-minded fellow born in our family.

8. When the elder brother thus tried to wean him (from evil ways) by diverse methods on many occasions, Sumāli took a sword in his hand and caught hold of his elder brother by his tuft of hair on his head deciding to himself, "I will kill him".

9. Thereafter, a terrific uproar took place in the city. The infuriated citizens bound Sumāli.

10. But Yajñamāli, (the depth of feelings in) whose heart could not be measured, became distressed. He was deluded by fraternal affection. He implored the citizens and got his brother liberated from the bondage.

11. Again Yajñamāli split his (remaining) wealth into

two parts. He took half of his assets and gave the other half to his younger brother.

12. But Sumāli who was haughty and whose soul was excessively confounded, O Nārada, squandered that wealth too by enjoying it along with fools, heretics and Cāṇḍālas.

13. The riches of wicked men are for the enjoyment of men of evil ways. The Neem (Margosa) tree laden with plenty of fruits is enjoyed only by crows.

14. O sage, Sumāli wasted that wealth also given by his brother. He became inebriated by drinking liquor. He (unhesitatingly) ate beef and other forbidden foodstuffs.

15. He was excommunicated by his kinsmen along with his Cāṇḍāla women. O Brāhmaṇa, he was arrested (and punished) by the king.

16. O Brāhmaṇa, Yajñamāli of good intellect was always absorbed in righteous activities. All his sins were wiped off, thanks to his association with the good. He distributed cooked food without restriction.

17. O excellent one, he strenuously maintained all the lakes and other things erected by his father. He was always engrossed in pious rites.

18. All the wealth of Yajñamāli of great *Ātman* was distributed among good men. He was a follower of the righteous path and he abided by his principle of giving charitable gifts to the deserving.

19. O ! The riches of good men are for the enjoyment of the good. All the fruits of the wish-yielding tree are enjoyed only by the immortal Devas.

20. After distributing his wealth in pious and charitable acts (for the sake of piety), Yajñamāli of great intellect engaged himself in the continuous service in the abode of Viṣṇu.

21. As time passed on, Yajñamāli and Sumāli who attained old age died simultaneously.

22. Hari despatched his aerial chariot filled by his attendants to the noble-souled Yajñamāli who was engaged in the regular worship of Hari.

23-25. Yajñamāli of great intellect got into the divine chariot. He was being worshipped by the groups of Devas; he was being eulogised by leading sages. Gandharvas sang about him. Groups of Apsaras served him. He was being nourished

by the divine wish-yielding cow Kāmadhenu. He was bedecked in various kinds of ornaments. He adorned himself with tender garlands of Tulasī leaves. He shone as the storehouse of brilliance. As he was going to the divine region of Viṣṇu, he saw his younger brother on the way.

26-27. He was being beaten by the soldiers of Yama. He was afflicted with hunger and thirst. He had become a ghost. He was naked, miserable and bound by nooses. He ran about here and there. He was crying helplessly. He was weeping and lamenting. On seeing him, he (Yajñamāli) was excessively distressed in his mind.

28. Overwhelmed by sympathy, Yajñamāli asked the emissaries of Viṣṇu who were near him, with his palms joined in reverence. He asked :—"Who is this man harassed by the soldiers of Yama ?"

29. Then those emissaries of Hari spoke thus to Yajñamāli of great power. "This is Sumāli, the sinful soul, your brother".

30. O Nārada, on hearing what was explained by the servants of Viṣṇu, Yajñamāli was mentally depressed. He asked them again :

31. "Please tell the remedy by means of which his liberation from the hoarded heaps of sins may become possible. Indeed you are my kinsmen.

32-33. Those who are adepts in Dharma say that friendship originates in seven words spoken or seven steps walked together. The friendship of good men is based on (exchanging) seven words (or accompanying seven steps). But that of very good men (the friendship) is contracted in three words (or steps). Those who are very very good men have friendship at every step (word).

34. Hence, you are my kinsmen. You have come to take me (to heaven). How is my brother to be liberated ? May this be kindly explained".

35. On hearing the words of Yajñamāli, the sympathetic emissaries of Viṣṇu spoke to Yajñamāli who was a favourite of Hari. They spoke with their faces beaming with smiles. Viṣṇu's emissaries said :

36. "O highly blessed Yajñamāli, absorbed (in the devotion) to Nārāyaṇa, we shall mention to you the means that will accord living liberation to Sumāli.

37. We shall succinctly recount to you the great work that had been performed by you in your previous birth.[1] Listen to it with great attention.

38. Formerly, you were born of a Vaiśya family. You were remembered by the name Viśvambhara. Countless and great sins were committed by you.

39-40. You were devoid of even traces of good deeds. You opposed even your parents. Once, when you were forsaken by your kinsmen, you were afflicted by grief and distress. You were oppressed by the fire of hunger. Thus you reached a temple of Hari. There had been a downpour and the whole place became marshy.

41. The mud was removed by you, since you desired to stay there. This became the service of smearing in the temple of Viṣṇu.

42. O Brāhmaṇa, you stayed in that temple during that night. You were bitten by a serpent and you died.

Thanks to the power of your meritorious deed of smearing and scrubbing, the birth as a Brāhmaṇa was attained by you. Your devotion to Hari was steady.

43. You will reach the presence of Hari and stay there for a hundred crores of *Kalpas*. Afterwards you will acquire spiritual knowledge and attain the great salvation.

44. You desire to uplift your younger brother who is the greatest sinner. We shall tell you the means thereof. O highly intelligent one, understand it.

45. You donate to your brother the benefit of smearing an area extending to a *Gocarma*. O highly blessed one, thus kindly uplift your brother."

46. Thus urged by the emissaries of Viṣṇu, the highly intelligent Yajñamāli gave that much merit to his brother for the sake of liberation from sins.

47. Through the merit bestowed by his brother, Sumāli became free from sins. The emissaries of Yama left him off and fled.

48. An aerial chariot that contained all means of enjoyment of pleasures came there immediately. O sage, Sumāli then stepped into the heavenly vehicle and rejoiced.

49. O Brāhmaṇa, both the brothers were bowed to by groups of Devas. By embracing each other they attained great pleasure.

50. Being eulogised by great sages and sung about by Gandharvas, Yajñamāli and Sumāli went to Viṣṇu's world.

51. Attaining *Sālokya* (stay in the same region) with Hari, O excellent sage, Sumāli and Yajñamāli lived there joyously for the period of a Kalpa.

52. After enjoying many pleasures there, Yajñamāli of great intellect, became richly endowed with perfect knowledge and attained the great salvation (*Mokṣa*).

53. The highly blessed Sumāli rejoiced in the Viṣṇuloka (region of Lord Viṣṇu). (Afterwards) he came to the Earth again and was born as a Brāhmaṇa.

54. He was born in a very pure family. He had all good qualities. He was a master of the Vedas. He was endowed with all riches. He was devoted to Hari.

55-56. Repeating the names of Hari, he reached the banks of the Gaṅgā. He took his bath in the Gaṅgā. After seeing lord Viśveśvara he attained the greatest abode, difficult of access even to the Yogins. O leading sage, the great merit accruing from smearing Viṣṇu's temple, has been recounted to you.

57-59a. Hence, the lord of the worlds should be, with best possible efforts, worshipped. Those who worship Viṣṇu even for once, without any specific desire, never get entangled in the worldly existence. Those who worship people engaged in the devotion of Hari thinking them to be Hari himself, are delightedly blessed by Brahmā, Viṣṇu and Maheśvara.

59b-61. Even a great sinner is liberated from all sins by the mere contact with those who came into contact with those devoted to Hari.

Those who are engaged in the service of those who are devoted to Hari and of those who are engaged in the repetitions of the names of Hari, attain the greatest goal, even if they happen to be sinners.

CHAPTER THIRTYSIX

1. As mentioned above, all names in this story of Vedamāli family are fictitious. Thus Sumāli a demon mentioned in the Brahmāṇḍa P.3.7.99 and in the *Yuddha Kāṇḍa* of the Kamba Rāmāyaṇa have no connection with this son of Vedamāli.

2. This chapter is intended to describe the efficacy of even menial service rendered to a shrine of Viṣṇu without intending any service to the deity. Thus the wicked Vaiśya Viśvambhara who had committed countless sins and who after ex-communication was driven to the temple of Viṣṇu for refuge due to the downpour of rain, became a holy Brāhmaṇa called Yajñamāli, the son of Vedamāli simply because he, in that birth, removed the mud in the temple of Viṣṇu for his night-stay there but he was bitten by a serpent and he died.

CHAPTER THIRTYSEVEN

The Greatness of Viṣṇu : The Story of Gulika,[1] *The Hunter*

Sanaka said :

1. O leading Brāhmaṇa, listen once again to the greatness of the lord of Lakṣmī. What person is not delighted to hear the nectarine stories of Hari ?

2. To men blinded by sensual objects, to those whose minds are agitated by the feelings of 'mine-ness', the only thing that destroys all sins is the name of Hari.

3. If anyone, even for once, does not bow to Viṣṇu the destroyer of the sins of men, know him to be a Cāṇḍāla (one who cooks dog's flesh for food). Never shall anyone converse with him.

4. O excellent Brāhmaṇa, if no worship of Hari is performed in any house, know that to be on a par with the cremation ground. Never shall one enter it.

5. Those who are devoid of the worship of Hari, those who hate the Vedas, and those who are engaged in the hatred of cows and Brāhmaṇas are said to be Rākṣasas

6. O leading Brāhmaṇa, if anyone is engaged in the hatred of the Brāhmaṇas—no matter who he is—and he worships Govinda, that worship is futile.

7. O highly blessed one, if any one were to worship Janārdana for the destruction of another man's welfare, the very same act of worship immediately kills the worshippers.

8. If a worshipper of Hari commits a sin, he alone is the hater of Viṣṇu, so say the persons who are experts in the interpretations of principles.

9. Those who are engaged in the worship of Viṣṇu and are interested in blessing (and obliging) the world, and those who are always engaged in the righteous activities are considered to be persons in the eternal form of Viṣṇu.

10. Devotion to Viṣṇu is the result of the merits accumulated in the course of ten million births. How can they who have steady devotion to Viṣṇu be sinfully inclined ?

11. Within a moment the sins accumulated in the course

of crores of births, perish, if people are engaged in the worship of Viṣṇu. How can they have sinful intentions ?

12. Those who are devoid of devotion to Viṣṇu are said to be Cāṇḍālas. If the Cāṇḍālas are devotionally engaged in the worship of Hari, they are verily excellent persons.

13. Service to Hari is reputed to be the destroyer of all miseries of men blinded by sensuous objects. It yields both worldly pleasures and salvation.

14. If a man worships Viṣṇu as a result of his association, or due to real love, or due to fear, or out of covetousness or due to ignorance, he enjoys inexhaustible happiness.

15. He who drinks even a drop of the water that has washed the feet of Hari, becomes a great favourite of Viṣṇu. He is equal to one who has taken his ablutions in all the sacred waters.

16. The water that has washed the feet of Hari is remembered as something that subdues premature death, that destroys all ailments and that removes all miseries.

17. Nārāyaṇa is the greatest splendour (or the Supreme abode), the most excellent of all luminaries. Salvation is perpetual to those noble-souled ones who seek refuge in Nārāyaṇa.

18. In this context, they cite the following ancient mythological anecdote. It is destructive of all sins of those who read and listen to this.

19. Formerly, in the *Kṛta Yuga*, there was a hunter named Gulika. He always attempted to abduct other men's wives or to take away other men's wealth.

20. He was always engaged in censuring others. He regularly tortured all creatures. He killed Brāhmaṇas and cows in hundreds and thousands.

21. O Brāhmaṇa, this lord of demonic fellows was always eager to rob godly assets and other men's wealth.

22. So many great sins were committed by him, that it is impossible to enumerate them even in the course of crores of years.

23-24. Once this great sinner who could be compared to the god of death in regard to his dealings with creatures, went to the capital city of the King of Sauvīra. It was filled with all kinds of riches. It was richly decorated with well-adorned women and lakes of translucent water as well as trading centres. It was comparable to the city of gods.

25. There was a beautiful temple of Keśava situated in the middle of a park therein. On seeing that it was covered with golden domes resembling pots, the hunter was very much pleased.

26. The hunter who resembled god of Death and who was ardently longing for stealing, made up his mind thus "I shall take away much of the gold from here" and he went into the temple.

27. There he saw Uttaṅka, the storehouse of austerities, the quiescent excellent Brāhmaṇa, an adept in the interpretation of the principles, and engaged in rendering service to Viṣṇu.

28-29. The Brāhmaṇa who was devoid of desire, was alone. He was eager to meditate. O sage, yet, the hunter regarded him as one who would put obstacles in his act of stealing. Desirous of taking away the collected treasures of the lord, the dare-devil who was very haughty, took out his sword and began to kill Uttaṅka.

30. The hunter pressed down his chest under his foot and caught hold of his matted hair with his hand. On seeing that the hunter had decided to kill him, Uttaṅka spoke thus:—

Uttaṅka said :—

31. O my good man, in vain do you try to kill me, utterly sinless. O intelligent man, tell me in what way I have offended you.

32. My gentle friend, powerful persons in the world chastise the offenders and teach them a lesson. But good men do not kill even the sinners in vain.

33. Good men of calm minds perceive the good qualities present even in the offending fools. And they do not offend them in return.

34. They call him the excellent man, the person who continues to be forbearing even when he is being harassed.* He is the favourite of Viṣṇu for ever.

35. Even at the time of death, a good man thinks of the welfare of others, but he does not become inimical (to his offender). Even when cut, the sandal tree renders the face (i.e. edge) of the hatchet fragrant.

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*Bodhyamāna in the text is obviously a misprint for *bādhyamāna*.

36. Alas! fate is very powerful. It afflicts people in many ways, for even a man who has eschewed all intimate contacts (with worldly affairs) is being harassed by the wicked-minded.

37. Alas! (many) in the world oppress the people in many ways without reason. Even a man who has eschewed all intimate contact (with worldly affairs) is harassed by back-biters and calumniators. There too they harass the good men and never their equals.

38. In this universe, the hunter, the fisherman and the calumniator are the causeless (unreasonable) enemies of the deer, the fish and the good people who maintain themselves with grass, water and contentment.

39. Alas ! the Māyā is very powerful. It deludes the entire universe and makes all people miserable for the sake of sons, friends and women.

40. By looting other people's wealth you have maintained your wife and women dependents. In the end, you have to leave everyone and go alone.

41. "My mother", "My father", "My wife," "My sons" "This is mine". Thus the feelings of 'My-ness' of all creatures harass them in vain.

42. One has (the benefits of having) the kinsmen only as long as one earns wealth. It is the *Dharma* and *Adharma* (merits and sins) that remain with one both here and hereafter and not anything else.

43. (Defective) Men who are nourished by means of wealth earned through *Dharma* as well as *Adharma* by a person, consign him (that very person) to flames and enjoy rich food soaked in ghee.

44. Only the *Dharma* and the *Adharma* follow the man who goes to the other world, not his wealth, nor his sons, nor any of his kinsmen.

45. Lust of men indulging in sinful activities increases (day by day). Lust of men of meritorious deeds becomes reduced and quelled.

46. All people are always unnecessarily worried and agitated over the problem of earning wealth, etc.

47. "What is destined to happen does definitely happen. What is not to occur shall never occur".[2] If people come to this decision, no anxiety worries them at all.

48. The whole of this universe consisting of the mobile and immobile beings is under the control of fate. Only fate and none else can know the happening of birth and death.

49. Wherever one may stay, whatever is destined to happen certainly happens. Being ignorant and unaware of it, the whole world exerts itself in vain.

50. Alas ! the misery of men who are worried due to the feelings of 'My-ness' ! Even by committing great sins (those people) assiduously go on feeding others.

51. It is the kinsmen who enjoy all wealth earned by one. Alone and perplexed, one experiences the adverse effects of all one's sins."

52. As the sage said this, Gulika, the hunter became frightened. He let off the sage and with palms joined in reverence repeatedly begged of the sage to forgive him.

53. By the mere presence of Hari and thanks to the power of the association of the good, the hunter became free from sins. Repenting for his misdeeds he said thus :—

54. "O leading Brāhmaṇa, many great sins have been committed by me. All of them have perished at your very sight.

55. Alas ! I have been sinfully inclined. I have continuously committed great sins. O holy lord, how is my redemption possible ? To whom shall I approach for refuge ?

56. I have been born as a hunter due to the sins accumulated in the previous births. By committing sins here too (I do not know) what state I shall attain ?

57. Alas ! My span of life gets reduced quickly. Many sins have been accumulated. I have not atoned for them. What will be my state after death ? What will be my next birth ?

58. Alas! Why did the creator make me one defiled by hundreds of sins ? I am perpetually becoming more and more sinful. How shall I reap the adverse effects of those sins ? For how many births am I to be one committing terribly fierce deeds ?"

59. Thus censuring his own self, the hunter became scorched by means of the fire of his own mental agony. He died instantaneously.

60. On seeing the fallen hunter, the kind-hearted highly intelligent (sage) Uttaṅka sprinkled him with the water that had washed the feet of Viṣṇu.

61. Thanks to the contact with the water from the feet of Viṣṇu the hunter became free from his sins. Seated in a divine aerial car, he spoke to the sage thus :—

Gulika said :

62. O leading sage Uttaṅka of holy rites, you are my preceptor. I have been freed from the slough of great sins. Thanks to your favour.

63. O leading sage, thanks to your instructions, my distress has gone. Similarly, all sins have been quelled quickly.

64. O sage, since the water from the feet of Viṣṇu has been sprinkled on me by you, I have been enabled to attain the greatest region of Viṣṇu.

65. O Brāhmaṇa, I have been redeemed from this sinful body by you. Hence, O learned one, I bow down unto you. Forgive the misdeed committed by me (or the maltreatment given by me to you)".

66. After saying this he showered the leading sage with divine flowers. After circumambulating him thrice, he prostrated himself before him.

67. Thereafter, he got into the aerial chariot equipped with all desirable things and occupied by the groups of celestial damsels. He then went to the abode of Hari.

68. On seeing this, Uttaṅka, the storehouse of austerities, became surprised. Keeping the palms joined over his head in reverence, he eulogised the lord of Kamalā (Goddess Lakṣmī).

69. Eulogised by him, Mahāviṣṇu granted him an excellent boon. Thanks to that boon Uttaṅka attained the highest region (*Mokṣa*).

CHAPTER THIRTYSEVEN

1. The story of Gulika, the wicked hunter is given to illustrate how even the worst sinners attain to *Mokṣa* by seeking refuge in Lord Nārāyaṇa. The story resembles the Vālmīki episode in which Nārada reminds Vālmīki that he alone and none of his relatives should have to answer for his sin. The hunter Gulika repented so deeply due to this admonition that he fell down dead at the shock of the consequences of his sins. The Brāhmaṇa Uttaṅka immediately sprinkled him with water touching Viṣṇu's feet and the wicked hunter, being absolved of all sins paid homage to his *Guru* Uttaṅka and attained *Mokṣa.*

In the NP. Gulika is a fictitious figure and Uttaṅka is in no way related to the sage of the same name in *Mbh.Ādi.ch.*3 or of the Uttaṅkopākhyāna in *Mbh. Āśva.* chs. 53.58 or the sage who urged King Kuvalayāśva to kill demon Dhundhu (*Mbh. Vana.* chs. 201-204).

2. Cf. the famous *Subhāṣita* in the *Hitopadeśa* :

Yadabhāvi na tad bhāvi bhāvi cenna tadanyathā /
iti cintā-viṣaghnoyam agadaḥ kim na pīyate //

CHAPTER THIRTYEIGHT

Uttaṅka's Eulogy of Viṣṇu : Uttaṅka Liberated

Nārada said :

1. O blessed one, what is that hymn? How was Janārdana propitiated? What sort of a boon did Uttaṅka, the meritorious person, attain?

Sanaka said :

2. Uttaṅka, the Brāhmaṇa engrossed in the meditation on Hari, saw the great efficacy (greatness) of the water from the feet of Lord Viṣṇu and eulogised him devoutly.

Uttaṅka prayed :[1]

3. I bow down unto Nārāyaṇa, the primordial deity, the supporting abode of the universe, the sole kinsman unto the whole universe. I seek refuge in the great deity holding the discus, the lotus, the Śārṅga bow and the sword and who destroys the distress of anyone immediately after being remembered.

4. I bow down to Viṣṇu, that primordial deity, from whose umbilical lotus was born god Brahmā who creates the aggregation of worlds and from whose fury was born Rudra who annihilates the universe.

5. Suppliantly, I betake myself to Viṣṇu who is the lord of Padmā (goddess Lakṣmī), whose eyes are as large as the petals of a lotus, whose prowess is of mysterious and miraculous nature, who is the sole cause of all, who is the ancient Puruṣa comprehensible through the Vedānta texts and who is the store-house of brilliance.

6. He is the imperishable *Ātman*, the omnipresent deity named Acyuta who is of the nature of perfect knowledge and is worthy of being the refuge of those who possess perfect knowledge. May the primordial lord, comprehensible only through perfect knowledge, be propitious unto me—The Lord

who is of the form of *Vyaṣṭi* (Distributive pervasion)and *Samaṣṭi* (aggregate collective)—as well be pleased.

7. He is of infinite prowess, devoid of attributes and births, of the nature of *Guṇas*, the most excellent among the possessors of perfect knowledge. He is eternal and he removes the distress of those who seek shelter in him. May that great *Ātman*, the ocean of mercy, be the bestower of boons unto me.

8. You have precisely pervaded the universe created by you, entering it through the special qualities of subtlety and grossness. O great *Ātman*, you alone are identical with all those, as there is no other infinite essence excepting you.

9. Your pure form is invisible; it is devoid of *Māyā*, and of attributes and births; it is unsullied; free from impurities and unmeasurable. Good men observe that pure form which is termed the true and the great entity.

10. All ornaments are identical inasmuch as the same gold is present in all of them. They assume different forms due to the conditioning factors. Similarly, the same lord of all, the *Ātman* of everyone, though single appears as different due to conditioning factors.

11. Those whose minds are deluded by his Māyā do not perceive even the well-known *Ātman*. Those very persons when freed from Māyā, perceive the same as their ownself being the self of all.

12. I bow down to the lord named Viṣṇu, the incomparable brilliance, from whom all this visible world has originated and in whom that has been established.

13. Obeisance to that lord whose form is consciousness; and from whom sentience has originated. Obeisance to that lord who is incomprehensible, who has nothing to support and who is of the form of both the supporter and the supported.

14. I bow down to Vāsudeva who is the embodiment of pure bliss and knowledge. I bow down to that Lord whose abode is the cavity of the heart and who is served by Yogins.

15. I bow down to that deity who has become the first among the Yogins and who abides in the *Praṇava* (Oṁ). I bow down to that unchanging deity of the nature of *Nāda* (mystic sound) who is the *Bīja* (seed) of the *Nāda* and who is of the nature of *Praṇava*.

16. I bow down to that deity who has the nature of Being

(or Existence) and who is Existence, knowledge and Bliss, the possessor of that fiery sharpedged discus; who is the unageing cosmic witness and who is beyond the ken of speech and mind.

17-19. I bow down to the form of Viṣṇu that is called *Ananta* (Infinite) and is unsullied. They say that the sense organs, the mind, the intellect, the inherent power, the brilliance, the strength, fortitude, the *Kṣetra* (the body) and the Kṣetrajña - (the Soul)—all these are of the nature of Vāsudeva. They call him one who is of the form of both *Vidyā* and *Avidyā* (knowledge and Nescience). They call him greater than the greatest. Perpetual is the salvation of those great noble souls who seek refuge in the quiescent Acyuta who has neither beginning nor destruction and who is the creator of every thing.

20. Repeatedly, I bow unto him who is the most excellent, a bestower of boons who is the ancient and eternal deity identifying with everything and pervading all.

21. I worship that incomprehensible *Puruṣa*, the water from whose feet is an antidote for the ailment of worldly existence (*Saṁsāra*), the dust of whose feet is conducive to the achievement of purity and whose name is efficacious to ward off evil rites.

22. I worship him who is of the form of *Sat* (Existent) and who is of the form of *Asat* (non-Existent) and who is of the form of both *Sat* and *Asat*; who is unchanging, and different from all these. He is the excellent one, more excellent than the most excellent.

23. He is unsullied, formless, perfect and stationed in the midst of firmament. He is beyond both *Vidyā* and *Avidyā*; and is abiding in the lotus of the heart.

24. He is self-luminous, unspecifiable, greater than the greatest, and minuter than the minutest. He is devoid of all conditioning factors.

25. I sought refuge in that supporting abode of the universe termed Viṣṇu, which is eternal, the greatest bliss and which is the greatest eternal Brahman.

26. I sought asylum in that quiescent Lord whom, those who strictly adhere to holy rites, worship, whom the Yogins perceive and who is more worthy of being worshipped than anyone else.

27. I bow down to the unchanging Lord who is eternal

and superior to all, whom even learned men do not perceive and who stands pervading this entire universe.

28. It is he who is called *Jiva* (the individual Soul) due to the contact with internal sense-organ (i.e. the Mind). It is he who is sung about as the greatest *Ātman* when he is devoid of *Avidyā* and the physical body.

29. I bow down to that deity who is identical with every thing, is the cause of all; who is the bestower of the benefits of all holy rites and is the most excellent of all; who is unborn and greater than the greatest.

30. I worship Hari who is omniscient, omnipresent and quiescent; who is the immanent soul of all and is identical with perfect knowledge; who is the storehouse of perfect knowledge and the Lord stationed in perfect knowledge.

31. I bow down to the receptacle of the Vedas, the slayer of demon Mura (Viṣṇu) whose import is well decided by the sound knowledge of the *Vedānta* (contained in upaniṣads) who is the Lord with the shining eyes in the form of the Sun and the Moon, and who has the form of the bird, viz., that of Vipati (lord of the birds).

32. I worship that Puruṣa who is the great lord of all, omni-present; who is identical with the *Vedas* and is the most excellent of all knowers of the *Vedas*; who is beyond the ken of speech and the mind; is incomprehensible, of infinite power and knowable only through perfect spiritual knowledge.

33. I seek refuge in that incomprehensible and unmeasurable Lord, who possesses the perfect nature and who protects the worlds through Indra, Agni, Kāla (i.e. Yama), Asura (i.e. Nirṛti), Pāśin (Varuṇa), Vāyu, Soma (the Moon) Īśa, Mārtaṇḍa (the Sun), Purandara and others.

34. I bow down to that deity who has thousand hands, thousand feet, thousand arms and thousand eyes, who is served by means of Yajñas, and who is the primordial deity of fierce valour, the bestower of contentment and pleasure.

35-36. I worship the deity who is identical with Kāla (Time, Death); who is the cause of the division of Time, who is beyond the three *Guṇas*, but is the knower of attributes; who is the appreciator of good qualities, the bestower of desired objects, contactless and unknowable through the sense-organs; who is the enjoyer of the universe yet is devoid of thirst (i.e.

desire for worldly things); who is devoid of desire, the foremost (one), who cannot be approached even mentally; who is inherent in the vestures (*Kośas*) constituted of the mind and food (mental) and physical vestures, who is discerned through spiritual wisdom and attained through *Kalpas* (sacred precepts?) and who is not identical with either speech or *Prāṇas* (vital breaths).

37. How can I eulogise that deity of the form of *Ātman* about whom the lotus-born deity and other Devas (deities) do not know anything? They do not know his form, or strength or prowess, or activities or valid means of knowing him (or his magnitude).

38. O ocean of mercy, protect me! I am fallen into the ocean of worldly existence; I am miserly and deluded; I am bound by hundreds of lustful entanglements, I am infamous slanderous, ungrateful. I am always impure, engaged in sinful activities and extremely furious. I am frightened as well. I seek refuge in you again and again. Save me".

39. Thus propitiated by him, the sympathetic lord of Kamalā (Lakṣmī), the lordly receptacle of all brilliance became visible to him directly.

40-43. He resembled the *Atasī* (blue) flower (in complexion). His eyes were like full-blown lotuses. He was bedecked in coronet, ear-rings, necklaces and bracelets. He was wearing the Kaustubha jewel and the golden line of hair on the chest called *Śrīvatsa*. He had golden sacred thread. The beauty of his body was hightened by the lustre of the pearl placed at the tip of his nose. He was clad in yellow robes. The lord was adorned with garlands of sylvan flowers. His feet were worshipped with the tender leaves of *Tulasī* plant. He had a great lustre. He was adorned with tinkling ornaments and anklets, etc. On seeing the Garuḍa-emblemed deity, the leading Brāhmaṇa bowed down and prostrated himself like a staff, on the ground.

44. With tears of delight, Uttaṅka sprinkled the feet of Hari. Without his mind turning to anyone else he said, "O Murāri, save me, save me".

45-46. Raising him up, Mahā-Viṣṇu, the merciful deity, embraced the leading sage and said, "O dear child, choose your boon. O excellent one, when I am delighted, there is nothing which cannot be achieved by you".

On hearing this uttered by the discus-bearing deity, Uttaṅka again bowed to Janārdana, the lord of Devas and said :

47. "O Lord, why do you delude me ? O Lord, of what use are other boons unto me ? May my devotion to you be firm and stable in everyone of my births.

48. Among the worms, birds, animals, reptiles, Rākṣasas, Piśācas or human beings—wherever I may be born, O Keśava ! may my devotion to you alone be steady and unswerving through your grace".

49. Saying "May it be so", the Lord of the worlds touched him with the tip of his conch. He granted him the divine knowledge difficult to be attained even by Yogins.

50. As the leading Brāhmaṇa began to eulogise again, Janārdana, the lord of Devas, said thus with a beam of smile flickering on his face and placed his hand on his head.

Śri Bhagavān said :

51. O excellent Brāhmaṇa, propitiate me always by means of holy and Yogic rites. Go to the abode of Nara and Nārāyaṇa. You will attain salvation.

52. The man who always reads the song of prayer composed by you, attains all desires and in the end he shall attain salvation".

53. O sage, after saying this to the Brāhmaṇa, Mādhava (Viṣṇu) vanished there itself. Thereafter, Uttaṅka went to the abode of Nara and Nārāyaṇa.

54. Hence, devotion to the discus-bearing lord of Devas should always be practised. *Bhakti* (devotion) towards Hari is said to be the greatest means that yields all desired benefits.

55-56. O sage, engaged in the Yogic and holy rites with great devotional feelings, Uttaṅka worshipped Mādhava continuously in the hermitage of Nara and Nārāyaṇa. He was richly endowed with wisdom and perfect knowledge. All his dualistic doubts were quelled.[2] He attained the greatest region of Viṣṇu difficult to be attained by all.

57. Worshipped, bowed to or well-remembered, Nārāyaṇa, the lord of the universe, bestows salvation. He increases the honour of devotees.

58. Hence, one who desires to attain happiness here and hereafter should worship with great devotion, Lord Nārāyaṇa who is infinite and unvanquished.

59. He who listens to or reads this narrative with great attention becomes liberated from all sins. He goes to the abode of Hari.

CHAPTER THIRTYEIGHT

1. NP. being a Vaiṣṇava Purāṇa takes every opportunity to eulogize Viṣṇu who is the Supreme Brahman. The Viṣṇu in the trinity of gods entrusted with the protection of the Universe, is on a lower plane. This glorification of Viṣṇu the *Para-brahman* is full of Vedāntic ideas contained in the Puruṣa Sūkta and reminds one of Upaniṣads and Śaṅkara's *Vedānta stotras* like *Parā Pūjā.*

This eulogy shows little textual influence of Uttaṅka's praise of Viṣṇu in the *Mbh. Vana.* 201, 14-23, though the commonness of Vedāntic ideas is inevitable.

2. This again confirms the mission of the NP.—to propagate *Bhakti* based on Advaita.

CHAPTER THIRTYNINE

The Greatness of Viṣṇu : The Story of Raivata

Sanaka said :

1. O leading Brāhmaṇa, listen, once again, to the greatness of Parameṣṭhin. It is meritorious and destructive of all sins. It yields worldly pleasures and salvation to men.

2. Lo! The story of Hari is destructive of sins in the world. It bestows merits upon those who listen to the same or narrate it particularly so to his devotees.

3. I bow down to those excellent men who rejoice after tasting the exquisite juice of devotion to Hari. Thanks to association with them, a man attains salvation.

4. Obeisance, obeisance for ever to those men who are absorbed in repeating the names of Hari, irrespective of whether they are of good conduct or evil-minded.

5. O leading sage, he who wishes to cross the ocean of worldly existence should worship the devotees of the devotees of Hari.

6. Seen, remembered, worshipped, meditated upon or bowed to, Govinda uplifts people from the ocean of worldly existence which is very difficult to cross.

7. Salutations for ever to that man who thinks of Hari's name even while he is sleeping or eating or walking, or standing or sitting or talking.

8. O how wonderful ! Wonderful is the good fortune of those who are engrossed in devotion to Viṣṇu since salvation which is inaccessible even to the Yogins is as if in their hand (within their reach).

9. In this context they cite the following mythological anecdote which is destructive of all sins of those who speak about and listen to this.

10. Formerly, there was a king born of the lunar race. He was known as Jayadhvaja.[1] He was devoted to Nārāyaṇa.

11. He was regularly absorbed in the activities of scrubbing and cleaning in the temple of Viṣṇu. He used to be engaged in offering lights as well. He sympathised with all living beings.

12. Once, that king built a temple of Viṣṇu on the beautiful banks of the river Revā. It consisted of wonderful flowers of various colours.

13. The leading king was always engaged in sweeping and cleaning in the temple. He was particularly fond of Hari and regularly lighted lamps there.

14. He was deeply interested in repeating the names of Hari. His mind was always drawn towards Hari. He was engaged in worshipping and bowing to Hari. He was fond of persons devoted to Hari.

15. His priest was famous by the name of Vītihotra.[2] On observing the conduct of Jayadhvaja, he was surprised.

16. Once Vītihotra who was a master of the Vedas and the ancillaries to Vedas, asked the king who was devoted to Viṣṇu while he was leisurely seated (somewhere).

Vitihotra said :

17. O king, the knower of the great Dharma, engaged in devotion to Hari, O leading member of the family of Bharata, you are the most excellent among men endowed with devotion to Viṣṇu.

18. You are constantly engaged in sweeping and cleaning as well as in lighting the lamps (in the shrine of Viṣṇu). Hence, O blessed one, tell me what benefit by this has been known by you.

19. O gentle Sir, you are always engaged in collecting wicks and oil as well as in cleaning the abode of Viṣṇu.

20. There are other activities pleasing to Viṣṇu. Still, O blessed one, why are you engaged only in these two activities continuously ?

21. O lord of men, if you have any love towards me, tell me the secret of the same which is highly meritorious in every respect and known to you.

22. On being requested thus by his priest, Jayadhvaja laughingly spoke these words. He bowed down with humility and kept his palms joined in reverence.

Jayadhvaja said :

23. O leading Brāhmaṇa, listen. Thanks to my faculty of remembering previous births, I know what had been

performed by me formerly. It is conducive to the surprise of those who listen.

24. Formerly, in the *Svārociṣa Manvantara* of the *Kṛtayuga*, O Brāhmaṇa, there was a prominent Brāhmaṇa named Raivata. He was a master of the *Vedas* and the *Vedāṅgas*.

25. He used to perform *Yajñas* on behalf of those who were not eligible for the same. He was a common priest for the whole village. He was a ruthless backbiter. He even sold forbidden goods.

26. He was abandoned by his kinsmen because he used to perform forbidden rites. Hence, he became indigent and miserable. He became sickly with shattered limbs.

27. For the purpose of wealth, he was wandering over the Earth. Once the Brāhmaṇa was afflicted by Asthma and hiccough. He died on the banks of the Narmadā.

28. O sage, when he died, his wife named Bandhumatī became a wayward wanton woman. Hence, she was forsaken by her kinsmen.

29. I was born of her as a *Cāṇḍāla*, popularly known as Daṇḍaketu. I was always engaged in great sins and was a habitual hater of Brāhmaṇas.

30. I was covetous of other men's wealth and enamoured of other men's wives. I killed many creatures. Many cows, Brāhmaṇas, birds and animals were killed by me.

31. Many huge pieces of gold like the Meru mountain were stolen by me. I was always engaged in drinking liquor. Many times I had been a highway robber too.

32-33. I was comparable to the god of death for animals, birds, deer and other creatures. Once I was overwhelmed by lust and was desirous of having sexual intercourse with my wife. On seeing a lonely abode of Viṣṇu I entered it in the company of my wife. In order to enjoy my wife during that night, I lay there lustfully.

34-36. O Brāhmaṇa, by my clothes some space in the temple was swept by me. The sins committed by me in the course of so many births as the number of dust particles swept, were quelled immediately. O excellent Brāhmaṇa, a lamp had been kept there by me for the sexual intercourse. On account of this also my evil actions were entirely wiped off.

When such was the situation, the city guards came there to the temple of Viṣṇu.

37. They caught hold of her and me saying "Here is an adulterer" and killed us. After killing us both, the city guards returned.

38. Immediately the emissaries of Viṣṇu came there. All of them had four arms. They were wearing crowns and earrings. They were bedecked in garlands of sylvan flowers.

39. Directed by those sinless emissaries of Viṣṇu, we both entered a divine aerial car, equipped with all means of enjoyment.

40. We ourselves assumed divine forms and went to Viṣṇuloka. O excellent Brāhmaṇa, we stayed there for a period of a hundred *Kalpas* of Brahmā and more.

41. For a similar period, we stayed in the heaven too, equipped with all divine pleasures. Then by turns we lived on the Earth as well as in the Deva regions.

42. As a result of that meritorious activity I was born as a scion of the family of Yadus. For the same reason my riches never dwindle and my kingdom is devoid of thorns (i.e. enemies and other turbulence).

43. O Brāhmaṇa, after doing something for my own enjoyment, such welfare has been attained by me. I do not know the extent of the benefit and merit of those good men who perform these things with devotion.

44. Hence, O excellent one, with great devotion I endeavour to fulfil my duties of sweeping the floor and lighting the lamps, since I have the faculty of remembering the previous birth.

45. He who worships the lord of the universe with single-minded attention and absence of desire (for any fruit therefrom) becomes free from all sins and goes to the greatest region.

46. I have attained this much of prosperity after performing the holy rites helplessly. What then will not be attained by quiescent and devout persons by worshipping perfectly?".

47. On hearing the words of the king, the excellent Brāhmaṇa Vītihotra was infinitely contented. He became absorbed in the worship of Hari.

48. Hence, listen, O Chief of Brāhmaṇas! The unchanging lord Nārāyaṇa is the bestower of salvation to those who worship him with or without perfect knowledge.

49. All the kinsmen are casual and unsteady, wealth is never permanent. God of death is continuously near at hand. Hence, *Dharma* (religious and pious acts) must be accumulated.

50. It is the ignorant people who in their extreme arrogance, are vainglorious. Even the body is near (in the very shadow of) dangers. What needs be spoken about riches, etc.

51. Pure devotion unto Janārdana, the God of gods, will be generated only in those people who have accumulated merit during the course of thousands of crores of previous births.

52. The ablution in the Gaṅgā is easily accessible; so also is the worship of guests; all the *Yajñas* too can be easily performed but devotion towards Viṣṇu is very difficult to obtain.

53-54. The service to the *Tulasī* plant is difficult to get; intimate contact with the saintly people is also inaccessible; but the merciful nature towards all living beings may be easy to some. But contact with the good, service to the *Tulasī* plant and devotion towards Hari—every thing is difficult to get.

55. A sensible man should not waste it in vain, after attaining the rare birth as a human being. He should worship the Lord of the universe. This is essential, O excellent Brāhmaṇa.

56. If any man wishes to cross the impassable ocean of worldly existence, let him be devoted to Hari. This is the only panacea.

57. O brother, seek the support of Govinda. O beloved one, do not delay. The city of *Kṛtānta* (God of death) is seen nearby.

58. O leading Brāhmaṇa, if you wish to attain liberation, worship Nārāyaṇa, the source of the origin of the universe, the cause of the cause of all.

59. Undoubtedly only those noble-souled ones who have resorted to the Lord, the support of all, the source of origin of all, the immanent soul of all, have attained their goal in life.

60. Those who worship Mahā-Viṣṇu, the destroyer of the distress of those who bow down to him, are worthy of being saluted, worshipped and especially bowed to.

61. Those devotees of Viṣṇu who worship the Supreme Lord without any specific desire, go to the abode of Hari along with twenty-one generations of his family.

62. Only he becomes the beloved favourite of the Lord—he who gives water or fruit to a noble-souled devotee of Viṣṇu, who is devoid of any desire.

63. Those who render service to the devotees of Viṣṇu go to Viṣṇu's world and stay there till the final dissolution of all living beings takes places.[4]

64. Only those can purify the universe with the dust of their feet who worship Hari and Hari's devotees, without any specific desire (in return).

65. If anyone devoted to the worship of the Lord stays in a house, Devas as well as Śrī Hari also stay there.

66. O Brāhmaṇa, welfare and happiness increase day by day in that house where *Tulasī* is planted and worshipped.

67. Evil planets, goblins, Vetālas, etc., do not harass anyone in that place where Keśava stays in the form of Śālagrāma stone.

68. That spot is a holy centre, that place is a penance grove, where the Śālagrāma stone stands, since lord Madhusūdana is present there.

69. O celestial sage, know that house to be devoid of auspiciousness and on a par with the cremation ground, if there is no worship of the Śālagrāma stone.

70. The *Purāṇas*, *Nyāya* (texts), *Mimāṁsā* (texts), *Dharmaśāstras*, *Vedas* along with their *Aṅgas*—all these are glorified as the form of Viṣṇu.

71. The persons who circumambulates Viṣṇu four times with devotion, goes to the highest abode that quells all *Karmans*.

CHAPTER THIRTYNINE

1. This Jayadhvaja is a different person from the fifth son (of the same name) of Kārttavirya Arjuna and the father of Tālajaṅgha and who became the ruler of Avanti, although both of them belonged to the Lunar race (AIHT. p.146). This Vijayadhvaja belonged to the Bhārata clan (see. v.17).
2. P.E. (*Purāṇic Encyclopaedia*) p.878 records four Vitihotras but all of them are Kṣattriya kings and not Brāhmaṇas.
3. Obviously the story of Jayadhvaja or rather that of a sinful bastard Cāṇḍāla called Daṇḍaketu who swept a part of a temple of Viṣṇu and lit up a lamp for sexual intercourse, was absolved of all sins by that unintended meritorious service to god Viṣṇu and after enjoying heavenly life was born as King Jayadhvaja with the woman of his previous birth as a legitimate queen, is a creation of the author of the NP., as it has no basis in any Vedic or Purāṇic work. The NP. wants to emphasize the covetable fruit of the slightest unintentional service of Lord Viṣṇu (vide vv. 48, 55, 56-61).
4. VV 63 ff. describe the importance of services rendered to the devotees of Viṣṇu and the sanctity of the *Tulasī* plant and of *Śālagrāma* stone.

CHAPTER FORTY

The Greatness of Viṣṇu

(The Story of Sudharmā)[1]

Sanaka said :

1. O sage, henceforth I shall tell you the *Vibhūti* (greatness and Super-human powers) pertaining to Viṣṇu. If people listen to it or narrate it, their sins are reduced immediately.

2. Formerly, in the Vaivasvata Manvantara, a lengthy dialogue between Indra and Bṛhaspati took place. I shall narrate it; listen to it attentively.

3. Once Indra who was richly endowed with the enjoyment of all pleasures and was surrounded by all Devas and the celestial damsels, spoke to Bṛhaspati.

Indra said :

4. O lord, O highly blessed Bṛhaspati, O expert in the interpretation of all principles, of what nature was the creation in the *Kalpa* of Brahmā which had gone by.

5. How was Indra as narrated by them ? How were Devas as remembered by them ? Of what nature was their holy rite ? It behoves you to recount this precisely.

Bṛhaspati said :

6. O Indra, the conduct of Brahmā on his previous day is not known to me. Even that of his present day appears to be very difficult to comprehend.

7. Many Manus have gone by. Even to recount them I am not competent. I shall tell you who knows it to day, listen.

8. There is some one in your city well-known as Sudharmā. He has come here from Brahmā's world and is now enjoying the divine pleasures.

9-10. I shall tell you. Listen. Indeed he knows this. When he was informed thus by his preceptor, Indra went to the

abode of Sudharmā accompanied by the preceptor (Bṛhaspati) and surrounded by groups of Devas.

11. O celestial sage, on seeing the lord of Devas arrived in the company of Bṛhaspati, he (Sudharmā) received him and worshipped him respectfully.

12. When he was greeted and honoured by Sudharmâ, Indra observed his excellent glory. He was surprised in his mind. Then he respectfully addressed him thus :

Indra said :

13. "O learned one, if you know the conduct of life and other details in the *Kalpa* of Brahmā which had gone by, narrate it. I have come here accompanied by my preceptor in order to enquire about this.

14. O sage of holy observances, since you know Devas too who have no sleep, tell us who is the greater ? How are they greater than we, the residents of heaven ?

15. O lord, O tormentor of enemies, how were they in brilliance, fame, renown, perfect knowledge, charitable gifts or penances ?"

16. On being requested thus by the king of Devas, Sudharmā who was endowed with humility, laughingly recounted what happened before, duly.

Sudharmā said :[2]

17. "O Indra, a thousand cycles of four Yugas are said to constitute a day of Brahmā. In one day, O Indra, there are fourteen Manus.

18-19. (During that period) Indras are also said to be fourteen; Devas are separate and of different kinds. O Vāsava (Indra), all the Indras, Manus and others, are equal in brilliance, glory, prowess and strength. I shall mention their names. Listen with great attention.

20-21. The Svāyambhuva Manu was the first (one), then Svārociṣa. Thereafter, Uttama, Tāmasa, Raivata, Cākṣuṣa and Vaivasvata (the son of the Sun) and Sūrya Sāvarṇi was the eighth. The ninth Manu was Dakṣa Sāvarṇi who was engaged in the welfare of all Devas.

22-23a. The tenth was Brahmasāvarṇi and Dharmasāvarṇi was the next. Thereafter, Rudrasāvarṇi, and Rocamāna

is remembered as the next. Bhautya is said to be the fourteenth (Manu). These are the Manus.

23b. O leading Deva, listen, I shall recount Devas and Indras.

24. In the *Svāyambhuva Manvantara* those who were well known as Yāmas were Devas. Their Indra was the highly intelligent Śacīpati.

25. In the *Svārociṣa Manvantara*, Devas were Pārāvatas and Tuṣitas. The lord of Devas was one named Vipaścit who was endowed with all riches.

26. In the third *Manvantara*, the set of Devas were the Sudhāmans, Satyas, Śivas and Pratardanas. Their Indra was glorified as Suśānti.

27-28. In the *Tāmasa Manvantara* Devas were Sutas, Pārāharas, Sutyas and Asudhis.* O Indra, their Indra is said to be Śiva. One named Vibhu is glorified as the fifth *Devapati* (Indra) and Devas are Amitābha and others.

Listen to them in the sixth (*Manvantara*). Āryas and others are said to be Devas and their Indra is Manojava.

29. In the *Vaivasvata Manvantara*, Devas are the Ādityas, Vasus, Rudras and others. Purandara is said to be Indra. He is equipped with all desirable things.

30. The Aprameyas, beginning with Sutapa are glorified as Devas in the eighth *Manvantara*. Thanks to the power of the Pūjā of Viṣṇu, Bali is remembered as their Indra.

31. In the ninth (*Manvantara*) Pāra and others are Devas. Adbhuta is said to be Indra.

In the tenth (*Manvantara*), Ṣuvāsana and others are glorified as Devas.

32-33. Their Indra was named Śānti. He was equipped with all means of enjoyment.

In the eleventh (*Manvantara*), Devas were Vihaṅgama and others. Vṛṣa is remembered as their Indra. Understand the details in the twelfth *Manvantara*. I shall narrate the Indra is one named Ṛbhu and Devas are Hari-Nābhas.

34. In the thirteenth *Manvantara*, Sutrāmās and others are Devas, Divaspati of great prowess is glorified as their Indra.

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* *Sutyāścāsudhiyaḥ* is probably a misprint for *sutyāśca sudhiyaḥ*.

35. In the fourteenth *Manvantara*, the Cākṣuṣas and others are Devas. Śuci is remembered as Indra. Thus the Manus, Indras and Devas have been recounted to you precisely.

36. In the course of one day of Brahmā, all these enjoy their rights.

37. In all worlds, in the course of all creations, the manner of creation is remembered to be of one type.[3] The makers are many. Only an expert knows their number.

38. O excellent Brāhmaṇa, while I was staying in the Brahmaloka many Brahmās came and went away. I am unable to enumerate them.

39. Listen, how much time I had spent after reaching the heaven. Four Manus have come and gone and my glory is still very extensive.

40. O lord, for the period of a hundred crores of Yugas, I have to stay here; thereafter, I will go to the *Karmabhūmi*. Listen to me.

41. O observer of holy rites, I shall describe the holy rites performed by me formerly. It is destructive of all sins of those who talk and listen.

42. O Indra, formerly, I was a vulture who was particularly sinful. I was stationed on the surface of the Earth with fecal matter and raw flesh as my diet.

43. On one occasion, I was perching on the rampart of a Viṣṇu temple. O lord, I was hit by the weapon of a hunter in the evening. I died and fell in the courtyard of a temple of Viṣṇu (from its rampart).

44. Even as I was having the vital breath reaching my throat (i.e. when my death was imminent), a dog covetous of my flesh caught hold of me by means of its jaw. It was hotly chased by the other dogs.

45. O lord, carrying me in his jaw, the dog, frightened of the other dogs, went round that temple of Viṣṇu.

46. The Lord who is identical with the universe and who is the immanent soul, became delighted with that act. He gave me and the dog the greatest of his region.

47. O leading Deva, such was the benefit for one who went in the form of a circumambulation. What then would not be attained by worshipping him properly?"

48. Thus addressed by Sudharmā, the noble-souled one, the king of Devas was mentally delighted. He became engaged in the worship of Hari.

49. Still all Devas are desirous of taking birth in the Bhārata land. They worship Nārāyaṇa, the lord of Devas, devoid of ailments. Brahmā and other groups of Devas worship them* (Probably : him) for ever.

50. How can there be the bondage of the terrible worldly existence for those noble souls, who endeavour to remember Nārāyaṇa and who have eschewed acceptance of monetary gifts even when those coveting their association attain salvation ?

51. Those men who have eschewed contact with worldly affairs and worship the Garuḍa-vehicled Nārāyaṇa every day, are liberated from all sins and delightfully attain the auspicious region of Viṣṇu.

52. Those men who are devoid of passionate attachment, those who know the greater and the smaller entities, and those who always remember Nārāyaṇa, the preceptor of the gods, get their sins quelled through meditation. Having died once, they do not imbibe again the tasty juice from the breasts of their mothers, i.e. they are not born again.

53. Those men whose blemishes have been dispelled through listening to the stories of Hari, those whose minds are engaged in worshipping the lotus-like feet of Kṛṣṇa, sanctify the worlds through the contact of their bodies or through their talks. Hence, it is Hari alone who is to be worshipped.

54. O Brāhmaṇa, even as it is true that water flows down and remains at a lower level, so also all welfare and happiness stay gathered together only where there are great men who are devoted to the worship of Hari and who possess pure intellects.

55. Hari alone is the greatest and the closest kinsman. Hari alone is the highest goal. Therefore, Hari alone should be worshipped since he is the cause of sentience.

56. O leading sage, worship the deity of perpetual bliss, the bestower of heavenly benefits and salvation, the deity free from ailments. Great happiness and welfare will befall you.

57. Lord Viṣṇu becomes delighted with those people

**tān arcayante* is probably a misprint for *tam arcayanti* as god Viṣṇu alone is meant.

who becoming devoid of lust and desires worship him with purity of mind and he grants them all their desires (desired objects).

58. O the best one among prominent sages, he who listens to this or reads this with great attention, attains the benefit of a horse-sacrifice.

59. O Brāhmaṇa, thus the benefit of the worship of Hari has been recounted to you partly in detail and partly in brief. What else shall I recount to you ?"

CHAPTER FORTY

1. This dialogue between Indra and Bṛhaspati is intended to bring out the importance of circumabulation around the shrine of Viṣṇu.
2. VV. 17-37 describe the fourteen *Manvantaras* which form one day of god Brahmā. Sudharmā enumerates the office-bearers—Manus, Indras, gods, etc. —in each of the *Manvantaras*, cf. Bh.P.VIII chs. 13 & 14, VP III 1 & 2. The only difference is that Rocamāna and Bhautya are the last two Manus given here for Devasāvaṛni and Indrasāvaṛni in the Bh.P. But of these V.P. gives Ruci for NP.'s Rocamāna and Bhautya of the NP. is supported by Mk. Chs. 94, 97.
3. This is the real reply to Indra's query and is based on *dhātā yathāpūrvam akalpayat* /

CHAPTER FORTYONE

The Glory of the Lord's Name

Nārada said :

1. O sage, expert in the interpretation of principles, everything has been narrated by you. Now, I wish to hear the situation and the characteristics of different Yugas.[1]

Sanaka said :

2. Well done, O sage, well done, O highly intelligent one who render service to the worlds, I shall explain the *Yuga-Dharmas* (the specific righteous activities in different *Yugas*) helping all worlds.

3. O excellent one, on certain occasions, *Dharma* flourishingly) increases and on other occasions *Dharma* undergoes destruction on the surface of the Earth.

4. There are four Yugas, viz. Kṛta, Tretā, Dvāpara and Kali. O excellent one, it should be known that all together they consist of twelve thousand divine years.

5. All these Yugas, fully consisting of *Sandhyās* (intermediary period) and *Sandhyāṁśas* (such subsidiary periods) are equal in every cycle. They must be known as extending to the same period. So it has been mentioned by the seers of the true principles.

6. They call the first, the *Kṛtayuga*, then comes the *Tretā Yuga*. Then they say is the *Dvāpara* and the last one they know to be the *Kali Age*.

7. O Brāhmaṇa, there were no separate Devas, Dānavas, Gandharvas, Yakṣas, Rākṣasas and the serpents in *Kṛtayuga*.[2] All were remembered as equal to Devas.

8. All were always full of delight and righteousness. There was neither buying nor selling. There was no classification of the Vedas in the *Kṛtayuga*.

9. The Brāhmaṇas, the Kṣatriyas, the Vaiśyas and the Śūdras were interested in their respective duties and conduct of life. They were always engrossed in penance and meditation and were devoted to Nārāyaṇa.

10. They were free from lust and other defects. They were endowed with good qualities, such as Śama, (selfcontrol). etc. Their minds were engaged in seeking the means of *Dharma*; they were devoid of envy and jealousy; they were not arrogant or hypocrites.

11. All were engaged in speaking truthful words; all practised the respective holy rites of their stage in life; they were richly endowed with Vedic study and were clever in all scriptural texts.

12. Those who are not in communion with lustful benefits, attain the greatest goal by means of holy rites pertaining to the four *Āśramas* (stages in life) and originating at the proper time.

13. In the *Kṛta Yuga*, Nārāyaṇa is of white complexion and is perfectly free from impurities. I shall declare the peculiar features of Tretā. Listen with great attention.

14. O excellent sage in the Tretā Yuga, *Dharma* assumes pale white colour. Hari attains red colour. People undergo slight sufferings.

15. All are absorbed in the path of holy rites; they abide by the holy performance of *Yajña*; they hold steadfastly to truthfulness; they are devoted to meditation, they are always engaged in meditation.

16. O leading sage, in the Dvāpara, *Dharma* stands on two legs, Hari assumes yellow colour; the Vedas are classified.

17. At that time even some excellent Brāhmaṇas are absorbed in untruths. Among the Brāhmaṇas and the people of other castes, some possess the evils of passionate attachment to worldly objects.

18. O Brāhmaṇa, some of them perform *Yajñas* for the attainment of heaven and salvation; some are desirous of wealth etc., and some have their minds affected by sin.

19. O excellent Brāhmaṇa, in Dvāpara, *Dharma* and *Adharma* are equal mutually and balanced. Due to the power of *Adharma* the subjects dwindle in power and glory.

20. O leading sage, some are short-lived. O Brāhmaṇa, on seeing some engaged in meritorious rites, some men begin to envy them.

21. I shall describe the situation in the Kali Yuga. Listen to it with attention. At the advent of Kali Yuga, *Dharma* stands on one leg.[3]

22-23. Entering the *Tāmasic Yuga* (i.e. Kali Yuga) Hari assumes blackness of complexion. Some righteous soul performs *Yajñas* and conventional religious routines. Some meritorious soul may be engaged in the path of holy rites. On seeing a man absorbed in *Dharma*, all people are afflicted with jealousy.

24. Holy rites and good conduct perish. Similarly do perfect knowledge, Yajña, etc., owing to the prevalence of *Adharma* calamities shall befall.

25. In the Kali Yuga, all people are engrossed in envy and jealousy; they are devoted to arrogant conduct of life; the subjects will be short-lived.

Nārada said :

26. O sage, the characteristic features of the different Yugas have been succinctly mentioned by you. Kindly recount Kali in detail as you are the most excellent among the knowers of *Dharma*.

27. O excellent sage, what will be the diet and conduct of life of the Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras in the *Kali Yuga* ?

Sanaka said :

28. O leading sage rendering service to all worlds, I shall recount the characteristics of the *Kali Yuga* precisely and in detail.[4]

29. When Kṛṣṇa assumes black complexion all *Dharmas* perish. Hence, Kali is extremely terrible; it is the mixture of all sins.

30. The Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras are averse to righteousness. At the advent of the terrible *Kali Yuga*, the Brāhmaṇas turn their faces away from the Vedas.

31. All people are engaged in the pretence of righteousness; they are engrossed in jealousy and envy. Learned men are vainglorious and wicked as well as devoid of truthfulness.

32. Everyone begins to argue. "I am superior to all"; all people ardently love to perform sins; all men are captious and disputatious.

33. Hence, in the *Kali Yuga* all will be short-lived. O Brāhmaṇa, as the span of life is short, men do not grasp enough learning.

34. As the understanding of different lores diminishes, sin increases. All subjects die to the reverse order (young men die and are survived by the elders). People are engaged in sins.

35-36. The Brāhmaṇas and other castes get mixed with other castes mutually; all castes will be more or less like the Śūdras, overwhelmed by lust and fury, confounded and afflicted by unnecessary distress. In the Kali Yuga the excellent men become mean and the base men rise to excellence.

37. The kings are greedily absorbed in wealth; they are tyrannous; imposing heavy taxes they inflict pain on their subjects.

38. Brāhmaṇas become the pall-bearers of the Śūdras; husbands approach their legally wedded wives in the manner of paramours.

39. Sons hate fathers; women begin to hate their husbands; men are enamoured of other men's wives; people misappropriate other men's wealth.

40. O Brāhmaṇa, in the terrible *Kali Yuga*, the people are engaged in sins; they maintain themselves by means of fish and flesh; they milk even goats and sheep* (Reading *Ajāvikam* not Ajīvikām).

41. Those who are jealous begin to ridicule good men; on the banks of rivers they dig with hoes and spades and grow medicinal herbs. (?)

42. The Earth loses its fertileness (lit. fruitfulness). The seed and the flower perish; women desire to imitate the make-up and the coquetry of prostitutes.

43. Brāhmaṇas sell their *Dharmas*, women resort to prostitution; others sell the Vedas; Brāhmaṇas are absorbed in the conduct of life of the Śūdras.

44. Brāhmaṇas (priests), greedy for money, take away the wealth of good men and pious widows, but do not perform the holy observances.

45. Brāhmaṇas abandon righteous conduct; they are well-equipped with modes of unnecessary arguments; it is mostly out of religious hypocrisy that they perform such rites as the *Śrāddha*, etc., for the *Pitṛs*.

**ajīvikām* in the text is probably a misprint for *Ajāvikām*.

46. Base men give charitable gifts to the undeserving persons; covetous of the milk, they (pretend) to love cows.

47-48. Brāhmaṇas do not perform ablutions and other purificatory rites properly. The vilest Brāhmaṇas become absorbed in holy rites at the improper time. They are engaged in blaming good men and the Brāhmaṇas. O Brāhmaṇa, the mind of none becomes devoted to Viṣṇu.

49. When Kṛṣṇa assumes the dark colour, the wicked servants of the king begin to beat Brāhmaṇas who perform *Yajñas*. They do so for extorting money out of them.

50. O sage, in the terrible *Kali Yuga*, men are devoid of (i.e. abstain from giving) charitable gifts. Brāhmaṇas accept monetary gifts even from fallen men.

51. Even in the first quarter of *Kali Yuga*, men begin to censure Hari; towards the end of the *Yuga* none will repeat the name of Hari.

52. In the *Kali Yuga*, Brāhmaṇas will be indulging in sexual intercourse with Śūdra women. They will be craving for union with widows; they will be engaged in the enjoyment of the cooked food of the Śūdras.

53. Giving up the good Vedic path, they will be pursuing evil ways and manners. They will become heretics and censure the system of the four *Āśramas* (stages in life).

54. The *Śūdras* will not serve the twice-born. Assuming the airs of heretics, the base-born assume and practice holy rites of the Brāhmaṇas.

55. The Śūdras will clothe themselves in ochre-robes; they will have matted hair; they will smear ashes all over their bodies. Thus equipped and employing deceptive arguments, they will begin to expatiate on *Dharma*.

56. The Brāhmaṇas will give up their conventional activities and duties and will partake of other's cooked food; wicked-minded Śūdras will renounce and become wandering recluses.

57. O sage, people will take up bribes as their means of livelihood in the *Kali Yuga*; heretics without piety, the mendicant Kāpālikas and base men will be in plenty in the *Kali Yuga*.

58. Occupying excellent seats, Śūdras will expatiate on *Dharma*—religious duties—to Brāhmaṇas who habitually destroy *Dharma*.

59. These and many other heretics such as nude asceties

(*Digambaras*), red-roled mendicants, will roam about; most of whom will be decrying the Vedas.

60. In the *Kali Yuga*, the men who generally destroy *Dharma* will be adept in singing and playing on musical instruments; they will resort to petty and insignificant holy rites.

61. People will be extremely vile. They themselves not possessing much wealth but defiled by vain-gloriousness will be exhibiting for nothing a false show of symbols of piety.

62. They are always dependent on monetary gifts; they practise treading the wrong path in the world; all of them are fond of boasting about themselves and decrying others.

63. O Brāhmaṇa, in the *Kali Yuga*, men will be cruel, treacherous, merciless and devoid of piety; they will be the kinsmen of the sinning ones.

64. Then the maximum expectation of life will be sixteen years. O Brāhmaṇa, in the terrible *Kali Yuga*, a girl of five years will give birth to children.

65. Men of seven or eight years will be the so-called youths and beyond that age is old age. All will abandon their holy duties. They will be ungrateful and breakers of codes of discipline in the society.

66. In the *Kali Yuga*, the Brāhmaṇas will always be beggars. They will not mind being disrespected by others. They will be delighted to stay in other men's houses.

67. There itself, they will entertain vain faith and will be engaged in censuring. They will be censuring in the presence of their fathers, mothers and sons.

68. They will be expatiating verbally on *Dharmas* but in their heart of heart, they will be indulging in sins. They will be proud due to their wealth, learning or age; they will be experiencing all miseries.

69. They will be afflicted by sickness, famine and robbers. Without minding the sinful nature of the act, they will be employing deceptive means and nourishing (their dependents) for nothing.

70. Sinners slight and dishonour the person who points out the righteous path. Those who are vainly self-complacent disrespect one who is engaged in holy rites.

71. After the advent of the *Kali* age, Śūdras and outcastes

will become kings and the Brāhmaṇas will be engaged in rendering service to them. They will be begging for alms.

72. No one will be the true disciple, preceptor, son, father, wife or husband in this confused mixture of castes.

73. When *Kali Yuga* advances, even rich persons will become beggars. The twice-born will be selling liquid beverages.

74. The Brāhmaṇas will be covered with their cloak of piety. They will be assuming the guise of sages. They will be engaged in selling forbidden goods and indulging in sexual contacts with forbidden women.

75. O sage, the Brāhmaṇas who desire to be thrown into hell will maintain themselves through the activities befitting Śūdras; they will invariably hate the Vedas and the *Dharma Śāstras*.

76. In the *Kali Yuga*, men will be terribly afraid of hunger. Frightened of drought, they will be continuously gazing at the sky.

77. Extremely distressed by absence of rain, men will somehow sustain themselves by eating bulbous roots, leaves and fruits like the ascetics.

78. In the *Kali* age, all the people will be distressed through lust, greed and be engaged in sinful activities. They will be short in stature, deficient in good luck and prolific in their progeny.

79. Women will be self-supporting. They will be using the beauty aids like prostitutes; they will disobey their husbands' behests and will be interested in staying in other people's houses.

80. Women of wicked nature entertain a lustful design for men of wicked nature. Even women of noble families will be unfaithful to their husbands through evil activities.

81. Being panick-stricken with the fear of robbers, etc., people will adopt wooden-contrivances as a security measure. People will be extremely harassed by droughts and over-taxation.

82. Being distressed, they will be going to such lands as are full of wheat and barley. Offering the people pleasing tasks, they urge them with auspicious pleasing words (?)

83. People will maintain fraternal relationships till their purpose is achieved. Even mendicants are restrained by friendly relationships.

84. With food as a conditioning factor, disciples will be taken by mendicants.

85. Women scratch their heads with their hands and disobey the behests of their husbands and other elders.

86. When Brāhmaṇas become absorbed in talks on heresy, when they cultivate the company of heretics, the age of Kali will be advancing.

87. That the *Kali Yuga* has advanced should be inferred by clever people at the very same time when people cease to perform *Yajñas* and the twice-born do not perform *Homa* rites.

88. When the *Dharmas* perish, the whole universe becomes inglorious; infant-mortality is bound to occur and there will be growth of *Adharma* (absence of virtue), O Brāhmaṇa.

89. Thus, O excellent Brāhmaṇa, the general features of Kali have been narrated to you. But nowhere does the dark age of Kali affect those people who are devoted to Hari.

90. *Tapas* (penance) is the greatest thing in the *Kṛta Yuga. Dhyāna* (meditation) in the *Tretā Yuga*, and *Yajña* in the *Dvāpara.* They say that *Dāna* (charitable gift) alone is the greatest in the *Kali Yuga.*

91. What is acquired in *Kṛta* in ten years, in the *Tretā* in a year, and in the Dvāpara in a month, is acquired in the course of a day and a night in the *Kali* age.[5]

92. What one achieves by meditating in the *Kṛta Yuga*, by performing *Yajñas* in the *Tretā* and by worshipping in the *Dvāpara*, one obtains in the *Kali Yuga* by repeating the name and glorifying Keśava.

93. Kali does not oppress those persons who perform the worship of Hari or who repeat his names and glorify Hari day and night.

94. Kali does not affect those men who with or without desire for the fruits there-of glorify the deity saying "Obeisance to Nārāyaṇa."

95. O Brāhmaṇa, in the terrible *Kali Yuga*, only those are contented and blessed, those who are absorbed in the names of Hari. Kali does not harass them.

96. Those who are engaged in the worship of Hari, and are devoted to the repetition of the names of Hari, are equal to Śiva. No doubt need be entertained in this respect.

97. After the advent of the terrible *Kali Yuga*, if one

meditates on Viṣṇu whose form is real and who is the support of the entire universe, one does not go to ruin or distress.

98. After the advent of the terrible Kali age that is devoid of all virtue, those who worship Keśava even once, are extremely fortunate.

99. In the Kali age, the holy rites enjoined in the Vedas are likely to be defiled by deficiency or superfluity. Only the remembrance of Hari is conducive to the perfection or completion of the same.

100. Kali does not harass those who always utter the names of Viṣṇu, thus—"O Hari O Keśava, O Govinda, O Vāsudeva, the embodiment of the universe."[6]

101. Kali does not harass even those who utter the names of Śiva, thus—"O Śiva, O Śaṅkara, O Rudra, O Īśa, O blue-necked one, O Three-eyed God !"

102. O Brāhmaṇa, those who speak or utter the names of God thus "O Mahādeva (O great God), O Virūpākṣa (three-eyed one), O Gaṅgādhara (the bearer of the Gaṅgā on the head), O immutable Mṛḍa", have undoubtedly their objects achieved and are happy.

103. Or, those who utter the name of the Lord, thus : "O Janārdana, O Jagannātha, O yellow-robed Acyuta," need not be afraid of Kali.

104. O Brāhmaṇa, in this world, sons, wives, riches and other things are easily accessible to men. But devotion to Hari is difficult to get.

105. Those who are devoid of faith in holy rites, those who are heretics and censure the Vedas and those who are engaged in *Adharma* (sinful activities) do not desire hell, should they remember Hari.

106. It is only through the repetition of the names of Hari that redemption is attained by the people who commit sins, who are beyond the pale of Vedic path and who are wanting in mental purity.

107. O Brāhmaṇa, this entire universe is submissive to *Daiva* (fate, destiny). The mobile and immobile beings do only as they are directed by this destiny.

108. After performing according to one's capacity all the holy rites prescribed in the Vedas, a person devoted to God Nārāyaṇa should dedicate them to Lord Mahāviṣṇu.

109. Holy rites dedicated to Mahāviṣṇu, the Supreme *Ātman*, become complete merely by the remembrance of Hari.

110. Sins do not bind those who are engaged in devotion to Hari. Hence, devotion to Hari is difficult to be attained by the wicked-minded in the world.

111. O ! In the frightful and terrific *Kali Yuga*, those who are devoted to Hari are very fortunate and noble-souled even if they are not in close contact with saintly persons.

112. O Brāhmaṇa, it is true that all the holy rites of those who are engrossed in the remembrance of Hari and those who are absorbed in the repetition of Śiva's names attain perfect completion.

113. O how fortunate are those who are engaged in the names of Hari ! What a good luck ! They are worthy of being worshipped even by Devas. Of what use is much talk ?

114. Hence, only what is beneficial to the worlds, is being proclaimed by me. Nowhere does Kali harass those men who are fond of the names of Hari.

115. My very life is only the name of Hari, only that name and nothing but that name. I emphatically declare that in the *Kali Yuga* salvation is never possible otherwise, not at all."

Sūta said :

116. O Brāhmaṇa, thus enlightened by Sanaka, Nārada attained great delight. He again submitted thus :—

Nārada said :[7]

117. O holy lord, O knower of all scriptural texts, the splendour of the universe, the great eternal Brahman has been revealed by you who are extremely merciful at heart.

118. This is the greatest merit. This is the greatest penance that one remembers the lotus-eyed lord who destroys all sins.

119. O Brāhmaṇa, this universe is manifold. It has been mentioned by you to have been evolved out of this knowledge alone. How can I understand it without an illustrative example ?

120. Hence elucidate that thing by the enlightenment of which the Brahman can be known. Tell it to me so that the depressed mind can steady itself.

121. O Brāhmaṇa, on hearing these words of the noble-souled Nārada, Sanaka remembered the great Nārāyaṇa and replied thus :

Sanaka said :

122. O Brāhmaṇa, I am going to perform meditation. Ask Sanandana as you please. He is an adept in the *Vedānta Śāstra*. He is worthy of being revered and saluted by the noble. He will clear your doubts.

123. On hearing these words uttered by Sanaka, Nārada began to ask Sanandana about the *Mokṣa Dharmas* i.e. holy rites leading to salvation.

CHAPTER FORTYONE

1. The theory of Yugas may appear fanciful but the underlying idea is the time-less-ness of the Universe. The period of Yugas may be four years according to Āryabhaṭa, five years according to Kauṭilya (*Arthaśāstra* XX-*Deśa-Kāla-māna*), but Purāṇas follow Manu I 61-74, 79-86. According to him *Kṛtayuga* extends over 4000 years of gods with a twilight period (*Sandhyā*) of 400 Divine years before it and a transitional period, to the next *yuga* (*Sandhyaṁśa*) of 400 divine years (1-divine year=360 human years). The three other yugas *Tretā*, *Dvāpara* and *Kali* have respectively a period of 3000, 2000, 1000 celestial years and the preceding *Sandhyā* and following *Sandhyaṁśa* together of respectively 600 (300×2), 400 and 200 gods' years. This theory is generally accepted in Purāṇas e.g. VP I.3, Mt.P.142-145, Vāyu P. chs. 21, 22, 57, 58, KP. chs. 51 and 53. Cf *Mbh. Vana* P. chs. 149, 188. So the total number of years in all *yugas* is 12000 divine years.

2. Ancient Indians believed in the existence of an ideally perfect community in hoary past and that it was followed by gradual degeneracy and decline in morals, physique and longevity (*vide Mbh. Śānti* P. ch.59, Manu. I.81, and other Purāṇas also).

3. Cf. Manu I. 81-82 wherein he states that *Dharma* was four-footed and perfect in the *Kṛta Yuga* and that in the successive yugas *Dharma* declined successively by one foot and vices went on increasing. Manu's identification of *Dharma* with a bull (Manu VIII.16) seems at the basis of the four-footedness of *Dharma*.

4. This terrible description of the Kali Age in VV-28-89 is common to many Purāṇas e.g. Vāyu (ch.58), Mt. P. ch. 144, BH.P. XII.2, VP.VI.1, KP.I.29, All these depict a society in which the rules of caste and Āśramas were neglected and non-Brahmanical and anti-Brahmanical ideas and beliefs prevailed. R.C. Hazra in PRHRC (*Purāṇic Records on Hindu* Rites and Customs) pp.208-214 shows that the disintegration of the social fabric and Brahmanism described in the Purāṇas was due to the political supremacy of Śūdras as kings, officers and other elites, vigorous offensive launched against Brahmanism by Buddhist and Jains, in the invasions and settlements of "immoral, casteless, nomads, viz. Śakas, Pahlavas and Ābhīras."

This explains the Brahmanical restrictions against contacts of any kind with foreigners and non-Brahmanical faiths and harsh *prāyaścittas* for such lapses.

It is interesting to note that many verses in the description of the Kali Age are common in *Purāṇas*.

5. VV.91-92 cf. VP. VI 2.15 & 17.

Yat Kṛte daśabhir varṣais -Tretāyāṁ hāyanena yat |
Dvāpare tac ca māsena, hyahorātreṇa tat Kalau ||
dhyāyan Kṛte yajan yajñais Tretāyāṁ Dvāpare 'rcayan |
Yadāpnoti tadāpnoti Kalau saṅkīrtya Keśavam ||

6. VV 100-115 glorify the efficacy of the name of God and the importance of dedicating all our actions to God—This glorification of remembering God's name is a favourite topic of all Purāṇas dealing with Bhakti and with Indian saints.

7. VV 117-123 serve as an introduction to Part II of the NP.

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THE
NĀRADA-PURĀṆA

TRANSLATED AND ANNOTATED BY
GANESH VASUDEO TAGARE

PART II

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PUBLISHER'S NOTE

The purest gems lie hidden in the bottom of the ocean or in the depth of rocks. One has to dive into the ocean or delve into the rocks to find them out. Similarly, truth lies concealed in the language which with the passage of time has become obsolete. Man has to learn that language before he discovers that truth.

But he has neither the means nor the leisure to embark on that course. We have, therefore, planned to help him acquire knowledge by an easier course. We have started the series of *Ancient Indian Tradition and Mythology* in English Translation. Our goal is to universalize knowledge through the most popular international medium of expression. The publication of the Purāṇas in English translation is a step towards that goal.

PREFACE

The present volume contains the *Nārada Purāṇa*, Part II (Chapters 42-62 completing the second Pāda in English translation). This is the Sixteenth Volume in the series of fifty volumes which we have planned on *Ancient Indian Tradition and Mythology*.

The project of the series was envisaged and financed in 1970 by late Lala Sundar Lal Jain of Messrs Motilal Banarsidass. Hitherto sixteen volumes of the series, including the present one (that is, four volumes of the *Śiva Purāṇa*, two volumes of the *Liṅga Purāṇa*, five volumes of the *Bhāgavata Purāṇa*, three volumes of the *Garuḍa Purāṇa* and the two volumes of the *Nārada Purāṇa*) have been published and released for sale.

The present volume, like all other volumes, is encyclopaedic in character. It deals with miscellaneous topics such as Cosmogony, Religion, Philosophy, Veda and its ancillaries—Etymology of Vedic words (*Nirukta*), Grammar (*Vyākaraṇa*), Mathematics and Astronomy (*Gaṇita* and *Nakṣatra-vidyā*), Horoscopy and Natural Astrology (Jyotiṣa) and prosody (Chandas). In Cosmogony it describes the process of creation of the Universe. In Religion and Ethics it places emphasis on the performance of duties of one's own profession (*Varṇa-dharma*) in relation to one's stage of life (*Āśrama*). In Etymology it gives the derivation of Vedic words. In Grammar, it presents a general idea of the Subject. In Prosody it prescribes rules for the metre by the method of Prastāra. In Jyotiṣa it explains the essentials in details. In occult science, it prescribes ritual for attaining particular ends. In spirituality it provides a discourse on meditation, gives an exposition of dharmas leading to liberation, narrates the story of Bharata and contains the dialogue between Śuka and Janaka as well as Śuka and Sanat Kumāra on detachment, renunciation and kindred ways of life which bring emancipation to the seeker in this very existence.

In the Sectarian grouping of the Purāṇas, the *Nārada Purāṇa* is classified as a Vaiṣṇava Purāṇa on the basis of the fact that among the deities glorified in the Purāṇa, Viṣṇu holds the Supreme position, though laudatory references to other deities—Śiva, Śakti, etc. are also made. In the obvious partiality for Vaiṣṇavism, the Nārada Purāṇa gives special treatment to Rādhā and Kṛṣṇa, even prescribes a hymn of 1000 names in their eulogy and proclaims special importance to Ekādaśī Vrata in honour of Viṣṇu. It is the first to mention Rāma, Kṛṣṇa, Nṛsiṁha and other incarnations in connection with Tantric practices.

The variety of topics is very interesting but it is marred as some time it is couched in expression that needs elucidation—a task which cannot be accomplished by a mere translation. Hence, a provision has been made for the notes, which are attached to each chapter, separately, and not put at the foot of a page as has been the practice in the translation of other Purāṇas. We hope the reader will not feel embarrassed by this shift.

The translation is based on the Sanskrit text of the *Nārada Purāṇa* as published by Messrs Kṣemarāja Śrīkṛṣṇadāsa, Veṅkaṭeśvara Press, Bombay. This text constructed on the collation of mss and supported by the evidence of citations found in the Smṛti granthas, is fairly accurate.

We have included abbreviations in this part too and they will be repeated in successive parts as well, with such additions as are inserted in the notes in those parts. The Glossary and the General Index to the complete Purāṇa will be appended to the last part. For Introduction to this Purāṇa, the reader is referred to Part I of this book.

Acknowledgment of obligation:

It is our pleasant duty to put on record our sincere thanks to Dr. R. N. Dandekar and the authorities of the UNESCO for their kind encouragement and valuable help which render this work extremely useful. We are extremely grateful to Dr. G. V. Tagare who in the storm and stress of his pressing occupations has snatched time for the accomplishment of this national task. The lucid translation and

the explanatory notes attached thereto are, in fact, his monumental contributions in the field of Indology. We are also grateful to Dr. K. V. Sharma and Professor M. R. Bhatt for translating chapters 54-56 on Mathematics and Astronomy, Horoscopy and Astrology and providing notes on them. We must also thank Shri T. V. Parameshwara Iyer for his valuable assistance in the preparation of translation. Finally we express our gratitude to all those who have offered suggestions for improving the same.

— Editor

ABBREVIATIONS

Common and Self-evident abbreviations such as ch(s)—chapter(s), p—page, pp—pages, v—verse, vv—verses, Ftn—footnote, Hist. Ind. Philo—History of Indian Philosophy are not included in this list.

ABORI	*Annals of the Bhandarkar Oriental Research Institute*, Poona.
AGP	S. M. Ali's *The Geography of Purāṇas*, PPH, New Delhi, 1973.
AIHT	*Ancient Indian Historical Tradition* F. E. Pargiter, Motilal Banarsidass (MLBD), Delhi.
AP	*Agni Purāṇa*, Guru Mandal Edition (GM), Calcutta, 1957.
AV	*Atharva Veda*, Svadhyaya Mandal Aundh.
Bd. P.	*Bhāgavata Purāṇa*, MLBD, Delhi 1973.
Bh. P.	*Bhāgavata Purāṇa*, Bhagavat Vidyapeeth, Ahmedabad.
Bm. P.	*Brahma Purāṇa*, GM, 1954.
Bnr.	*Bṛhan-nāradiya*—Pt. Hrishikesh Shastri, Chowkhamba, 1975.
Bs. P.	*Bhaviṣya Purāṇa*, Vishnu Shastri Bapat, Wai.
Bv. P.	*Brahma Vaivarta Purāṇa*, GM, 1955-57.
CC	*Caturvarga Cintāmaṇi* by Hemādri.
DB	*Devi Bhāgavata*, GM, 1960-61.
De or GDAMI	*The Geographical Dictionary of Ancient and Mediaeval India*—N. L. De, Orienta Reprint Delhi, 1971.
Dh. S.	*Dharma Sūtra* (preceded by the author's name such as Gautama).
ERE	*Encyclopaedia of Religion and Ethics*—Hastings.
GP.	*Garuḍa Purāṇa*, Ed. R. S. Bhattacharya, Chowkhamba, Varanasi, 1964.
GS	*Gṛhya Sūtra* (Preceded by the name of the author such as Āpastamba).

HD	*History of Dharma Śāstra* by P. V. Kane, G.O.S.
IA	*The Indian Antiquary.*
IHQ	*The Indian Historical Quarterly.*
KP	*Kūrma Purāṇa*, Venkateshwar Press Edt. Bombay. also Kashirāj Trust Edt., Varanasi 1971.
LP.	*Liṅga Purāṇa*, MLBD, Delhi, 1981.
Mbh.	*Mahābhārata*, Gita Press Gorakhpur, V. S. 2014.
MK.	*Mārkaṇḍeya Purāṇa.*
MN.	*Mahābhārata Nāmānukramaṇi*, Gita Press, Gorakhpur, V.S. 2016,
Mt. P.	*Matsya Purāṇa*, GM, 1954.
MW	*Monier Williams—Sk.-English Dictionary*, MLBD, Delhi, 1976.
NP	*Nāradiya* or *Nārada Purāṇa*, Venkateshwar Press, Bombay.
PCK	*Bhāratavarṣiya Prācina Caritra Kośa*—Siddheshwar Shastri, Poona, 1968.
Pd. P.	*Padma Purāṇa*, GM. 1957-1959.
PE	*Purāṇic Encyclopaedia* V. Mani, English, MLBD, Delhi, 1975.
PJ	*Purāṇa* (Journal of the Kashirāj Trust) Varanasi.
PR or PRHRC	*Purāṇic Records on Hindu Rites and Customs*—R. C. Hazra, Calcutta, 1948.
ṚV	*ṚG Veda*, Svādhyāya Maṇḍala, Aundh.
Śat. Br.	*Śatapatha Brāhmaṇa.*
SEP.	*Studies in Epics and Purāṇas* by A.D. Pusalkar Bharatīya Vidya Bhavan, (BVB), Bombay.
SG or SGAMI	*Studies in the Geography of Ancient and Mediaeval India*—D. C. Sircar MLBD, Delhi, 1971.
SKD	*Śabda-Kalpa-Druma*—Raja R. K. Dev., Chowkhamba, Varanasi.
Sk. P.	*Skanda Purāṇa*, GM. 1960-65.

SM	*Sādhana Mālā*—B. Bhattacharya, GOS, Baroda, 1928.
SMC	*Smṛti Candrikā*—Devanna Bhaṭṭa.
Smṛ	*Smṛti* (preceded by the author's name or simply the author's name e.g. Manu Smṛti or Manu. All GM editions in the Smṛti-Sandarbha. 1952-57.
Sv. P.	*Śiva Purāṇa*, Pandit Pustakālaya Kashi, V.S. 2020.
Va. P.	*Vāyu Purāṇa*, GM, 1959.
Vm. P.	*Vāmana Purāṇa*, Kashiraj Trust, Varanasi.
VP.	*Viṣṇu Purāṇa*, Gītā Press, Gorakhpur, V.S. 2026.
VR	Vālmīki Rāmāyaṇa, Gītā Press, V.S. 2020.
VRK	*Vālmiki Rāmāyaṇa Kośa*—Ramkumar Rai, (Chowkhamba Varanasi.)
Yaj	*Yājñavalkya* (Smṛti), etc.
YSP	*The Yoga System of Patañjali*—J. H. Wood.

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CHAPTER FORTYTWO

Cosmogony : The Origin of the Universe[1]

(A Dialogue between Bhṛgu and Bhāradvāja)

Nārada submitted :

1. O Brāhmaṇa, kindly narrate to me whence this universe comprised of the mobiles and immobiles was created and to whom it goes at the time of dissolution. O Sanandana !

2. By whom was this world created along with the oceans, the sky, the mountains, the clouds, the earth, the fire and the wind ?

3. How were the *Bhūtas* (Elements or living beings) created ? How were the different castes divided? What is the arrangement for their purity ? How do they get impurities ? What are their rules regarding *Dharma* and *Adharma* ?

4. Of what nature is the soul of the living individuals? Where do those who die go? May your honour recount everything from this world to the other.

Sanandana replied :[2]

5. O Nārada, listen. I shall tell you this ancient mythological anecdote, the scripture narrated by the sage Bhṛgu to Bhāradvāja who enquired of him about this.

6. On seeing the brilliant great sage Bhṛgu, of enormous prowess, seated on the top of mount Kailāsa, Sage Bhāradvāja enquired of him.

Bhāradvāja said :

7. O bestower of honour, how does the individual soul continuously transmigrate into the different forms of life (existence)? How is its liberation from the cycle of worldly existence effected?

8. (How is it) O revered sir, that he who is Lord Nārāyaṇa himself and god Brahmā, the self-born creator, always conduct themselves (as if) in the master-servant relationship?

9. How is it that the controller of universe in whom all the mobile and immobile beings enter at the time of dissolution (of the universe), is (as a matter of fact) devoid of all attributes and untinged (by anything)?

10-12a. How and by whom can he who cannot be specifically particularised and reasoned about, be realized? How do the Vedas respectfully eulogise this great *Ātman*, who cannot be pursued by *Kāla* (time) and *Śakti* and whose conduct is beyond comprehension? How does the individual soul transcend his *Jīvatva*—(the state of being the individual soul) and merge unto the *Brahman*? O store-house of mercy, I wish to hear this. Kindly narrate it to me (in details)."

12b-13a. When the venerable one was thus asked about his problem by Bhāradvāja, the great sage resembling Brahman (or god Brahman) thereupon explained everything to him.

Bhṛgu replied:

13b-15. The primeval Lord Viṣṇu who was well known to the great sages by the designation *Mānasa*[3] is the god without the beginning and end, unageing and immortal. He is well known as the unmanifest, permanent, everlasting and unchanging. It is from him that the living beings are created. They are born of him and they die in him. That lord at first created the principle called *Mahat* (the great principle).

16-17. He is the lord that supports the elements. (He created what is well known as *Ākāśa* (ether). From *Ākāśa* originated the water[4] and from the water, fire and wind were evolved. As a result of the contact of fire and wind, the earth was evolved. Thereafter, a brilliant lotus was created by the selfborn deity.

18. From that lotus originated Brahmā, the creator who is the embodiment of the Vedas. He is well known as *Ahaṁkāra*[5] (the Cosmic Ego), the creator of other elements and the soul of them all.[6]

19-22. That highly brilliant one was Brahmā. The five elements were the five *Dhātus* (constituents or ingredients of the body). The mountains were his groups of bones (skeletal structure). the earth was the suet and the flesh. The oceans constituted his blood and the firmament his belly. The air (god) was his respiration. The *Agni* (fire) was his brilliance and the rivers were his blood vessels. Agni and Soma, the sun and the moon were well known as his eyes. The sky is the crown of his head; the earth constitutes his feet and the quarters his arms.[7] There is no doubt about this that he is incomprehensible, and his nature is inconceivable even by the Siddhas. He is the Lord Viṣṇu well known as Ananta (Infinite).

23. He is stationed in all living beings as their soul. He cannot be realized by those who are not self-possessed. He is the creator of *Ahaṁkāra* which is the cause of origin of all elements. Thence out of the elements was evolved the universe. And it is this that I have been asked by you.

Bhāradvāja said :

24. What are the magnitudes of the sky, the quarters, the surface of the earth, and the wind? Clear this doubt precisely.

Bhṛgu said :

25. Infinite is this beautiful sky inhabited by Siddhas and gods. It supports (in its expanse) all the things scattered about, but its limits could not be ascertained.

26-27. Neither the moon nor the sun sees its end although they go up and down. Even the gods who are self-refulgent like the brilliance of the sun or the fire and whose prowess is well known, cannot perceive the end of the firmament, as it is both inaccessible and infinite, say so, O bestower of respects.

28. This firmament which is over-crowded higher and higher up with highly blazing self-luminous bodies is incomprehensible even to gods.

29. At the extremity of the earth are the oceans. Darkness is remembered as existing at the (other) extremity of the oceans. They say that there is water at the end of that darkness and at the end of the water[8] there is only fire.

30. At the extremity (bottom) of *Rasātala* (the nether-world) there is water, and at the (lowest) extremity of water, there are lordly serpents. At its end, there is ether again and at the end of the ether, there is water again.

31. Ending with this limit of water is the magnitude of the lord which is more incomprehensible than that of fire, wind and water even to Devas.

32. The colours or nature of the fire, wind, and the surface of the earth are like those of the firmament. But they are distinguished, when the reality is viewed[9] or realized.

33. The sages read about it in the various scriptures as the magnitude of the three worlds and of the ocean, as has been laid down therein.

34. But who can tell the magnitude of what is invisible and what cannot be approached, and when the movement of Siddhas and Devas is restricted.

35-36. Therefore, the designation *Ananta* (connoting the un-accountability) of the immeasurable infinity (viz. Viṣṇu) has become famous. When the divine form of the noble-souled Mānasa (god Viṣṇu) who is so according to his designation (Ananta), decreases or increases again, who else is able to know it? If there be any other, he must be of His nature.

37. Thereafter from the *Puṣkara* (the lotus) was created the embodied omniscient lord Brahmā Who is Dharma incarnate, the first and the foremost Prajāpati (Lord of Creation).

Bhāradvāja said :

38. My doubt is that if god Brahmā is born of a lotus, the lotus becomes the elder (of the two). But your holiness stated that god Brahmā was the first-born (in the whole of creation).

Bhṛgu said :

39-40a. In order to offer a seat unto the physical form of Mānasa (Viṣṇu) that attained the state of Brahmā the earth is called *Padma* (Lotus). The pericarp of that lotus is the Meru which is as lofty as the sky.

40b. This god Brahmā, occupying a seat in its middle, creates peoples and the universe.

Bhāradvāja said :

41. O excellent Brāhmaṇa, kindly explain how lord Brahmā seated in the middle of the Meru, creates different kinds of subjects outside the mount Meru.

Bhṛgu said :

42. Mānasa mentally[10] created the different subjects. In order to maintain and protect the living beings, water was created at the outset.

43. Water which is vital to all living beings was created at first. It is the very life of all beings and subjects grow and multiply thereby.

44. If they are abandoned by it, they perish. The whole universe is surrounded by it. The earth, the mountains, the clouds and all other embodied beings—everything should be known as Vāruṇa (presided over by Varuṇa, the deity of waters) The waters uphold and support everything.

Bhāradvāja said :

45. How was water produced? How were Agni (fire) and *Marut* (wind) created ? How was the earth created? My great doubt is in this respect.

Bhṛgu said :

46. O Brāhmaṇa, in a former Kalpa of Brahmā,[11] in the assembly of Brahmanical sages, some noble-souled (sages) had a doubt about the origin of the world.

47. Vying with one another, those Brāhmaṇas adopted silence and set meditating. They were motionless and they forsook all food. Thus they remained for a hundred divine years.

48. A speech originating from the Brahman (*or* words sacred as those of the Vedas) reached the ears of all. A divine speech came out of the atmosphere.

49. Formerly, the infinite firmament became still and unruffled like a huge mountain. As the sun, the moon and the wind were lost, it appeared as if it was sleeping.[12]

50. From that originated water, like a thicker darkness

from darkness. From the overflowing froth and foam of the water, the wind rose up.

51-52. Just as an abode[13] (or rather an empty vessel) without any outlet appears silent but when filled with water the wind makes it full of sound, so also, when the extremity of the firmament is continuously restrained by water, the roaring wind pierces through the surface of the sea and rises up.[14]

53. The wind originating from the over-flowing froth of the ocean moves amongst those. After reaching the place of the sky it does not calm down.

54. In the struggle between wind and water, fire of a mighty fire of great brilliance blazed up dispelling all darkness from the sky.

55. The fire in collaboration with the wind raises water to the sky, where it assumes the form of clouds due to the contact with fire and wind.

56. As it goes up the sky, another part of this (i.e. water) that stays behind due to sliminess solidifies into the earth.

57. This earth should be known as the source of origin of tastes, smells, sliminess as well as of living beings. It is from the earth that everything is delivered out.[15]

Bhāradvāja said :

58. (Defective) The five[16] subtle, *Dhātus* (properties of the five elements) which the lord created (are the Guṇas). These worlds are surrounded by what are termed as Mahā-bhūtas (great elements).

59. When the highly intelligent deity created thousands of *bhūtas* (living beings), how does *bhūtatva* (the state of being an element) is begotten in them specifically afterwards (in their post-creation stage).[17]

60. (Defective)[18] Innumerable/immeasurable are the great elements* (?). (From them) living beings are created. Hence the term "great element" (*mahābhūta*) is suitably applicable to them.

61. Our body is the aggregate of five elements since our *Ceṣṭā* (activity) is Vāyu (the wind), the cavity is

*Mahāṣṭāni is prob. a misprint vide Note 18, p. 511.

Ākāśa (ether), the heat is *Agni* (fire) the liquid portion is *Salila* (water) and the mass is Pṛthivī.

62. Hence, the mobile and immobile living beings do consist of these five elements. The ears, nose, taste, touch and vision are termed Indriyas (sense-organs).

Bhāradvāja said :

63. If (you say) that the mobile and immobile beings consist of five elements (I object to it) since in the body of the immobile beings, the five Dhātus (Primary elements) are not seen.

64. The five *Dhātus* are not perceived in the body of the trees, which are devoid of heat and activity and which are actually solid in form.

65. They do not hear, do not see, they are not cognisant of smell and taste nor do they perceive touch. How can they consist of the five *Dhātus* (elementary ingredients?).

66. There is no *Bhautika* feature (the state of being evolved out of the elements) in the trees due to their not being a liquid, not being a fire, not being the earth and not being the wind, not being *ākāśa* (the sky) as the sky is comprehensible and immeasurable.

Bhṛgu replied :

67. There is no doubt at all that though the trees are of solid nature there is ether in them. (Hence, the perpetual outcome of fruits and flowers from them comes to pass).

68. Due to heat the leaf withers; the bark, the fruits and flowers too wither and decompose. Hence, there is the (sensation of) touch in them.

69. The fruits and flowers become shattered due to the loud report of thunder and the (roaring) sounds of wind and fire. The sound is heard through the ears. Hence, trees do hear.

70. The creeper twines round the tree or spreads all round. The path cannot remain invisible. Hence trees can see.

71. Through merits and demerits and through scents and different kinds of incense, trees that are not affected by sickness, blossom.[19] Hence, trees do smell.

72. Since there is perception of happiness and misery, since the tree if lopped off grows again, I see a soul in the trees. They are not insentient.

73. (Defective) Hence, it takes up water; through fire and wind it consumes the food; as the food undergoes metabolism the growth of the tree takes place.

74. The five *Dhātus* (elements) are present in the body of all mobile beings. They act in diverse ways on the body whereby the body functions.

75. The skin, the flesh, the bones, the marrow and the fifth (*Dhātu*)—the sinews—these constitute the earth element in the body.

76. The Tejas element (energy) is the body, (the gastric) fire anger and the eyes as well as the body temperature. These five constitute the fire element in the body (the embodied being) which are created by the (element called) fire.

77. The five ether elements (i.e. the spaces) in the body of living beings are—the ears, the nostrils, the mouth, the heart and the belly.

78. Water elements always present in the bodies of the living beings are five, viz.—the phlegm, the bile, the sweat, the fat and the blood.

79-80. Five types of (organic elemental winds envelop the embodied being. It is through the *Prāṇa* that the living being delights (others)[20]* (?). The Vyāna is diffused throughout the body. The Apāna blows downwards. Samāna is stationed in the cardiac region. Through the Udāna the living being breathes and through all the five types it speaks.

81. The embodied being perceives the quality of smell from the earthly element and the taste from the water element in him. I shall recount in detail the quality of smell.

82-83. The smell is of nine varieties[21]—the agreeable, the disagreeable, the sweet one, the pungent one, that which spreads wide, that which is harmonious and compact. That which is bland and mild, that which is dreamy and sullied, that

*Probably a misprint for *praṇīyate*—moves about or respires. vide *Mbh. Śānti* 184.24.

which is manifestly calm. Such is the smell that pertains to the earth element. The embodied being sees the splendour through the eyes and perceives touch through the wind element.

84. The sound, the touch, the colour and the taste also are remembered as qualities (of water). I shall recount to you the knowledge of taste (i.e. the details of quality of taste). Listen even as I recount it.

85. 86a The taste has been mentioned to be manifold by the sages of renowned souls. Sweet, saline, bitter, astringent, sour and pungent. Thus, the six types of taste are remembered to be pertaining to the water element.

86b-89a. The fiery element is said to be possessing three qualities, viz., the sound, the touch and the colour. The fiery element perceives the colours and colours are said to be manifold (All types of features are included in the word colour—*Rūpa*). The *Rūpas* of the fiery element are sixteen (?), viz. short, long, stout, symmetrical, atomic, circular, white, black, red, blue, yellow, pink, hard, smooth, delicate, slimy, soft and rough.

89b-91. The ether has only one quality, viz. the sound.

I shall tell you the diverse extension (varieties) of the sound —*viz. Ṣaḍja, Ṛṣabha, Gāndhāra, Madhyama, Dhaivata, Pañcama* and *Niṣāda*. The quality of the ether (viz. sound) is thus said to be of seven types.

92-93a. Thanks to its power, sound is present everywhere.[22] Yet it manifests itself in various kinds of drums such as drums, kettle-drums and Mṛdaṅga and the conch, clouds and the chariot. Thus the sound originating from the ether is of various kinds.[23]

93b-95. The special quality pertaining to *Vāyu* is the quality of touch. But the quality of touch is remembered (stated traditionally) to be of various kinds. The special quality pertaining to the wind is of eleven varieties, viz. hot, cool, pleasing and painful; soft, clearly manifest touch, the rough touch, the smooth touch, the slimy touch, the light touch and the heavy touch. *Vāyu* has two Guṇas, viz. the sound and the touch.

96. (Defective)[24] They say that the sound has been originated from the ether along with qualities of Vāyu unobs-

tructed. Whether perceived or not, its (*Vāyu's*) movement is uneven[25] (zigzag or irregular).

96. The *Dhātus* are always developed further by these *Dhātus*. The fire, the water and the wind—all these are always alert in the embodied beings.

98-99. They are the root cause of the body. They stay enveloping the *Prāṇas*.[26] When the powerful (*Prāṇa*) functions depending on the element called the earth, the Agni (fire element) rests on the top of the head and protects the body. Staying either in the cerebrum or in the fire, the Prāṇa functions.

100-101a. That creature is the *Ātman* of all living beings. It is the eternal Puruṣa. It is the mind, the intellect, the ego, the living beings and the object of the senses. Thus everywhere it is being protected[27] by the Prāṇas.

101b-102. From behind it is enabled to attain its respective movement, by the vital air called *Samāna*. The *Apāna* functions after resorting to the fire-element at the root of the bladder and the rectum where it makes the urine and the faecal matter flow out.

103. Experts in anatomical (spiritual) knowledge call that (particular organic wind) the *Udāna* which though single functions in three (spheres) viz. in exertions, in activities and in restraint.

104. The (vital) wind that abides in all the joints in the human bodies is called Vyāna.

105 The fire that is diffused in the arms[28] is urged by *Samāna*. It functions by creating the *Rasas* (lymphatic juices or secretions) and the many *Doṣas* (disorders in the three bodily humours) and functions.

106. In the middle of *Prāṇa* and *Apāna* the (gastric) fire attains its stable position and urged by *Prāṇa* and *Apāna*, it digests well.

107. (Defective) The digestive-system (?) extends from the mouth to the *Pāyu* (Anus) which is otherwise called *Gudā* (rectum). Hence, all the lymphatic vessels of the embodied beings produce Retas[29] (semen virile).

108. When the organic wind called a combined derangement of the humours[30] (causing fever) takes place, the heat

should be known as (gastric) fire. It digests the food of the embodied beings.

109. The *Prāṇa* that carries the force and heat of the fire goes down to the end of the anus and is obstructed at the extremity of the rectum. It comes up once again and casts the fire upwards.

110. The abdomen is beneath the umbilical region and the *Āmāśaya* (the receptacle of the raw or uncooked matter the upper part of the belly) is remembered to be above it. All the *Prāṇas* are stationed at the root of (*pakvāśaya*) the umbilicus of the body.

111. The *Nāḍis* (tubular vessels) proceed from the heart and go everywhere—to the sides, above and below. Urged by the ten *Prāṇas* they carry the nutritive juicy elements[31] (to all parts of the body).

112. The path of the Yogas is also this. Thereby the people attain that highest region. The self-possessed men of equanimity overcoming strain, keep the *Ātman* at the head (in the *Sahasrāra* Lotus)

113. When the Prāṇa and Apāna of the embodied beings function thus, *Agni* (fiery element) is generated and kindled as through in (or under) a cooking pot[32] (?).

CHAPTER FORTYTWO

1. The NP gives three theories of the evolution of the Universe: (1) 'The Popular Purāṇic Trinity Theory' wherein god Brahmā is regarded as the creator of the Universe (*Supra* 3.3-4) (2) 'The Śākta-Sāṅkhya theory' in which the *Parā Śakti* (Supreme Potency) of Mahāviṣṇu is credited with the creation. But the process of evolution is that of Sāṅkhyas. (3) The Third theory which may be called 'the Bhṛgu Theory of creation' is discussed in this chapter. The main feature is the special type of evolution proposed herein which is briefly as follows :

Mānasa (Viṣṇu)—*Mahat*—*Ākāśa* (the ether)—water—fire—wind—earth.

The NP has not only borrowed this theory from the *Mbh. Śānti* chs. 182-185 but has incorporated *Verbatim* the verses in these chapters. This shows the compilatory nature of the NP.

2. This corresponds to *Bhīṣma Uvāca* in the *Mbh.* (*ibid*) v. 5. The rest of the text is a copy of the *Mbh.*

3. Mānasa—NK (Nīlakaṇṭha) the com. on the *Mbh.* explains by quoting a Śruti text which states :

"Out of *Asat* was evolved *Manas* which created Prajāpati. the progenitor of all beings; alternately, whatever is, exists in mind". Hence *Mānasa* is the name given to the cause of the origin of the Universe. But the adjectives used in vv 13b-15 show that Mānasa is identical with the *Brahman* or Mahāviṣṇu, NK shows how each of the adjectives is supported in the Upaniṣads.

4. The evolution mentioned here is different from that of the Sāṅkhyas. NK is hard put to it to explain this deviation. He states that the usual evolution—the sky—wind—fire—water—earth are implied here :

He states :

ākāśād abhavad vāri ityādipāṭha-kramo na vivakṣitaḥ kintu ākāśād vāyuḥ, vāyoragniḥ, agnerāpaḥ, adbhyaḥ pṛthivī iti śrauta eva jñeyaḥ.

NK further explains that the names of the elements (wind, etc.) indicate their subtle forms (*tanmātras*) before these elements were grossly divided. (*Tatra vāyvādi-sabdaiḥ sparśa-tanmātraṁ rūpa-tanmātram gandha-tanmātraṁ ca sūkṣmam apañcīkṛta-bhūtajātam ucyate.*

5. The Śrutis record that as soon as Brahmā was born he uttered the words "I am He" (*So'ham*). Hence, he is called *Aham* or *Ahaṁkāra.*

6. *Sarva-bhūtātmabhūtakṛt* : God Brahmā is the soul embodying all *bhūtas* (*sarva-bhūtātman*) as well as the creator of those *bhūtas* (*bhūta-kṛt*). As NK puts it : *Sarvabhūtāni sthūla-viyadādīni, tadātmā taccharīraḥ sa cāsau bhūtakṛc caturvidha-bhūtagrāma-sraṣṭā ceti samāsaḥ.*

7. The concept of the deity as the embodiment of the universe which is detailed here is an echo of the *Muṇḍaka Up.* II.1.4 where the deity is

called *Sarva-bhūtāntarātmā* and still the limbs of his body are said to have been constituted by the sun, the moon, the quarters, etc.

8. This repetition of water indicates the Lord who is the embodiment of water and he is unending—NK.

9. *Tattva-darśanāt*—NK takes (*bhidyante*) (*a*) *tattva-darśanāt* meaning *the bhūtas* are distinguished *through lack* of true knowledge". He who has realized Reality (*Tattva*) can realize the non-duality—the identity of the soul with the Universe.

10. By the fiat of his will of *Saṅkalpād evāsya pitaraḥ samuttiṣṭhanti*, quoting such śruti passages, NK states that His Will is enough for creation, no other material is necessary.

11. At the beginning of the Kalpa in Brahmā's region—NK.

12. NK quotes *Nihāra-dhūmārka*, etc., (*Śve.* Upa 2-11) for comparison.

13. *bhavaha* in the NP is probably a mistake for *bhājana* in the Mbh. (*ibid*) vii. It is reasonable and within the experience of all that an empty vessel (*bhājana*) when filled with water makes sound, while "an abode without an outlet" is strange; so with *bhājana* as the emendation, the translation is "Just as an empty vessel without any aperture appears void of sound, but when with water, air comes in and creates a sound."

14. *Tathā salila-saṁruddhe-ghoṣavān*,

This (v. 52) also means : "Similarly when the infinite sky (void space) became full of water, and the wind penetrating through the ocean arose with a roar."

15. NK concludes that just as the creation of the Universe is mental (not real) in the case of god Mānasa, similarly we should also realize it to be unreal like a dream (*asmadādīnām api iyaṁ sṛṣṭiḥ svapnavad, etc.*).

16. *rakṣya* "to be protected" : is not a satisfactory reading in this context. *Mbh. Śānti* 184-1 reads "Brahma" which supplies the subject to *asṛjat* in the text).

17. The plain question is ; why *Mahābhūtas* (great elements) are also called *Bhūtas* (which is normally applied to creatures of different categories.

18. V. 60 in the NP appears defective due to the words *amitāni mahāṣṭāni* in 60a. The original Mbh. (*ibid*) verse 3a which is quoted in the NP reads:

amitānāṁ mahāśabdo yānti bhūtāni sambhavam

The epithet *mahā* is given to all things which belong to the category of 'immeasurables' or innumerables.

19. V.17 may alternately be translated thus:

In consequence of smell (pleasant or unpleasant—good or bad) and due to the perfumes of different kinds of incenses, trees recover their strength and blossom forth.

20. The Mbh. reads *Praṇīyate* for *Prīṇayate* of the NP. NK interprets: It is the vital breath called *Prāṇa* which enables a living being to move about; the vital breath named *Vyāna* gives him strength for exertions.

21. NK has given instances with a slightly different interpretation. Thus *nirhārī*: overpowering the smell of other things as the gum of Asafoetida used in articles of food.

Saṁhata— A composite mixture of many scents.

Snigdha— As one given out by boiled butter (when transformed into ghee).

Rūkṣa— Dry as of mustard oil.

22. *Aiśvaryeṇa*— Due to its quality of being all-pervasive like the Supreme Being —NK.

23. The NP v. 92 combines from the Mbh. vv. 40b, 41a, and omitting v. 41C, accepts v. 42a for 93a.

24. The text of v. 96 is defective as it combines Mbh (*ibid*) vv. 42b and 43a and NP V.97 combines Mbh. vv. 43b and 44a. Reconstructed according to the Mbh. the verses should be translated as follows: 96b-97a. The sound (which is the property of *Ākāśa* or space) is not heard, when different kinds of touch are inchaotive. The elements or constituents which mix up with other constituents in the body increase in strength.

te śabdādyutpādakā dhātavo dehārambhās tvagādi-golakā dhātubhiḥ prāṇendriyaiḥ āpyāyante ādita ārabhya saṁvardhyante | NK.

25. The reading *viṣamā gatiḥ* accepted by the NP is from the Bengali Mss of the Mbh. NK specifically states *viṣamā gatir iti gauḍa-pāṭhas tu prāmādikaḥ*. This reading shows that the author of the NP. copies a Ms. hailing from Bengal or he belonged to that part of the country and accepted the reading from the MS of the Mbh. used in that part.

26. Here ends ch. 184 of the Śānti of the Mbh. the next ch. (185) of the Mbh. is borrowed in the NP. vv. 2b onwards.

27. The *Mbh. Śānti* 185.5a (which is the same as NP v. 101a) reads *paricālyate* and NK interprets: The *Prāṇa* is the creature, the Supreme soul, the eternal *Puruṣa*, the mind...object of the sense. Thus the living being is made to move about by *Prāṇa* in every respect."

28. In *bāhuṣvagniḥ* etc. of the NP. *bāhu* is meaningless as the vital air called *Samāna* does not limit its activity to arms only, but covers the whole body, and secondly. the plural No. *bāhuṣu* implies more than two arms which means *Samāna Vāyu* does not function in two-armed beings. The Mbh. reading *dhātuṣu* for *bāhuṣu* is better. The mistake is repeated in v. 105 b where NP reads *rasān bāhūṁś ca* where the proper reading should be *dhātūṁś ca* as the breath *samāna* operates on all *dhātus* (constituents of the body) and not merely on (more than two) hands.

29. *Retaś* in NP v.127 is obviously a blunder. For *retas* is irrelevant in the channel that extends from the mouth to the anus. That reading rendered the verse defective. The Mbh. (*ibid*) v. 107 which is borrowed by the NP reads *Srotas* and means "From this main channel many subsidiary channels or *Nāḍīs* spread out (like branches) all over the body."

NK. takes *Srotas* as "the passage of the vital wind" and its branches as *Nāḍis*.

30. NK interprets : As a result of the rapid confluence of the (five) vital airs flowing through these arteries, the heat called gastric fire is generated and it causes digestion.

31. This shows that the NP. anticipated Harvey in physiology.

32. The gist of NK's long explanation: In all the physical and mental functions of the body, *Prāṇas*, etc. are the instrumental cause. When *Yoga* characterised by breath-control (*prāṇāyāma*) is practised, the eternal *Brahman* reveals itself resplendent. In the final analysis what remains is the *Brahman*.

CHAPTER FORTYTHREE[1]

The Traditional Duties of Brāhmaṇas

Bhāradvāja said:

1. If the wind is the lord of the Prāṇas and it is the wind alone that functions, breathes and speaks, there is no purpose served by the Jīva, (the individual soul is superfluous).

2. If the heat belongs to the fire, (the element called the Fire), if it is perceived through fire and if the fiery element digests (food, etc.) it, the Jīva, is futile.

3. When a creature dies, the so-called individual soul is not perceived leaving. Only the wind leaves him off and the heat is extinguished.

4. If however, the individual soul is identical with *Asu*[2] (i. e. Prāṇa, the vital wind) and if it has contact with the wind, it may be seen on a part with the zone of the wind along with the groups of Maruts.

5. Or if the contact be with it (the wind) and if it perishes thereby like a pot of water due to its being released (separated) from a great ocean.[3]

6. If anyone pours water into the well or places the lamp into the fire, it perishes immediately. Similarly, the individual soul too perishes instantaneously.[4]

7-8. The body consists of the five elements and (they say that) it is in this that the soul lives. Therefore, if one of the elements perishes all the others also must undoubtedly perish. If food (and beverages) are not taken in, the watery element perishes. The wind element perishes by means of the restraint of the breath. The (gastric) fire perishes by abstaining from taking food and if anything is taken to purge the belly.[5]

9. Through sickness, wounds and similar distress the earth element also gets shattered. If anyone of these elements is afflicted, the whole mass of the elements perishes.

10. If that (body constituted of five elements) perishes, what is it that the individual soul pursues? What is it that

the individual soul feels afflicted?* What does it hear or speak?

11. "When I am in the other world this cow will redeem me." A person thinks like this, offers the gift of a cow and then dies. But whom is it that the cow will redeem ?

12. When the cow, the giver (of that cow) and the acceptor—all these are dissolved here in this world, simultaneously, whence can there be the reunion of all of them ?

13. Whence can these be enlivened again—he who is swallowed up by birds, he who falls down from the top of a mountain and he who is consumed by fire ?

14. If the root of a tree is cut, it does not grow again. When a man is alive[6] all his parts function. But how will the dead come back again ?

15. All the individual souls had been created formerly and they revolve again and again. The dead ones perish even as the seeds perish one after the other.[7]

16. O Brāhmaṇa, this is the doubt that surges in my heart. O omniscient one, clarify it since I depend upon you (and have approached you for this).

Sanandana said:

17. O excellent sage, Bhṛgu the son of Brahmā who was asked thus by him spoke again to clear his doubts.

Bhṛgu said:

18. When the individual is killed or dies himself the *Prāṇas* cease to exist.[8] The living being (i.e. his soul) transmigrates to another body and this body decays and becomes shattered.

19. The *Jiva* is not dependent on the body. It does not perish when the body perishes. Just as the fire is seen (to be present) even after the sacrificial twigs are completely burned.

Bhāradvāja said:

20. (You say) that when they (the sacrificial twigs) perish the fire does not perish. But after the fuel has been used up the fire is not verily seen.

*NP "afflicted" but Mbh. "Does it know" (*Vedayate*) XII 10-186.

21. Hence, I understand that if fire is extinguished without further addition of fuel, it definitely perishes since, where it goes is not known. There is no proof of its existence.

Bhṛgu said:

22-25. (You say as follows:—) After the twigs have been used up the fire is not seen. I understand that the tranquil fire without fuel does perish since where it goes is not known. There is no proof of its existence. (Yet understand this.) Just as the fire is not perceived after the consumption of fuel as it has vanished into the ether, and so is without any base and as it is difficult to be perceived, so also, when the body is forsaken the *Jiva* remains like the ether (invisible). Since it is very subtle it does not perish,[9] undoubtedly in the same way as the fire. The fiery element sustains the *Prāṇa*. May that be understood as the *Jiva*.

26-27. The (gastric) fire that is sustained by the wind (i.e. the body temperature is sustained by respiration) perishes when the breath is curbed. When the fire of the physical body perishes the insentient body falls down and merges into the earth. Indeed, the ultimate goal of the mobile and immobile beings is the earth.

28-29. The wind follows (or merges into) the ether; the fiery element too follows it. Since all the three constitute one unit the set of two (viz. the earth and water) is established on the earth. Where there is the ether, the wind is present too. The fire is present where there is the wind. These must be known to be without forms but the embodied beings have forms.

Bhāradvāja said:

30. O sinless one, if the fire, the wind, the earth, the ether and the water are present in the embodied beings, what are the characteristics of the *Jiva*. Kindly explain this to me.

31. I wish to understand of what nature is the *Jiva* in the bodies of living beings which are constituted by a set of five things viz. the elements) and take delight in five things (e.g. taste, smell, etc.) and have five cognitive senses.

32. The body is a mass of flesh and blood, fat, bones and sinews. When it is shattered and split the *Jiva* is not perceived.

33. If the body is without a *Jiva* but it contains only the five elements, who experiences the pain in the course of mental and physical distress?

34. O sage, by means of his pair of ears, the *Jiva* hears what is uttered, but when the mind is preoccupied he does not hear it. Hence, the *Jiva* is futile.

35. What should be seen, everyone sees with the eyes in collaboration with the mind. When the mind is agitated, the eye does not perceive though it may look at things.

36. He does not see, or smell or hear, or speak or know the touch when he (the agent called *Jiva*) is under the influence of slumber.

37. Who is it that is delighted? Who is infuriated? Who bewails ? Who is alarmed ? Who shuns ? Who wishes ? Who meditates? Who is malicious ? Who reads or utters words?

Bhṛgu replied:

38. The body holds one that is common to the five. It is the *Antarātman*[10] (the inner immanent soul). It is he who perceives the odour, taste, sound, touch, form and the *Guṇas* (attributes).

39. The *Antarātman* is present throughout the body, in the body consisting of five elements; it perceives the five *Guṇas*, it is this that experiences pleasure and pain always. Separated from it the body does not understand anything.

40. When there is no perception of colour, no touch and no heat in the fire within the body, the fire is tranquil. When the bodily fire (temperature) is cooled down, (the body) dies by being forsaken by *Jiva* (who does not die).

41. The whole of this (universe) (?) is full of water; it is the water that is the physical body of the embodied being. There the *Ātman* is *Brahmā* in all the living beings. He is the creator of the worlds. He is called *Mānasa*.[11]

42. That which rests in the physical body like the water-drop on the lotus-leaf is the *Ātman*. Know that the *Ātman* is conducive to the welfare of all worlds.

43. Know him as the indwelling soul (*Kṣetrajña*), the eternal well-wisher of the worlds. Know that the *Guṇas* (attributes) of the *Jiva* are *Sattva*, *Rajas* and *Tamas*.

44. Some say that insentience[12] is the attribute of the *Jiva*. But it is active and it activates everything. Those who know the *kṣetra* (the physical body) say that the Supreme *Ātman* has set the seven worlds in motion.

45. When the physical body is changed, there is no destruction of the *Jiva*. O sage, those who have not understood this, call this as untrue. The *Jiva* moves about in the world (only) after being covered by the body.[13] And its change of body takes place due to its fifth stage (death). (The other four being infancy, childhood, youth and old age).

46. Thus hidden in all the living beings, the *Ātman* always moves about. It is perceived through the subtle and excellent intellect[14] by the seers of the truth.

47. (Defective) The wise person continuously practising *Yoga* in the initial and final watches of the night and with his soul sanctified by assimilating pure food realizes the Supreme soul within his own soul.

48. By dint of the serenity and composure of the mind, and by giving up both auspicious and inauspicious *Karmans*, one should stabilise oneself in the *Ātman* and be delighted in the mind. He shall thereafter attain infinite bliss.

49. The mental fire in the bodies is called the *Jiva* (in the bodies). In the matter of decision regarding *Bhūtātman*, the creation of the lord of subjects[15] is as follows:

50. At the beginning (of creation) it was the Brāhmaṇas alone that *Brahmā* the Prajāpati created. They were evolved out of his own brilliance. Their lustre was like that of the Sun and fire.

51. Thereafter the Lord created the following things as conducive to the attainment of heaven, viz. truthfulness *Dharma* (virtue), the eternal Brahman (i. e. the *Vedas*), the conventional duties and purity both physical and mental.

52-53a. (Defective) Devas, Dānavas, Gandharvas, Daityas, Asuras and the great serpents, Yakṣaṣ, Rākṣasas, Nāgas, Piśācas and human beings (were created). The

human beings (were classified) into Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras.[16]

Bhāradvāja said:

53b-54. (You say) that one *Varṇa*[17] (caste) in the four-fold division of men is different from the other. What is the criterion thereof? Sweat, urine, faecal matter, phlegm, bile and blood circulate within everyone. Then on what basis is the caste divided?

55. Among both the mobile and immobile beings there are innumerable groups and classes. Among these different *Varṇas* how is a particular *Varṇa* arrived at?

Bhṛgu said:

56. Originally, there was no distinction among the people. The whole universe formerly created by Brahmā was Brahmanical by nature. Though originally created as equals by Brahmā, it was as a result of their *Karmans* (acts) that people got divided into different castes.

57. Some of those Brāhmaṇas became fond of erotic enjoyments. They were furious by temperament. They were violent and zealous. They liked risky adventures. They forsook their original duties (of Brāhmaṇas), became red in complexion (i. e. full of Rajo-guṇa) and attained *Kṣatriya-hood*.

58. Those Brāhmaṇas, who maintained themselves by means of agriculture and lived by tending and rearing up cattle and did not practise original duties as Brāhmaṇas (grew) yellow (a mixture of *rajas* and *tamas*) and became *Vaiśyas*.

59. Those Brāhmaṇas who were engrossed in violence and untruthfulness, greedy and maintained themselves by means of all types of jobs (even forbidden to Brāhmaṇas) and were thus fallen from purity of conduct became dark (full of *Tamoguṇa*) and degenerated to the status of Śūdras.

60. Thus the (original) Brāhmaṇas affected adversely by these activities were changed into other castes. The power of austerities of those Brāhmaṇas who maintained their prescribed religious rituals and duties, does not perish.

61-62a. There are many sub-divisions of Brāhmaṇas in the different places, but all of them observe holy virtues, rites and restraints. They perpetually retain the Brahman (i. e. they study the Vedas regularly). Brahman (i.e. Vedas) had already been created formerly. Those who know them understand (everything else).

62b-c. There are many types of Piśācas, Rākṣasas, Pretas and Mlecchа (outcaste) tribes. The creation by (Brahmā's) mind is verily intent on the religious rituals and duties.[18]

Bhāradvāja said:

63. O excellent Brāhmaṇa, how does one become a Brāhmaṇa or a Kṣatriya? O Brahmanical sage, how does one become a Vaiśya or a Śūdra? O excellent one among the fluent speakers, please explain it unto me.

Bhṛgu said:

64. One who is as follows is called a Brāhmaṇa. He should have been consecrated duly by means of post-natal purificatory rites and other holy rites as well and should himself be pure. He must possess the learning (recitation, etc.) of the Vedas. He must strictly adhere to the religious duties and rites prescribed for Brāhmaṇas.[19]

65. He must closely follow the rules of cleanliness both mental and physical and pure conduct. He must have soundly studied the different lores. He must be fond of his preceptors and elders. He must perpetually observe the holy vows and rites. He must be devoted to truthfulness. Such a person is verily called a Brāhmaṇa.

66. He in whom these qualities are seen is remembered as a Brāhmaṇa, viz. Truthfulness, charitable gifts, non maliciousness (absence of wickedness), kindness, mercy, sympathy and austerity.

67. One who is as follows, is called a Kṣatriya. He practises the duties assigned to a Kṣatriya, i.e. the military

profession). He practises studying the Vedas. He must be interested in giving religious gifts and collecting taxes.*

68. Derivation of the word Vaiśya is as follows:— *viśati āśu iti Vaiśyaḥ.*[20] One who enters (worldly transactions) immediately is called a Vaiśya. Through the animals he is interested in taking to agricultural activities. He loves to donate charitable gifts and is pure. He is endowed with the study and the learning of the Vedas.

69. One who is always habituated to all kinds of diet, one who regularly performs all odd jobs, is impure, one who has forsaken the study of the Vedas and one who has no conventional duty is remembered as a Śūdra.

70. If a (born) Śūdra possesses all good characteristics and a (born) Brāhmaṇa does not possess the same that Śūdra is no longer a Śūdra and that Brāhmaṇa is no longer a Brāhmaṇa.

71. By every possible means restraint be put on covetousness and anger. This as well as self-control is the holiest of all wisdom.

72. Those two (covetousness and anger) attempt to destroy welfare. They must be avoided by all means. One shall save one's prosperity and glory from perpetual anger;[21] one shall save one's austerity (power of penance) from malice.

73. One should save one's learning from (the feeling of both) honour and dishonour and one should save oneself from errors and mistakes.

74. O Brāhmaṇa, he is a real renouncer and intelligent man, he whose every religious enterprise (e.g. sacrifice) is unfettered by longing expectations and he who has dedicated every thing (in his possession) to *Tyāga* (renunciation for the sake of others).

75. One should refrain from injuring or doing violence to all living beings; he should be friendly unto all. Renouncing all possessions and monetary gifts he should subdue his sense-organs intelligently.

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*In my (Veṅk. Edt.) text, the reading is *Dānādānaratir* 'One who likes to give charitable gifts but not accepting them from others' (but collecting taxes from subjects).

76-78. One shall abide by that which causes no sorrow,[22] one that will afford him freedom from fear here and hereafter. The (Brāhmaṇa) should be perpetually engaged in austerities, self-control, restraint over the mind. He should be desirous of conquering what is not conquered. One should remain unattached to worldly affairs. What can be perceived by means of the sense organs is *Vyakta* (the manifest). That which is beyond the scope of the sense organs, and which can be grasped by inference from its symptoms and characteristic features should be known as *Avyakta* (unmanifest). If there is a nuclear conviction of reality one should continue to ponder more and more. When one is (thoroughly) convinced (about the truth)[23] he should steady the mind therein.

79. The mind shall be controlled through the *Prāṇa* (Breath-control) and the *Prāṇa* should be concentrated in the *Brahman*. One attains *Nirvāṇa* (extinction as a prelude to salvation) through Nirveda (complete detachment). One should not be worried or think of anything else.

80-81a. O Brāhmaṇa, it is verily by dispassion (and renunciation) that one gets (real) happiness. One should always be (striving) for purity and should be endowed with the norm of the conduct of the good.

81b-82a. Highest compassion for all beings—all these constitute the characteristic of twice-borns.[24] He (a twice-born) should observe Truthfulness as a sacred vow and should practise Penance, (mental and physical) purity. It is the truth that creates the subjects. The whole world is sustained by Truth. One goes to heaven only by truthfulness.[25]

82b-83. Falsehood is the feature of darkness; one is led downwards through darkness. Those who have been caught hold of by darkness, those who have been enveloped by darkness do not see the brilliant light (of heaven). They say that *Naraka* (hell) is darkness itself; it cannot be brilliant with light.

84. Both *Satya* (truth) and *Anṛta* (falsehood) is attained by the people roaming over the Earth. Even in that case, the predilection in the world should be thus towards Truth and falsehood.

85-86. Light and darkness indicate Dharma and Adharma as also happiness and misery. Wise, foresighted persons who observe what is created in the world affected by miseries and pleasures both physical and mental but both originating from or leading up to *Asukha* (i. e. unhappiness), do not become deluded. A clever man should (therefore) endeavour to get liberated from misery.[26]

87-88. Both here and hereafter pleasure is non-permanent. Just as the light of the moon eclipsed by Rāhu becomes faded and dim, so also the happiness of living beings, oppressed by darkness, perishes.

89. Happiness is said to be of two kinds, viz. the physical and the mental. Here, in this world verily all actions in regard to any object are said to be pursued for the sake of happiness. As to the other world there is nothing better than *Apavarga* (salvation). That alone is to be desired. It is a desirable quality. Its origin is caused by the endeavour for the same through virtuous activities. All the activities are aimed at the acquisition of happiness which is its purpose.

Bhāradvāja said :

89. It has been said by you that pleasures have the greatest status.

90. We do not accept this. Nor is it so in the case of sages who establish themselves in the Supreme.

91. This desirable special quality cannot be attained. They do not practise this. It is reported that Lord Brahmā, the creator of the three worlds, stands alone in austerity. He is a celibate. He does not entangle himself in erotic pleasure.

92. Moreover, Lord Viśveśvara, husband of Umā, controlled Kāma who attacked him by reducing him to bodilessness.

93-94 Hence, this is not accepted by noble-souled ones.[27] Nor am I convinced of this by you. It has been stated by you that women constitute the highest, ultimate happiness.[28] It is only a popular saying in the world. There are two types of

benefit (or result). Happiness results from good deeds and misery otherwise.

Bhṛgu said :

95. Here it is being (thus) explained. Darkness (*Tamoguṇa*) has manifested itself from *Anṛta* (falsehood). Those who are prevailed upon by darkness pursue only *Adharma* and not *Dharma*. Those who have been affected by anger, covetousness, delusion, violence, falsehood and similar vicious things do not attain happiness either in this world or in the other one. They are shattered and scattered through various kinds of sickness, pain and oppressions. They are afflicted by various distressing features such as capital punishment, imprisonment and tortures; they are overwhelmed by the distress and strain of hunger, thirst and tedium; they are subjected to various miseries of physical strain due to rain, gusts of wind, oppressing heat and biting cold; they are afflicted by various mental miseries caused by the death of or separation from kinsmen or the destruction of wealth; they are also dejected due to other causes such as old age, death, etc.

96. In the heaven there is neither physical nor mental pain; there is no old age or sin; it is always pleasure alone there; but here (in this world) both pleasure and pain are experienced.

97. They say that there is only misery in the hell, that the highest region (of the Lord) has pure happiness. The earth is the mother of all living beings; women are also of the same nature.

98-99. The male is lord of the progeny (begetter). They know that the semen virile is of the fiery element. Hence, he is the creator of the worlds of Dharma, of good conduct,[29] of well-performed penance, of self-study (of the Vedas) and of the performance of Homa. The sin is subdued through the sacrificial rites. There is excellent tranquility in the self-study of the Vedas.

100. They say that enjoyment of pleasures is due to charitable gifts; and that one shall attain heavenly pleasures through penance. They say that *Dāna* (charitable gift) is of

two types; that for the purpose of benefit here and that for the purpose of benefit in the other world.

101. Whatever is given to the good men is conducive to the pleasures in the other world; whatever is given as charitable gift to bad men is conducive to the pleasures in this world only. The benefit enjoyed (from charitable gifts) is in accordance with charitable gift offered.

Bhāradvāja enquired:

102. What is performance of holy rites? Who performs them? What are the characteristics of Dharma? Of how many types is Dharma? It behoves you to explain it.

Bhṛgu said:

103. The acquisition of the benefit of heavenly pleasures is only unto those learned men who are engrossed in carrying out their prescribed religious duties. He who is otherwise becomes deluded.

Bhāradvāja submitted:

104. It behoves you to explain to me here the respective conventional duties of the four stages of life ordained formerly by Brahmanical sages.[30]

Bhṛgu said:

105. Four *Āśramas* (stages of life) have been specified for the preservation of *Dharma*, even at the very outset, by Lord Brahmā who used to carry out what is beneficial to the worlds.

106. They mention that the residence in the house of the preceptor is the first *Āśrama*. The boy in this stage of life, properly controls his self by means of purificatory rites, consecratory rites, observances and holy vows. He performs the worship of the sun, the fire and the deities during the two *Sandhyās* (The Dawn and Dusk). He eschews all lethargy. He purifies his inner soul by means of obeisance to the preceptor, performance of the Vedic Studies and listening to (good discourses).

He takes his holy ablution thrice every day. He regularly practises celibacy, maintenance of holy sacrificial fires, service to the preceptor, begging for alms, etc.; he dedicates the alms so collected (to his teacher) and other activities to the inner soul. He abides by the words of the preceptor. He obediently carries out the behests of the preceptor. (He does not say anything against the preceptor.) He should be devoted to the study of the Vedas which he acquires, thanks to the grace of his preceptor. In this connection there is a Verse:-

107. If any Brāhmaṇa propitiates the preceptor and acquires the Vedas, he attains the benefit of residence in the heaven (and heavenly pleasures). All his mental desires will be accomplished.

They say that the second *Āśrama* is *Gārhasthya* (householdership).

108. We shall elucidate the characteristics of the conventional duties followed by the good of that period. The *Āśrama* of the householder is laid down in regard to those who practise good conduct, who have performed *Samāvartana* rites (conclusion of study and returned home) and who seek the benefits of joint-performance of holy rites.

109. In this stage (the aim) is the acquisition of *Dharma*, wealth and love. In view of the acquisition of the *Trivarga* (i.e. the above-mentioned three aims) he should earn wealth through non-despicable means. A householder should lead his particular stage of life by means of wealth earned by any of these means. He may earn wealth as a result of his pre-eminence achieved through recitation of the Vedas. Or he may earn wealth by means of any method open to a Brahminical sage. He may take wealth from the sea. He may take wealth acquired by good luck or by practice of observances.

110. They cite this stage as the root (support) of all stages (of life). The residents of the abode of the preceptor (i.e. Brāhmaṇas of religious students), Parivrājakas (i.e. Recluses and others such as those who observe the performance of holy rites and vows are also benefited through the house-holders through the alms given or oblations shared.[31]

111. The householders render service to the *Vānaprasthas* (the forest-dwelling hermits) also generally by supplying them

the articles (they require). Hence, these good men generally travel over the earth with the intention of visiting holy centres and sacred rivers. They continue their *Svādhyāya* (self study) also. While travelling, they take with them the wholesome cooked food they may require on the way.

112. The householders greet and welcome them. Without envy or jealousy they speak to them welcoming words. They offer them good seats and beds. They are hospitable to them and give them food to eat and render other good services.

113. In this context there is a verse. If any guest becomes disappointed and returns from anyone's house, he gives the house-owner all the sins and takes away his merits.

114. Through the performance of sacrifices and other rites (by a householder) the deities are pleased; the *Pitṛs* are pleased by the oblations and libations offered; the sages are pleased, thanks to the repeated recitations, listening and memorising of the *Vidyā* (Vedic passages, etc.) and god Prajāpati is pleased, thanks to the procreation of children.

115-116. In this context there are two verses. (Defective) (The Householders) entertain affection to all living beings like the ears and the speech unto the Vāyu[32] (?). The following are despicable (in a householder): Harassing (others), obstructing (others), using harsh words, disrespecting people, arrogance and egotism. The following is a penance common to all Āśramas, viz. nonviolence, truthfulness and absence of anger.

117 Again in the householder's life, one has the good fortune of having garlands, ornaments, good robes, oil bath, enjoyment, etc. every day; they can witness dances, they can hear and enjoy songs and instrumental music; they can have many things pleasing to the ears and cooling to the eyes; they can see beautiful women, they can enjoy the five varieties of food-stuffs, viz. *Bhakṣya* (that which is chewed and taken in), *Bhojya* (that which is swallowed), *Lehya* (lambatives), *Peya* (beverages) and *Coṣya* (articles of food squeezed and taken).

118. The householders can have the satisfaction of playing about as they please; they can attain erotic pleasures. He who can perpetually accomplish *Trivargas* (three aims in

life) in the *Aśrama* of a householder experiences all pleasures here and attains the goal of the elegent and virtuous men.[33]

119. If a householder maintains himself by gleaning, if he is engaged in performing his duties and if he has eschewed all enterprises leading to erotic pleasures—it is not difficult for him to attain heaven.

120. The *Vānaprasthas* too (Forest-dwelling hermits) pursue their virtuous activities. They visit holy centres, sacred rivers and cascades of water. In the forest full of deer, boars, buffaloes, tigers and wild elephants, they perform their austerities. They move about in those forests.

121-122. They have eschewed all dress and raiments, foodstuffs and mode of behaviour (suited to their former village life); their diet is confined to the medicinal herbs, fruits, roots and leaves; their food-intake is limited and restricted and consists of various products of the forest. They seat themselves on bare ground. They lie down on the earth, stone, sand, gravels or ashes; they cover their nakedness by means of Kuśa grass, hides or bark garments; they grow their hair, beard and moustaches as well as their nails; they take their ablutions (regularly) at the specified time; At the time prescribed for the performance of *Homa* they offer dry oblations; they take rest after sweeping the earlier offerings of sacrificial twigs, Kuśa grass, flowers, etc; their skins are cracked everywhere due to the exposure to chill or hot winds; their blood and flesh are dried up due to the performance of diverse vowed observances, Yogic activities[34] and they appear to have only skin and bones, yet they keep up their fortitude. By means of their inherent strength they uphold their bodies.

122. He who regularly maintains these rites ordained by the Brahminical sages shall, like fire, burn all his defects and conquer all invincible worlds.

123. I shall reiterate the conventional prescribed duties of the *Parivrājakas* (recluses). They eschew the sacrificial fires. They leave off wealth, property, wives and all attachment to worldly affairs. They take off their affectionate ties and renounce (everything) and become recluses. They view a lump of clay or a piece of gold or a stone equally; their attention is not diverted to those who are engaged in realising the three fold aims of life.

124. They observe enemies, friends and neutrals equally and impartially; they refrain from injuring either physically or mentally or verbally any type of living being whether an immobile, or a mammal, or a bird or a sweat-born insect; they do not have any fixed abode; they move about on the mountains, river banks, shades of trees and temples; they may go to cities or villages for temporary stay;[35] they never indulge in violence, anger, pride, greed, delusion, miserliness, arrogance, slandering or false prestige.

In this context there are three verses :

125-127. The contemplative sage (*muni*) who moves about as a *muni* (silent recluse) after granting freedom from fear to all living beings need not be afraid of any living being at any place. The recluse performs the *Agnihotra* in his own body; it is through his mouth that he consigns the *Haviṣ*-offerings obtained through begging for alms to propitiate the bodily fire. The Brāhmaṇa attains the other worlds through the fire of the funeral pyre. He who performs the duties of the *Mokṣāśrama* (*Sannyāsa*) as mentioned, should remain pure and keep his intellect properly conceived. As a fire that has no supply of fuel becomes calm, that Brāhmaṇa goes to the *Brahmaloka*.

CHAPTER FORTYTHREE

1. Chapter 43 in the NP is composed of the text of chs. 186, 187, 188, 189, 190, 191 and 192 of Mbh. Śānti Parva. As all the verses in these chapters are incorporated *en bloc* in the NP, when the text of the NP becomes unintelligible the Mbh. text is referred to and the reading in the Mbh. is suggested as the probable emendation. When NK differs his interpretation is also recorded.

2. *Vāsu* in the NP seems to be a misprint for *Vāyu* in the original (*Mbh. Śānti* 186.4). The verse then means: If life is composed of mere air and if it ends by the departure of the wind from the body, it will then mix up with another part of (the outer) atmosphere and would be visible like a whirl-wind (*vātyācakravat*—NK).

3. The verse is obscure even if vv. 5 & 6 are taken together. NK however, treats them separately.

According to NK, v. 5 anticipates and replies the Digambara Jaina objection that the *Jīva* is always associated with eight types of Karmans and is never seen separate or independently distinct from them. NK is obviously not correct in limiting the *aṣṭa-karma-prakṛti* doctrine to the Digambaras only as the Śvetāmbaras (in fact all Jainas) hold it. NK reads *Saṁśleṣo yadi vātena* instead of NP's *yadi vā tena* (which is a bit obscure) The translation : "If the *Jīva*—the individual soul—be in contact with the assemblage (of *karmans*) dominated by the wind-element and if the *Jīva* be different from that assemblage, when the assemblage (of *karmans*) is destroyed like a vessel of water from which the dead-weight of stones is jettisoned it becomes free and floats in the sea."

Jainas compare the soul covered with Kārmic matter to a gourd plastered with clay, due to the weight of which it sinks down in water. But when the clay is washed off, the gourd naturally and automatically comes up and floats. So does the *Jīva*, free from Karmans, goes straight up to *Mokṣa*. The *Jīva*-gourd analogy of Jainas is better than the above Mbh. analogy.

4. Bhāradvāja, as a *Pūrva-pakṣin*, raises another objection. If as you say, *Jīva* (individual soul) be a portion of the *Brahman*, the *Jīva* gets extinguished in the *Brahman*, just as water poured into a well or a lamp (after being extinguished) becomes one with fire (*Saṅghāta-nāśe brahmāntargatasya jīvasya svarūpa-nāśaḥ* NK).

5. Mbh. (*ibid*) 186.8 reads *naśyate koṣṭha-bhedāt khaṁ* for *koṣṭhabhedārtham* of the NP. The Mbh. implies disapppearance of the element of space (*kham*) if excretions stop.

6. For *jīvānyasya pravartante*, Mbh. (*ibid*) v. 14 reads *bījānyasya pravartante* "It is seeds which put forth sprouts."

7. For *praṇaśyati* in the NP, Mbh: (*ibid*) v. 15 reads *Pravartate* "seeds

come forth from seeds". NK. explains: Semen virile is the seed of the body and not *adṛṣṭa* "the unseen" or *Karma.*

Here ends ch. 186 from the Mbh. *Śānti.*

8. For *na prāṇaḥ santi jīvasya* of the NP v. 18, Mbh. (*ibid*) ch. 187.1 reads *na praṇāśo sti jīvasya*: It means: there is no destruction of the individual soul and of whatever he has given (as gift) or of other acts.

9. For *na naśyate susūkṣmatvāt,* Mbh. (*ibid*) v. 6 reads *na gṛhyate* (the soul) cannot be seen (or inferred).

10. NK explains that it is the mind that is the 'seer' or 'experiencer'. When the mind is associated with sense-organs, one can see etc., but when, as in sleep or the *Samādhi* state, the mind is dissociated with the body, one does not see, etc.

11. According to NK 41b means : In those waters, it is the soul which manifests itself in the mind. That soul is god Brahmā, the creator of the world, who abides in all things.

12. The gross mis-print in the NP *acetana* for *Sacetana* in the Mbh. (*ibid*) v. 26 makes the verse selfcontradictory. The verse so emended means: they (the knowers of Reality) say that the soul is characterised by consciousness and exists with the attribute of life. (*Jīvaguṇa*, viz. the body, sense-organ and the mind—NK)

13. *dehāntaritaḥ* : Better : All that the Jiva does, is going from one body to another.

14. Viz. the realization of one's identification with the *Brahman*—NK.

15. *Or*: The *Jīva* is the element of fiery effulgence that abides in the mind. It is from the Lord that all this creation has come forth. This is the conclusion to be deduced after investigation into the origin of the soul and creatures.

Here ends ch. 187 of the *Mbh. Śānti.*

16. V.53a reads :

Brāhmaṇāḥ Kṣatriyā Vaiśyāḥ Śūdrāṇām asitas tathā

The line is defective as the first three words are in the nom. case (which is an enumeration of *Varṇas* or castes in continuation of the previous verse). And those words in the nom. case cannot be connected with *Śūdrāṇām asitas tathā.* Nor can these words be related with 53b which is an independent speech of Bhāradvāja. This is due to the mis-quotation in the NP of the *Mbh. Śānti* 188.4-5 which are as follows :

Brāhmaṇāḥ Kṣattriyā Vaiśyāḥ Śūdrāś ca dvija-sattama |
ye cānye bhūtasaṅghānāṁ varṇās tāñś cāpi nirmame ||
Brāhmanāṇāṁ sito varṇaḥ Kṣattriyāṇām tu lohitaḥ |
Vaiśyānāṁ pītako varṇah śūdrāṇm asitas tathā ||

The NP quoted the 1st three words from 4a of the *Mbh.* and the last three words from 5b of the Mbh and composed its v. 53a. Hence the defectiveness.

The NP abounds in such misquotations to the despair of the translators who merely depend on the text of the NP as it is.

17. NK explains that the word *Varṇa* which means complexion or colour here represents certain attributes (*varṇena jātyā varṇaḥ sātvikatvādi bhidyate*).

18. This verse combines 18a and 20b from the Mbh. (*ibid*) ch. 188. NK interprets 20b (i.e. 62b and c in the NP): The other creation is like the superimposition of the illusion of a serpent on a string and hence is called mental (*mānasī*). NK. takes *dharma* in the sense of *Yoga*. The mental creation rests upon *Yoga*.

Here ends chapter 188 in the *Mbh. Śānti*.

19. The duties of Brāhmaṇas are the everyday performance of ablution, *Sandhyā*, (twilight-prayer), *Japa*, *Homa* (fire worship), worship of deities, performance of Vaiśvadeva and hospitality—NK.

20. One who earns reputation by cattle-rearing, agriculture, commerce —NK.

21. *nityaṁ krodhāt* from the Mbh. is better, "one should always protect from anger," etc.

22. NK. takes *aśokaṁ sthānam* as the soul and interprets "One should be absorbed in the meditation of the *Ātman*."

23. *Visrambha*— that which can be relied on such as the words of the spiritual preceptor.

24. Here ends ch. 189 of the *Mbh. Śānti*.

25. The original (*Mbh. Śānti*. ch. 190) v.1 is a general statement: Truth is the Brahman. Truth is the Penance. The whole universe is upheld and sustained by Truth. It is through Truth (fulness) that one goes to heaven.

26. V. 85 in the NP is Mbh. (*ibid*) v. 4b and 6a and v. 86 is Mbh. v. 6b and 7a.

27. V. 93 in the NP is obscure : The Mbh. original is *tasmād brūmo na tu mahātmabhir ayam pratigṛhīto na tveṣām tāvad viśiṣṭo guṇa-viśeṣa iti* / Bhāradvāja objects: Hence we affirm that happiness is not acceptable to highsouled people. Nor does it appear to be a high attribute of the soul.

28. The text of the NP: *bhavatā tūktaṁ sukhānām paramāḥ striyaḥ* is strange as Bhṛgu in his speech made no reference to women as the ultimate happiness. The Mbh. original is : *bhagavatā tūktaṁ sukhānna param astīti* / '(I cannot believe in) what your worship stated. viz. there is nothing higher than happiness.'

29. Here (at the end of v.98), ch. 190 in the *Mbh. Śānti* ends. The NP, however, combines *Mbh. Śānti* 191. lb and 2a in one verse, viz, 99 and this odd combination of Mbh. 2b and 3a into verse 100 etc. is carried on in the NP. I have, however, followed the text of the NP in translation.

30. The reading *brahmarṣi vihitāṁ purā*, though a faithful copy of the Mbh. (*ibid*) v. 7 is contradicted by Bhṛgu's reply : *pūrvam eva bhagavatā Brahmaṇā* and *Not brahmarṣiṇā*. The original reading in the Mbh. v. 7 should have been *Brahmaṇā vihitam* in view of consistency. That god Brahmā is the original Law-giver or ordainer of order is known to all.

31. *bhikṣā-bali-saṁvibhāgāḥ* : NK explains : *bhikṣā* (alms-giving) is to *atithis*, *bali* is the food offered on the ground, and *Saṁvibhāga* is the division of one's property among one's sons.

32. The obscurity in the meaning of these verses is due to the misprints in the text of the NP. The translation is an attempt to interpret rationally the printed text of the NP. The original of the NP verse in Mbh. (*ibid*) v. 14 is as follows :

vātsalyāt sarvabhūtebhyo vāçyāḥ śrotra-sukhā giraḥ |
paritāpopaghātaśca pāruṣyaṁ cātra garhitam ||

"A person following *Gṛhastha-dharma* should speak to all creatures words full of affection and agreeable to the ears. It is censurable to give pain or inflict humiliation or mortification and harsh words."

33. Here ends ch. 191 of the *Mbh. Śānti.*

34. NK explains *niyama*—vowed observance such as sitting with fire on four sides under the sun (pañcāgnisādhana), *caryā*—activities such as pilgrimage to sacred places.

35. The NP has omitted the restriction on the duration of a stay in a town or a village. The Mbh. limits it to five nights (*pañca-rātrika*) in a big locality and one night in a village.

CHAPTER FORTYFOUR

A Discourse on Meditation

Bhāradvāja said:[1]

1. A world other than this is reported only, but is not perceived. I wish to know about it. It behoves your worship to recount it.[2]

Bhṛgu said :

2. On the northern side of the Himavān which is holy and endowed with all good qualities, there is a region which is holy, lovable and conducive to welfare. It is called the other world.[3]

3. There men do not commit sinful activities; they are pure and absolutely devoid of impurities. They have eschewed greed and delusion. They are perfectly harmless.

4. It is a land on a par with the heaven; all suspicious qualities are said to be present therein. Death occurs at the proper time; ailments do not touch (any one).

5. No one is covetous of other men's wives. The people are devoted to their own wives. No other man is ever killed there. No one is arrogant of his possessions.

6. There is no *Adharma* (sin), at all. Their knowledge being difinite, no doubt arises (in any one). The benefit of whatever is done is directly obtained there.

7. Some of the men here are endowed with vehicles, seats and (plenty) to eat. They live in palatial houses. They are surrounded by all desirable things. They are bedecked in gold ornaments.

8. In regard to some (it must be confessed that) they anyhow manage to remain alive. With great deal of hard labour, they retain their *Prāṇas* (vital breath).[4]

9. Here (in this world) some men are devoted to *Dharma*, and some men are absorbed in roguery. Some men are happy while some are miserable; some are indigent and others are affluent.

10. (In this world) there is hard labour, fear, strain, delusion and severe hunger. Here covetousness is seen and a passion that deludes all ignorant people.

11-12. The intelligent man who knows this, is not contaminated by sin.[5] The penance of those dwindles—those who resort to deceipt, fraud, stealth, censuring, enviousness, obstructing others, violence, back-biting and falsehood.

13. If a learned man were to pursue these, his penance never increases. Here the anxiety over pious and impious rites is of many kinds.

14. This is the *Karmabhūmi* (land of *Karmans* or holy rites). After performing suspicious and inauspicious acts here one attains corresponding results, viz. auspicious results due to auspicious activities and inauspicious results, otherwise.

15. Formerly, Prajāpati, Devas and the groups of sages had performed *Yajñas* and penances (here). Becoming purified (by the sacrificial acts and penances) they had attained *Brahmaloka.*

16-17. The northern section of the earth is the most auspicious and the holiest. The men who perform meritorius rites and feel regard for Yoga[6] are born here. Others are born in the species of animals and brutes, and when their span of life is exhausted, they get lost on the earth.

18. Those who are eagerly intent on devouring each other, those who are endowed with greed and delusion, move about (or are born) only here. They do not go to the northern quarter.

19. The learned men who worship their preceptors, those who strictly adhere to the vow of celibacy, do understand the path duly of all the worlds.

20. Thus the *Dharma* formulated by Brahmā (or proclaimed in the Veda) has been succinctly recounted by me. He who understands *Dharma* (righteousness) and *Adharma* of the world, is intelligent.

Bhāradvāja submitted :[7]

21. What is called *Adhyātma* (knowledge, etc, regarding the soul)? Of what nature is it and which is laid down by

Śāstras for every person. Elucidate to me, O sage (one whose richness is penance) that *Adhyātma* precisely (lit. as it actually is).

Bhṛgu explained :

22. O Brāhmaṇa sage, I shall explain what you ask about, namely the *Adhyātma*. It is conducive to happiness and welfare, O dear one.

23. Everything including the (knowledge about) creation and dissolution has been pointed out by preceptors. On knowing this, the man attains pleasure and happiness, even in this world.

24-26a. He will gain the benefit. It is conducive to the welfare of all living beings. The *Mahā Bhūtas* (elements) are the earth, wind, ether, water and the fifth one, fire. They are the source of the origin of and the ultimate place of dissolution of all living beings. They dissolve themselves unto him wherefrom they had been created. Just as the waves originate from and merge into the ocean, so also the living beings originate from the elements and merge into them.[8]

26b-28a. Just as the tortoise spreads out and withdraws its limbs so also the *Bhūtātman* (the Soul of all living beings or the creator) creates and withdraws the living beings or elements unto himself. The creator has made only five great elements for the constitution of) all living beings. But the individual soul does not see it, in proper perspective.

28b-30. The sound, ears and cavities in the body—these three have originated from ether. It is remembered that the three, viz. touch, *Ceṣṭā* (movement of the limbs) and the skin—are born of *Vāyu* (the wind element). Colour, eyes, and cooking (i.e. digestive process) — these constitute the three attributes of the fiery element. The tastes, moisture and the tongue—these three are remembered as the attributes of water element. That which is to be smelt (scents, etc.), the nose and the physical body—these three are the attributes of earth.

31-34. The *Mahā Bhūtas* are only five. The mind is said

to be the sixth. O resident of the Land of Bharata*, the sense-organs and the *Manas* (mind) have (thus) been known. The seventh, they say, is *Buddhi* (intellect). The *Kṣetrajña* (the individual Soul) is the eight. The ear is (created) for the purpose of hearing; the skin is for (the purpose of) touching; the tongue is for perceiving the taste and the nose is for perceiving smell. The mind creates doubts, the intellect decides; the *Kṣetrajña* is stationed like a witness. All that is above the soles of two feet, all that is behind and above are seen by him (the soul).

35. Know that the entire intervening space has been pervaded wholly by the omnipresent lord.[9] All the sense organs (mind and intelligence) have to be known (thus) by men in their entirety.

36a. The three *Bhāvas* (states) or *Guṇas*, viz., *Tamas*, *Rajas* and *Sattva* are dependent thereon (on the mind, etc.).

36b-37a. After understanding the intellect as well as the advent and departure of the living beings one slowly attains excellent tranquillity.

37b-38a. The *Buddhi* is quelled through the *Guṇas* and the *Indriyas* (sense-organs) through the intellect. The elements have the mind as constituting their sixth (member). If the *Buddhi* is absent how can there be *Guṇas*?[10]

38b-39a. In this way the entire creation, the mobile and immobile, is permeated by it. It (the creation) is born out of it and gets dissolved in it. Hence, it is so specified (in *Śāstras*).

39b-40. That through which one sees is the eye; that which hears is called *Śrotra* (the ear); they call what smells the *Ghrāṇa* (nose); one perceives taste through the torgue; one touches with the skin and feels the touch. That which is called the *Buddhi* undergoes modification at once.

41. When something is sought (by the Buddhi), it becomes the mind—The bases on which *Buddhi* rests are five, each

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* The NP adopted the Mbh. (*ibid*) v. 12 along with the epithet of Yudhiṣṭhira, viz. Bhārata. Bhāradvāja was not a descendant of Bharata. Hence, this interpretation here, instead of the usual "O Scion of Bharata' intended in v. 12 of the Mbh.

functioning differently. (They are called *Indriyas*, the invisible principle *Buddhi* rests on them).

42. The *Buddhi* stationed in a person (as its basis) spreads over (is concerned with) the three *Bhāvas* viz. *Sattva*, *Rajas* and *Tamas*.

43. Sometimes it attains pleasure; sometimes it experiences sorrow and sometimes it feels neither happiness nor misery.

44. Thus the Buddhi occupies the three states (viz. the attributes) in the minds of men. Though identical with the *Bhāvas*, it sometimes transcends the three *Bhāvas*, through Yoga.

45. (Defective) Just as the ocean that is the lord of the rivers transgresses its boundary with its waves.[11]

45b-46a. That *Buddhi* which transcends the three *guṇas* or stages exists in the mind in a pure subtle state of existence (like the smell of garlic to the pot after washing—NK). The attribute *rajas* that propels them to action, soon pursues it. At time it makes all the senses function.[12]

47. *Sattva* is pleasure; *Rajas* is sorrow and *Tamas* is anger. Whatever state of mind there is in the world gets merged in one of these three.

48. Thus all the emotional conceptions and feelings of *Buddhi* (intellect) have been explained to you. All the sense organs must be conquered by intelligent men.

49. Three types of sensations (intelligence ?) are seen in all living beings, viz. that originating through *Sattva*, that which depends on *rajas* and on *tamas* for the origin.

50-51a. The attribute of *Sattva* produces happiness, of *Rajas* brings misery. When these two get up mixed with *Tamas*, then neither pleasure nor sorrow is produced (but it creates delusion.

51b-52a. If anything appeals to you and is pleasing physically and mentally, it shall be said that the *Sāttvika* emotion is present.

52b-53a. If anything provokes misery and is displeasing to the soul, O excellent sage, know that *Rajas* has begun to function.

53b-54a. If anything is deluding and confounding and

the object is not clear, is incomprehensible and is difficult to be conceived, understand it to be *Tamas*.

54b-55a. Ecstatic delight, pleasure, bliss, happiness and tranquillity of the mind—If these are present to a certain extent (though rarely) they are called *Sāttvika* attributes.

55b-56a. Dissatisfaction, distress, sorrow, greediness and impatience—these are the symptoms of the *Rajas Guṇa*. These are seen effected by the body.[13]

56b-57a. Dishonour, delusion, blunder, sleeping and lassitude—these various *Tamo-Guṇas* are present in men to a certain extent.

57b-58a. The mind is defective;[14] it wanders along many ways, is of the nature of seeking and entertaining doubts, if such mind is under one's control, one is happy here and hereafter.

58b-59a. Though both *Sattva* (*Guṇa*) and the *Kṣetrajña* (the individual soul) are subtle[15], the difference between them is that one (Intelligence) creates *guṇas*, while the other (the soul) does not.

59b-60. Just as *Maśaka* (gnats) and *Udumbara* (a fig) may be seen united with each other. Though united, they are distinct from each other, so also the *Guṇas* and the *Kṣetrajña* are by nature separate entities but they are seen united with one another.

61-62a. Just as the fish and water are separate entities, but are found to be in the state of union, the same is the state with reference to the Intelligence and the Soul. The attributes do not comprehend the *Ātman*, but he knows the attributes (*Guṇas*) thoroughly. The *Ātman* who is the witness of the *Guṇas*, regards them all as proceeding from himself.

62b-63a. Functioning through (five) senses[16], (the mind the sixth) and Intelligence as the seventh—all of which are (by themselves) inactive and without any consciousness, the *Ātman* discovers the objects (around it) like a (covered) lamp showing all objects by radiating rays through the apertures (in its cover).

63b-64. The *Sattva* (Intelligence) creates the *Guṇas* while the soul (*Kṣetrajña*) is a (mere) witness. That is the

certain relation between *Sattva* and *Kṣetrajña* (from times immemorial). Neither *Sattva* nor *Kṣetrajña* have any support or refuge.

65-66a. The Intelligence (*Sattva*) creates the mind but never the *Guṇas*. When he (*Ātman*) properly controls their reins by means of the mind, then his soul becomes revealed (within himself), like a lamp burning within a pitcher.

66b-67a. The sage who eschews *Prākṛta* (ordinary) rites or acts and who is always delighted within his own *Ātman* becomes the soul of all living beings. He attains the excellent goal.

67b-68a. Just as an acquatic bird does not get wet (or is not besmeared or affected) with water, similarly, a person who is firm in (spiritual) wisdom, (and is free from any hallucination) moves about in living beings (without being attached to and affected by them.)

68b-69a. With the help of one's judgement and knowledge, one should behave in this world in this way, without bewailing or without being elated, but be equanimous and devoid of (even a trace) of jealousy.

69b-70a. A person who lives in his real state of being the *Ātman*, always creates the *Guṇas* even as a spider creating its threads. The *Guṇas* should be understood as the threads (emitted by the spider).

70b-72a. Some opine that the attributes (*Guṇas*) with regard to such men are not lost while some others say that they are lost. The first depend upon the *Śrutis* (*Pratyakṣa* the direct proof) which are not contradicting while the others—who advocate the loss, depend on *Smṛtis*. Pondering over both these one should decide for one's self which is correct.

72b-73a. In this way the hard insoluble knot in the heart which causes anxiety should be removed and one should dwell in happiness. With all one's doubts resolved one need not feel sorrow.

73b-74a. Just as men smeared with dust (or mud) obtains success (become pure) after plunging into full stream of water, similarly, men of dirty and unclean-hearts attain success by getting perfect knowledge.

74b-75. A person who sees only the other bank of a great river is tormented till he reaches the other side (mere sight of the other bank is not enough). But in the case of the knower of Reality, the mere knowledge of the Truth makes him happy. Persons who in their hearts realise that the soul is untouched by worldly objects (and is one) get that excellent knowledge.

76. Thus a man who realizes the advent and the departure of the living beings, ponders upon it slowly by means of his intellect and attains peace and tranquillity.

77. He who has understood the destructibility of the threefold goals (*Dharma*, *Artha* and *Kāma*) of life and investigating them (and following Yoga) mentally, discards them, becomes the real seer of Reality! (And having obtained bliss through self-realization), he becomes disinterested.

78. By persons who are not self-possessed, the soul is impossible to be realized through senses which are partially employed on diverse objects and which are very difficult to obtain[17] (to control—Mbh.).

79. After knowing this, one shall become enlightened. What else is the characteristic of an enlightened one? Indeed after realising it, learned men consider themselves contented.

80. To the knower (of quality) what appears extremely frightful, to the unenlightened (e.g. the fear of a serpent which is really a rope) inspires no fear at all. There is no better state than *Mokṣa* (emancipation from *Saṁsāra*) to anyone. If there be superiority in qualities (in such persons), some difference in the gradation in reality may be seen, say the learned.

81. If a man performs holy rites without any specific aim or desire (in return) that act burns down what acts have been performed (by him) earlier. (Past acts being burnt down and present acts being desireless do not bring about undesirable results. But if such a knower continues to act how can these acts bring about *Mokṣa*?)

82. People of their own accord produce the world (they live in) and the duration of (their) life (in it). The above are (automatically) created while he is doing an act. Please see that even if he is ever subjected to a frightful state, he does not bewail the good actions.[18]

Bhāradvāja said:

83. Please explain the path of meditation unto me for the achievement of that region on knowing which, O Brāhmaṇa, a man is relieved from three types of distresses.

Bhṛgu said:

84. O Brāhmaṇa sage! I shall recount to you the four types of *Jñānayoga* (the path of knowledge), on realising which, great sages attain eternal *Siddhi*.

85. The great sages who are experts in Yoga and are gratified with their perfect knowledge and have fixed their hearts on Liberation from *Saṁsāra*, perform their Yogic meditation on proper lines.

86. Being freed from the blemishes of the worldly existence, they are liberated. With their liability to get a further birth being eliminated, they stabilise themselves in the pristine Soul-state.

87. (Defective) They are free from mutually clashing pairs such as pleasure, pain, always established in the *Sattva Guṇa*; they are liberated and they do not possess anything, They cultivate detachment that does not obstruct[19] and that is conducive to mental tranquility.

88. There, the sage should keep his extremely tormented and agitated mind concentrated by means of meditation. Withdrawing within him (as if in a lump) all his sense-organs, the sage should be seated (motion-less) like a log of wood.

89. He should not perceive any sound through his ears, nor feel any touch by means of his skin; he should not perceive any colour or feature through the eyes; nor should he have the taste of anything through his tongue.

90. Being immersed in meditation, the knower of reality should eschew all things to be smelt. The energetic Yogin does not covet these (five types of) objects which excite the senses.

91. Then the clever (devotee) shall withdraw into his mind the *Pañcavarga* (the group of five senses). He shall then enter into meditation (stabilising) erring mind alongwith the five sense organs.

92. The mind is a wanderer (in objects of senses, etc.) It consists of five gates (the cognitive senses). It is both powerful and weak[20], the wise Yogin should quickly[21] fix his mind into the path of meditation first, making it independent of any refuge.

93. At this time he should 'collect' the sense organs and the mind into one lump (and direct them to the path of meditation). Thus the first path of meditation has been explained by me.

94. The mind which is the sixth *aṅga* of the *Jiva*, when thus controlled, will throb like the streak of lightening in the clouds extending as far as the ocean.[22]

95. Just as a drop of water on the leaf (of a lotus) is very restless and moves all round, so also his mind moves about in the path of meditation.

96. For a moment the mind is a little attentive and becomes steady in path of meditation. Then it wanders into the path of the wind. The restless mind becomes flighty like the wind.

97. A person who knows the path of meditation should not be discouraged, should not mind the troubles undergone, should give up lethargy and malice and should again establish his mind in meditation.

98. Pondering, reflection, and discrimination[23] are produced in order (in the meditating Yogi). This is the first meditation of the sage endowed with trance.

99. If he is mentally distressed, he should console himself. The sage should not feel despondent. He should seek what is beneficial to himself.

100. A heap of dust, ashes or cowdung cannot be formed into a saturated paste by sprinkling with water all of a sudden.

101. It should be gradually made into paste, some part remaining dry in the beginning but later on made smooth. Thus everything will become drenched completely in the end.

102. In the same manner one must make the group of sense organs calm and tranquil. They must be withdrawn gradually. Then they will be subdued perfectly.

103. O leading sage! By stabilising one's mind and

five senses in the path of meditation first, a Yogī is able to subdue them completely by steadfast (practice in) Yoga.

104. Neither through manly effort nor through divine providence shall he attain that happiness which he attains by restraining the self (in Yoga).

105. Endowed with that bliss, he will find pleasure in the process of meditation. Thus the *Yogins* attain the blissful salvation (lit. with no ailments).

Sanandana said:

106. O Brāhmaṇa, thus instructed by Bhṛgu, the valorous Bhāradvāja, the extremely virtuous soul, was surprised. He worshipped Bhṛgu.

107. O learned one, thus the creation of the universe has been narrated unto you entirely. O excessively intelligent one, what else do you wish to hear?

CHAPTER FORTYFOUR

1. This is verse 7 in the *Mbh. Śānti.* ch. 192.

2. After a long discussion, NK. tries to show that this verse is an enquiry to show the path to God-realization (*śruti-yuktibhyāṁ jñāto'pi paramātmā na sākṣī kriyate iti tat-sākṣātkāropāyaṁ brūhīti prārthitaḥ Bhṛguḥ.*

3. NK treats the whole chapter as a continuous metaphor of a spiritual nature. Vyāsa (and here Nārada) describes an ideal place on this earth as the 'next' or 'excellent' world (*paralokaḥ*). But NK differs. He interprets: After the realization of the soul (*uttare*) near the Himālayas i.e. Meru (which stands for the nose) there is the excellent world just in the middle of the eyebrows, etc. NK cites a quotation from *mantra-śāstra* to 'prove' the identification of the nose and mount Meru, called also the Himalayas.

hema-rūpo bhruvor madhye merus tiṣṭhati parvataḥ |
tasyābhito mahī pārśve pañcāśatkoṭi-yojanā ||

The Mbh. however, describes an ideal region on the earth. Hence, we have followed the plain meaning of these verses and not the esoteric significance of each point, as is done artificially by NK.

4. It is better to interpret as follows: In that region, some (ascetics) eat abstemiously just enough to keep themselves alive, while others with a great effort practise *Prāṇāyāma.*

5. V.11a is actually v. 16b in ch. 192 of the *Mbh. Śānti.* This appears unconnected with 11b and is obscure. But v. 16a and b in the Mbh. (*ibid*) clarifies it. That verse in the Mbh. means : (16a) Here various opinions prevail and are advocated by persons who did meritorious or sinful acts (16b=11a of NP). The intelligent man who knows all those opinions of both kinds (virtuous and sinful) is not contaminated by sin.

6. *Satkāram ṛcchanti—yoge ādaram ṛcchanti prāpnuvanti*—NK.

Here ends ch. 192 in the *Mbh. Śānti.*

7. The NP omitted ch. 193 and here ch. 194 from the *Śānti Parvan* (Mbh). is incorporated.

8. As usual, the printed Sk. text of the NP has separated in the original *ślokas* of the Mbh. in the unnatural way. Here v. 4 in the Mbh. (*ibid*) 194, consists of 3 lines. But the NP combined 4a and 4b into v. 23 and 4c and 5a of the Mbh. is given as v. 24. In this way the lines of the original *ślokas* in the Mbh. are found disarranged in the NP, in this chapter.

9. NK. explains : This whole body right from the soles of the feet, what is above and beneath the body and what is within and outside the body— all this is completely pervaded by him. Such is his omnipresence.

10. These are obscure verses in spite of (or because of ?) NK long comm. It appears that he supports Vijñānavāda. He means to say that nothing exists except as it exits in 'Ideas'. After using the arguments of the Advaita school, he sums up : "In the absence of *Buddhi* (Intelligence),

both the cause and products of *Buddhi* are destroyed. Hence the term *guṇa* implies attributes like *Sattva* etc., mind, sense-organs along with their objects.

11. V.45 appears defective as 45a is to be connected with 44b of which it is the illustration. The original Mbh. verse 24 is thus distributed over the two NP verses. The simile is unusual as the ocean according to poets, never crosses its boundary (though facts differ).

12. V. 45b and 46a form one verse (viz Mbh. *ibid.*25). Hence these lines are translated as forming one *Śloka.*

13. For *deha-hetubhiḥ* of the NP, Mbh. (*ibid*) v. 35 reads *hetvahetubhiḥ* (These are seen) with or without adequate causes for producing them.

14. For the obscure *dūṣaṇam* of the NP, Mbh. (*ibid*) v. 37 reads *dūragam.* NK interprets : (the mind) which is attached to things which are very difficult to obtain (*dūragam*) and which is capable of extending to a number of objects simultaneously (*bahudhā-gāmi*).

15. *Ɣasya* in the NP renders this sentence predicateless. For *yasya,* Mbh. (ibid) v. 38 reads *paśya.* Thus the translation : 'Notice the difference between Sattva (Intelligence —*buddhi-sattvam* NK).

16. Two printing mistakes in the NP, viz. *indriyastu* for *indriyais tu* and *pradīpavān* for *pradīpavat* render this verse obscure. I have accepted the correct readings from the Mbh. (*ibid*) v. 42 and translated accordingly.

17. For *durvāpeṣu* of the NP, Mbh. (*ibid*) v. 58 reads *durvāryaiḥ* 'difficult to control' I have followed NP.

18. The verse has become obscure in the NP due to faulty mixture of vv. 62 and 63 and misprints. The Mbh. reads:

Lokam āturam asūyate janas tasya taj janayatīha sarvataḥ
Loka ātura-janān virāvaśaṁs tat tadeva bahu paśya śocataḥ
tatra paśya kuśalān aśocato ye vidus tad ubhayam padaṁ satām

As NK explains : People reproach (*asūyate*) persons afflicted (with evil passions) which drive them to births of diverse kinds. Notice clearly how such afflicted persons suffer from loss of possession and those real learned persons who remain unaffected with grief. Those who know the gradual and instantaneous types of liberation, are the really wise ones.'

Here ends ch. 194 in the *Mbh. Śānti.*

19. The reading *asadgānya-vidhādīni* is obscure. The Mbh. reading (*Śānti* 195.4) is *asaṅgānya-vivādīni* is better. It means, they (live) in places detached from their relatives (wives, children, etc.) and where no disputant lives".

20. Mbh. (*ibid*) 9: *calācalam* 'constant in pursuing unstable objects (of senses)'.

21. Mbh. (*ibid*) reads *mano'ntara* and means : 'The yogin, in the cavity of his heart fixes etc.

22. Mbh. (*ibid*) 11 reads *samud-bhrānta,* 'capricious'.

23. *Vicāra, Vitarka* and *Viveka* are the different stages in the progress of Yoga. NK quotes from various works on Yoga in his long comm, to substantiate this.

CHAPTER FORTYFIVE

Exposition of Dharmas leading to Liberation

Sūta said:

1. O Brāhmaṇas! On hearing the words of Sanandana, based on the *Dharmas* leading to Liberation, Nārada who had understood the principles, again asked him about matters spiritual.

Nārada said:

2. O highly blessed one! The treatise on salvation expatiated upon by you, has been heard by me. Even after hearing it repeatedly, I am not fully satisfied.

3. O omniscient sage, please recount to me the *Mokṣa-dharma* (virtuous path leading to salvation) based on *sat* (the Reality), whereby the creature is liberated from the bondage of Nescience (*avidyā*).

Sanandana said:[1]

4. In this context, they cite the ancient mythological anecdote that narrates how Janaka, the Lord of Mithilā, attained salvation.

5. There was a king of Mithilā called Janadeva, in the Janaka dynasty. He was ever engrossed in reflecting upon the courses of conduct which would lead to the attainment of the Brahman which is super-physical and hence bodiless.*

6. Many preceptors propagating heresy and usual dwellers in cemeteries used to live in his house.** They being

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* As the Comm. explains :
ūrdhva-deham aśarīram Brahma, tat-prāpti-kāraṇam aurdhva-dehikānām

** The text of the NP. is corrupt : It runs :
tasya śmaśānam ācāryā vasanti satataṁ gṛhe !

The original text in the Mbh. Śānti ch. 218.4 from which the passage in the NP. is borrowed is as under :

tasya sma śatam ācāryā vasanti satataṁ gṛhe

'A hundred preceptors always used to live in his palace'

propagators of heretic doctrines advised him on different courses of religious duties.

7. Basing himself on the study of the Vedas, he was not properly satisfied with the speculations of his preceptors regarding the nature of the soul, and in their doctrine of extinction (of the soul) after the dissolution of the body or of its rebirth after death.

8. On one occasion, a great sage called Pañca-śikha,[2] a son (disciple) of the sage Kapila, arrived at Mithilā during the course of his wandering all over the earth.

9. He had a thorough mastery over (lit. completed) the interpretation of Śāstras. He was an adept in arriving at a conclusion in the perfect knowledge of the principles of all Dharmas regarding renunciation. He was above *Dvandvas* (mutually clashing opposites like pleasure and pain). All his doubts were resolved.

10. They call him one of those sages who among men have finished their desires.* He sought eagerly and intensively after the very rare highest eternal bliss.

11. I think that the great sage whom the followers of the Sāṅkhya school call the greatest sage (*paramarṣi*) Kapila, the Prajāpati (Lord of all creatures) himself, reveals (everything) through that form (of Pañca-śikha).[3]

12. He was the foremost among the disciples of Āsuri whom they call 'long-lived' (*cirajīvin*). It was he who performed a holy sacrifice (of long duration—satra) for a thousand years in *Pañca-srotas*** (a land of five rivers?)

13 He came to *Pañca-srotas* and proclaimed to the huge assembly of the followers of Kapila, the real nature of the unmanifest abiding in the Puruṣa.

14. Āsuri[4] who possessed (was proficient in sacrificial

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* The reading in the NP is *kāmād avasitam* which is defective. The chapter is bodily taken from *Mbh. Śānti.* ch. 218 where the original reading (in *Mbh. Śānti* 218.8) is *Kāmānāvṛtam*— "One who is not affected by desires."

** Sāṅkhyas use this term to imply 'the mind' which is said to have five currents. Thus this line may mean "He performed on the mental plane a sacrifice (i.e. meditation) that lasted for one thousand years."

mantras (*iṣṭimantreṇa* *) and had visualized his person *deha-darśana***) and realised through a great deal of penance the distinction between *Kṣetra* (the body) and *Kśetrajña* (the individual soul abiding in the body).

15. In that assembly of ascetics, Āsuri expounded that which is called the Eternal-Immutable, one-syllabled Brahman (*Om*) which appears in diverse forms.

16-17. Pañcaśikha was his disciple. He was nurtured by a woman with her breast milk. There was a certain Brāhmaṇa house-wife called Kapilī who adopted him as her son, and he used to suck her breasts. Hence, he came to be known as Kāpileya (the son of Kapilī). Thereafter, he attained the perfect and fixed *buddhi* (understanding in the Brahman).

18. It was the venerable Lord† himself who narrated to me the circumstances which led to (Pañcaśikha's) birth (adoption as a son of Kapilā) and his designation Kāpileya. His omniscience, however, was excellent and unsurpassed.

19. O sage! Janaka, the knower of *Dharmas*, accompanied by his ministers, knew him (Pañcaśikha) to be spiritually wise. Having come there, Pañcaśikha deluded and confused the hundred preceptors of Janaka by means of his logical reasoning.

20. Janaka became exceedingly attracted and attached to the school of thought of Pañcaśikha‡. Abandoning his hundred teachers, he (Janaka) followed closely behind him (Pañcaśikha).

21. To him (Janaka) who, according to prescription of religious duty, bowed down (to express his being Pañcaśikha's

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* The original in *Mbh. ibid.* 13 is *iṣṭa-satreṇa saṁsiddho* "one who has accomplished the desired sacrificial session."

** This is an obvious misprint for *deva-darśanaḥ* in the original Mbh. text. It means 'one who has visualized God or attained divine vision.' The NP. reading *deha-darśanaḥ* is meaningless.

† The Mbh. comm. Nīlakaṇṭha (NL) guesses it to be either Mārkaṇḍeya or Sanatkumāra.

‡ Mbh. gives *Kāpileyānudarśanāt* for NP. *Kapileyānudarśanam.* According to Mbh. the verse means: By the intelligence and the school of thought of Kāpileya, Janaka became ..."

disciple), he expounded the highly auspicious (philosophy) which is called Sāṅkhya and which leads to the Supreme Liberation from Saṁsāra.

22. After expatiating on the sorrows attending upon birth, he set forth the sorrows in the performance of religious acts. After recounting the miseries inherent in *Karman*, he explained the sorrows of all the states of life.

23. He lectured upon Delusion for the sake of which there is contact with *Dharma* (and the religious acts prescribed by it) and the fruition of those acts—Delusion which is unreliable, destructible, unsteady and evanescent.

24. *The Pūrvapakṣin or the objector may argue*: When the destruction of body is seen and is the direct evidence witnessed by all people in the world, he who, out of his faith in the Sāṅkhya scriptures, argues that something called the soul is distinct from the body and survives the death of the body, is automatically defeated in his arguments.

25. The disputants maintain that the soul's death, or that which is called death is the extinction of the soul. Pain, old age and disease constitute the partial death of the soul. He who considers out of delusion that the soul being distinct from the body survives the death of the body holds an opinion which is unreasonable and untenable.

26. If that which is non-existent in the world is regarded as existent, it may be argued that the king who is regarded so, should never be subject to old age or death.

27. When the problem is about the very existence of an object (lit. whether an object is or is not in existence) and when that whose existence is predicated, presents dark characteristic (asaitlakṣana*) [or 'the indications of non-existence' (asatilakṣaṇe) as the Mbh reads] (under these circumstances) on what basis should people depend in deciding the affairs of life.

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* The Mbh. reads *asatilakṣaṇe* (*ibid* verse 26) for *asita-lakṣaṇe* of the NP. In the NP. palpably a scribal error, as *asati* and *asita* in the Devanāgarī script are easily confused.

28. Direct proof is the root (basis) of inference and scriptures* (*Kṛtāntaitihyayorapi*). The scriptures are contradictable by direct evidence *pratyakṣeṇa***). As to inference, its value as evidence is negligible.

29. Everywhere, in every topic, do not depend, simply on inference. There exists no entity called *Jiva* other than outside this body† according to the view of the *Nāstikas* (sceptics).

30.‡ The potentiality to produce leaves, fruits, roots, bark, etc. lies in the (small) seed of a banyan tree (*vaṭakaṇikāyām*). Substances, the nature of which is different from that of the causes which produce them, are seen in the following:) Milk and butter are produced from the grass and water consumed by a cow. Different kinds of substances when decomposed for some period in water sometimes produce alcoholic substances whose (inebriating) nature is quite different from that of those substances which produced the spirituous liquor (*ghṛtapākādhivāsanam*). In the same way from the semen (vital seed) is produced the body, its attributes alongwith intelligence, consciousness, mind and other possessions. Two pieces of wood produce fire by attrition. The *Sūryakānta* stone produces fire when it comes in contact with the rays of the sun.

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* The NP. reads :

pratyakṣaṁ hyetayor mūlaṁ kṛtānta hyetayorapi

The Mbh. (*ibid* verse 27) reads:

Kṛtāntaitihyayorapi I have accepted it in translation.

** The NP. reads : *Pratyakṣo hyāgamo bhinnaḥ* which means "Direct Scriptural evidence is shattered or contradicted" I preferred the Mbh reading *Pratyakṣeṇāgamo bhinnaḥ* and translated it as above.

† The second line of this verse in the NP. is as follows :

anyo jīvaḥ śarīrasya nāstikānāṁ mate stitaḥ

The Mbh. (ibid v. 28b) reads : *nānyo jīvaḷi śarīrasya nāstikānāṁ mate sthitaḥ*. The omission of *nā* of *nānyo* in NP. attributes a totally different and contradictory view to the atheists. Hence I preferred the original reading in the Mbh. viz. *nānyo*.

‡ As this verse is the same as *Mbh.* (*ibid.* v. 29), I have followed the commentator Nilakaṇṭha, as it is nothing but a series of keywords of different arguments which are grammatically loose. An explanatory translation is necessary in such cases. Hence the above translation.

Any piece of metal made red-hot in fire, when immersed in water, evaporates that water (*ambu-bhakṣaṇam*). Just as a load-stone moves iron, the mind controls the sense-organs.

31.* The *Nāstikas* are wrong for the disappearance of only the vital airs or animating force upon the physical body becoming lifeless and not the simultaneous disappearance of the body along with the departure or disappearance of the vital force, is the proof of the fact that the body and the soul are not identical but the soul and the body are distinct and different, and that the soul survives the body. As the dead body is seen even after the disappearance of the animating force, death means the departure from the physical body of something that is different from the body. The prayer (for getting something) to deities by those who deny the separate existence of the soul is another sound argument for, if deities who do not have gross material bodies can exist, why cannot the soul exist apart from and without the physical body? Another argument against the identity of the body and the soul: If one dies—the very occurrence of death would be an automatic end of all *Karmans* which cannot be accepted as there would be an end of inequalities in the world which is not the case.

32. Now the causes that have been mentioned and those that have material bodies, cannot be the causes of the non-material soul and his non-material accompaniment like perception, memory, etc. For the physical objects cannot by themselves be the causes for the creation of non-physical objects. (The causal relation of immaterial objects being produced by material objects is incomprehensible.)

33-34a.** Some say that there is rebirth and that it is

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* The verse as printed in the NP. yields little sense due to corrupt readings. The *Mbh.* verse (*ibid*) v. 31 is as follows :

pretībhūte'tyayaś caiva devatādhyupayātanam /
mṛte karma-nivṛttis ca pramāṇam iti niścayaḥ //

The verse in the NP. is :

preta-bhūta-priyaś caiva devatā hyupayācanam /
mṛta-karma-nivṛttiṁ ca pramāṇam iti niścayaḥ //

I have translated the Mbh. verse the corrupt form of which is in the NP.

** The verse consists of 32a and 34b in the *Mbh.* (*ibid*) but the sentence is completed by adding 34b in the Mbh. (which is 34a in the NP.).

caused by Nescience, *Karmans* and strong desire or avidity. They (i.e. the Buddhists) maintain that when one mortal body is being destroyed, another immediately grows up from it. But, when it is consumed by the fire of knowledge the destruction of existence takes place.

34b-36a. It may be asked when the being that is thus born is a different one in respect of form, nature, birth, purposes connected with virtue, vice, etc., why should it then be regarded to have any identity with the being that existed? And if the being that is thus reborn be really different from what it was in the previous birth, what liking or satisfaction can a person have by acquisition of knowledge, learning and the power of asceticism, if all the acts performed by one are to be transferred for the accruing of benefit to another person* (in the next stage of life or existence, without the performer being the enjoyer or the beneficiary of the fruits of those acts.)

36b-37a. Even in this very birth, here, one may be forced to be miserable by the acts committed by another in some previous life or may become happy after being miserable. But proper conclusion should be drawn about 'the unseen' by observing what factually happens in this world.**

37b-38a. Just as upon the death of the body caused by heavy bludgeoning with pestles, a second body would not arise from the body that is deprived of life, it is totally a vain (false) knowledge,† if the very loss of the previous consciousness be regarded as the cause of the production of the second knowledge, for the end of the previous consciousness cannot

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* *Sāmānyāt pratipadyate* in the NP. makes little sense. The reading in the *Mbh.* (*ibid*) v. 36 is *sarvam anyat pratipadyate* clearly states the Buddhistic position to which objections are raised.

** In this world we see that one is not affected by the good or evil acts of another. This direct evidence is enough to disprove the uncertainty of the doctrine of "the unseen" viz. whether the acts of Mr. X in the previous life can affect Mr. Y in the subsequent life when there is no identity between Mr. X of the previous birth and Mr. Y of the present birth.

Thus the Buddhist theory of momentariness stands refuted.

† Mbh. (*ibid*) v. 38 reads *Pṛthag jñānam*

act as the cause of a second consciousness arising out of the very end of the first.

38b-39a. Again the Buddhist doctrine of *Nirvāṇa* or *Sattva-saṅkṣaya* or extinction of life is open to the objection that *Nirvāṇa* will become a recurring phenomena like that of seasons or the year or the *Yuga* (lit. the Kali age), or heat or cold or disagreeable or agreeable objects. The Buddhist *Nirvāṇa* will not become an end of the cycle of births and deaths—the final emancipation from *Saṁsāra* like *Mokṣa* in Brahmanical scriptures.

39b-40a. If, in order to avoid these objections, the opponents i.e. the Buddhists advance the theory that the soul is permanent but every moment each new consciousness attaches itself to it we say: Just as the supports of a house get weakened in course of time leading to the total collapse of the structure, the permanent substance (the soul as posited by the opponents) by being overcome with old age and with death that results in destruction, will in course of time itself be weakened and destroyed. The soul according to Brahmanism is attributeless and hence immutable and eternal. But the Buddhist affirmance of attributes to the soul implies automatically its destructibility, and the permanence of the soul becomes untenable.

40b-41a. All the constituents of the body such as the senses, the mind,* the vital air, blood, flesh, bones become destroyed one after another, each of these entering its own substance (*dhātu*) or productive cause.

41b-42a. Here is the criticism of the Vedāntic concept of the soul. If the soul be the basis of consciousness, understanding and other attributes and yet is unconnected with any of these then all that is done in the world will be meaningless, especially the fruition of charity and other religious acts and all the injunctions of Śrutis prescribing these acts and all actions pertaining to the conduct of the world will have no meaning, (as the soul being aloof and unconnected with

* Sāṅkhyas believe in the destruction of the mind—Nl—(Nilakaṇṭha—the commentator on the *Mbh.*

understanding or mind, there is none to enjoy the fruits of meritorious acts and Vedic rites.

42b-43a. In this way many plausible hypotheses or speculations arise in the mind. But no criterion is seen to decide whether this particular view is right, while that speculation is not.

43b-44a. While reflecting on the pros and cons of these views, particular persons follow properly and closely particular views. The intelligence of these is settled and established on some like a tree and ultimately is lost therein.

44b-45. In this way, all creatures become miserable by actions good or evil. It is only the Vedas which bring them back to the right way, like conductors of elephants guiding their elephants.

46. *Many emaciated (weak-kneed) persons lick at (or wish for) objects which are full of happiness. But they are made to suffer a much larger lot of miseries. Being forced to and therefore having given up their coveted happiness (lit. piece of meat), they submit themselves to the power of death.

47. What is the use of relatives, friends, wives and property (possessions) to one who is definitely doomed to die and whose life is unsteady and momentary, and who, having abandoned all these in a moment, leaves this world never to return ?

48. The elements, viz. the earth, the ether, water, fire and even wind always protect and nourish the body. How can one cherish any affinity to this body when one observes

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* A comparison between the NP. and Mbh. shows how the text of the NP. is incorrect and why one has to refer to the Mbh.

46a of NP. reads :

arthāṁs tathā hanti sukhāvahāṁśca
lihanta ete hanti bahavopaśuṣkāḥ /

Mbh. (*ibid*) 46a reads :

arthāṁs tathā'tyanta-sukhāvahāṁśca
lipsanta ete bahavo viśuṣkāḥ /

and reflects on this? There cannot be any pleasure with this body which is subject to destruction.

49. Having listened to these words of Pañcaśikha which (being based on the Vedas were free from confusion and deception and which were not connected with delusion as they did not extol *Karmakāṇḍa*), supremely salutary and dealing with the soul, king Janaka was wonderstruck and proposed to confront him with an argument (*Pūrva Pakṣa*-Nl.*)

*Janaka submitted***:

50. Venerable Sir, if, after departing from this body nobody is capable of retaining any consciousness or knowledge—if this be the case—what is the use of knowledge or ignorance? (We neither gain anything by possessing knowledge nor are we the loosers by being ignorant.

51. Look here, O excellent Brāhmaṇa, if everything is to end up in nothingness, if that be the nature of Liberation what avail are the observances of *Yama*, Niyama, etc. What special distinction is there in the fruits achieved by a careful or a careless person?

52. If Liberation means dissociation with pleasure-giving persons or objects like celestial damsels, or association with objects of destructible nature like life in heaven, what is the motivation for men to perform religious action or why after beginning the performance of an action, should men continue for attaining the desired goal.

Sanandana said:†

53. Reassuring with pacificatory words the king whose intelligence‡ was enveloped with ignorance, bewildered,

* Here ends chapter 218 in the *Mbh. Śāntiparvan.*

** Here Mbh. Śānti ch. 219 begins. In the NP. this being a continuation of I.45, the introductory verse of Bhīṣma is omitted. NP. I.45.50 corresponds to Mbh. (*ibid*) v. 2.

† In the Mbh. Śānti 219, Bhīṣma speaks this verse (no. 5).

‡ *Maticchatram* in NP. but *prati-chhanna* of the Mbh. is better.

mistaken and overanxious to know the truth, omniscient Pañcaśikha spoke to him.

Pañcaśikha said:

54-56a* In this *Mokṣa* (Liberation) stage there is no extinction. Nor is that any kind of existence easily conceivable. What we see here is an aggregate of body, senses and mind. The constituents of this aggregate exist independently, control mutually and thus go on functioning.

56b-57a. The ether, wind, heat (fire), water and the earth—the aggregate of these five makes up the body, but the body is not one homogeneous (whole or element).

57b-58. Sentience or intelligence, gastrie heat and the vital breaths—these three are called the aggregate of the organs of action. The effects of intelligence, viz. the sense-organs, the objects of senses, such as sight, sound, etc., the inherent power which makes them the sense-potencies or faculties whereby the senses perceive these objects, the mind, the effects of wind, viz., the vital breaths called *Prāṇa*, *Apāna*, etc. and the effects of gastric heat, viz., juices and humours generated in the digestive system—all these emanate from the above-mentioned three organs of actions.

59. Hearing, touch, taste (tongue), sight (eyes) and scent—these are the five senses which inherit their attributes from the mind which also is their cause.**

60. The mind which is the reflection or attribute of *Cit* has three states—pleasure, pain and absence of both pleasure and pain.

61† Sound, touch and form—these three form the bases

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* The division of the lines of these verses corresponds to the original verses in the MBh. as the Mbh. verses give a complete sentence per verse.

** The reading in the Mbh. *Citta-pūrvaṁ gatā guṇāḥ* / is better than *Citta-purvaṁ-gamā guṇāḥ* in the NP. As NI. explains: *Cittam pūrvakāraṇam yasyā rtha-gaṇasya taṁ cittapūrvaṁ cittamātrotpādakaṁ gatāḥ prāptāḥ guṇāḷı guṇa-kāryabhūtāḥ* /

† The text of this NP verse is confusing :
Śabdaḥ sparśaś ca rūpaṁ ca mūrtyarthameva te trayaḥ /
ete hyāmaraṇāt pañca saḍ-guṇā jñānasiddhaye //

of objects which they inhere. These five (?) good attributes last till death, for the achievement of knowledge.

62. Upon them—the senses—depends the accomplishment of fruits or the successful completion of *Karmans* which lead to heaven, as also the determination of the truth or essence of all the principles or the topics of spiritual enquiry. They (wise sages) affirm that the ascertainment of the truth is the highest (most potent) seed of Liberation as it leads to *Mokṣa* and that Intelligence (*buddhi*) leads to emancipation and as such it is called *avyaya*—indestructible and to Brahman and hence due to its power to lead to the Brahman which is *mahat*-great and omnipotent, the Intelligence is called Mahat*.

63. To a person who looks upon this aggregate of attributes viz. the physical body, senses and their objects as the *Ātman* (soul), there is unending misery as a result of incorrect knowledge and this misery never subsides.

64. Sorrow requires some basis or foundation to affect. What basis is there for misery or sorrow to affect those persons who consider worldly objects including their body as non-soul and are unattached to them, feeling that they (those objects) are neither 'me' nor 'mine'. Hence they never suffer any misery or sorrow.

65. For this a wise (honourable) person should listen to the excellent treatise on renunciation. When it is expounded, it will be conducive for your emancipation from Saṁsāra.

66. Renunciation of all acts—even of those prescribed in *Śāstras*, is enjoined for persons seeking *Mokṣa*. Those who have been taught and disciplined in the wrong way (by heretics) have always to bear a heavy burden of sorrows.

67. Vedic sacrifices and rites are advised, for the renunciation of wealth. *Vratas*—(religious observances and vows)

It means that so long as we live all these faculties are the cause leading to knowledge.

* *mokṣa-bījaṁ buddhir iti avyayaṁ mokṣadatvād avyayam iti cāhuḥ / mahad brahma tat-pradatvāt /*

are meant for the renunciation of enjoyments and pleasures. Performance of penance is laid down for the renunciation of pleasures. *Yoga* is advised for the renunciation of everything and that is the ultimate limit of renunciation.

68. The path of Yoga which will be enunciated now to you is the only one path shown by the learned for the renunciation of everything, in order to banish all miseries and sorrows.* But otherwise distress and sorrow is the lot of those who go astray from this path.

69. Having spoken of the five cognitive senses with the mind as the sixth—and all of which on the mental plane I shall now tell you the five conative organs for action with physical strength as the sixth.

70. The two hands should be known as organs of action and the feet as the organ of locomotion. The sexual organ is meant both for pleasure and continuance of the race. The anus is the organ for discharging faeces, excrements, etc. from the body.

71. The organ of speech is for the expression of particular sounds. The learned know that the mind is thus equipped with these five conative organs. In this manner one should cast off the mind, with intelligence (thus when the mind is shed off automatically, the conative organs are cast off or controlled, and by 'casting off' the Intelligence, its products, viz. cognitive senses are done away with).

72. In the act of audition three factors cause it, viz. the organ (ears), words or sound, and the mind. Similarly, three such factors exist in the perception of touch, of form, that of taste and of smell.

73. In this manner the five triads i.e. fifteen attributes (*guṇas*) are essential for the above-mentioned five kinds of perceptions. In consequence of these a person becomes aware of these triads (viz. particular organ, its function and the attending mind) about these perceptions.

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* Nl. quotes Bhalla-viśākhins in support :

Tyāga eva hi sarveṣām mokṣa-sādhanam uttamam /

Renunciation is the best means for all to attain *Mokṣa*.

74. With reference to the perceptions of the mind—there are three categories pertaining to *guṇas* viz. *Sāttvika*, *Rājasa* and *Tāmasa*. Three categories of consciousness are running through them comprising everything — emotions, passions, feelings, etc.).

75. Rapturous delight, love, joy, happiness, tranquillity of the mind arising out of some cause or resulting from no apparent cause (due to gaining desired object or through renunciation these are the *Sāttvika* attributes of the mind.

76. Discontent, distress, sorrow, greed and non-for bearance whether due to some cause or without any cause—these are the indications of the attribute called *Rajas*.

77. Thoughtlessness, delusion, heedlessness, dreaminess and drowsiness (caused by anything) – these are the various *Tāmasa* attributes.*

78. A person who knows this understanding (knowledge) which leads to Liberation from *Saṁsāra* and who carefully seeks to realise the *Ātman*, is never soiled by undesirable fruits of *karmans* just as a leaf of lotus.**

79. When a person becomes liberated from the various kinds of strong bonds pertaining to one's children (subjects in the case of kings) as well as pertaining to gods, and when the person gives up (the sense of) pleasure and pain, he becomes emancipated and attains the highest end, becoming bereft of external signs (such as five vital breaths, mind, intelligence, etc.

80-81a. By understanding the implication of authoritative prescriptions of the Vedas and by practising the auspicious acts and virtues enjoined in the Veda and Āgamas, a person, transcending the fear of old age and death, lies at ease. When both merits and sins are shed off and fruits accruing therefrom to the body (*tanoḥ*) are destroyed, such persons being

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* Here ends the 28th verse from the Mbh. Śānti 219. NP. 78 ff. correspond to vv. 44 of the Mbh. (ibid) Ch. 219.

** *Viṣasyeva* in NP. is a misprint for *bisasyeva* in the Mbh. ibid 44 as 'poison' is meaningless in the context.

unattached at first resort to the *Saguṇa Brahman* that is in the space of one's heart and then visualize the *Nirguṇa Brahman*.

81b-82a. Just as a spider* residing in his web made of threads woven by itself, becomes free by cessation of weaving out the thread, the same way a person who is released from *Saṁsāra* sheds off all miseries and they (the miseries) are shattered down and destroyed like a clump or sod of earth dashing against a rocky mountain (*adri*)**.

82b-83a. Just as the Ruru (a species of deer) casting off its old horns or a serpent casting off its slough, slips away without being noticed, similarly, a liberated person casts off his sorrow.

83b-84. Just as a bird, leaving off a tree (*drumaṁ*†) falling into the water flies up to a safer place, in the same manner this person gives up joys and sorrows and becoming liberated and dissociated from his subtle bodies, attains to the highest region (viz. *Mokṣa*).

85. Having listened to the discourse full of nectarine words delivered by Pañcaśikha himself the king Janadeva carefully pondered upon every point contained therein and ascertained the truth in it. Casting off his sorrow he lived joyfully merged in the supreme bliss.

86. It is reported that beholding his capital city enveloped in fire, it was exclaimed by the king of Mithilā himself: "In this burning city, nothing of *mine* is burning."[5]

87. O great sage ! He who reads this exposition on the ascertainment of (the means to) *Mokṣa* and continuously ponders over it, is not affected by calamities and sorrows and becomes emancipated as did the king of Mithilā, after this meeting with Pañcaśikha.

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* The analogy of a silk-worm is better.

** *adim* in the NP is a printing mistake for *adrim* as *adi* is meaningless in that context.

† *matsyaṁ yathā va' pyudake patantam|*
in the NP. makes little sense. "How can a fish falling into the water" is to be connected with the bird. The Mbh. (Ibid) v. 83b gives *drumaṁ* instead of *matsyam.*

CHAPTER FORTYFIVE

1. From this follows the extract compiled from *Mbh. Śānti* 218. 2ff. Instead of *Bhīṣma uvāca* from the Mbh. here is *Sanandana uvāca.*

2. Pañca-śikha—An ancient teacher of the Sāṅkhya school. He belonged to Parāśara Gotra (*Mbh.* xii. 320.24). As a child he was breast-fed by Kapilā and hence was probably called Kāpileya. He was the disciple of Āsuri. He lived in Pañca-Srotas where he performed a sacrifice for 1000 years and came to be known as Pañca-Śikha. He visited the court of Janaka where he defeated the heretic teachers and king Janaka into a polemic contest. King Janaka respected him as his preceptor (*Mbh. Śānti* 218).

3. Being the disciple of Kapila's disciple Āsuri, he was comparable to Kapila (Nl.).

4. Āsuri—The disciple of Kapila, the founder of the Sāṅkhya school of thought (Bh. P.I.3.10).

5. This saying is attributed to Janaka (when his capital Mithilā was shown to have caught fire) both in the Pāli Canon and Śvetāmbara Jain (Ardha Māgadhī) Canon. cf. *mihilāe dajjhamāṇīe ṇa me dajjhai kiṁ ca ṇa* in the *Uttarādhyayana* sūtra and

mithilāya dahyamānāya, na ma kiñci adahyatha in the *Mahājanaka jātaka* v. 249.

CHAPTER FORTYSIX

The Narration of Spiritual matters

Sūta said:

1. O Brāhmaṇas, on hearing that excellent spiritual discourse, the liberal-minded Nārada delightedly asked Sanandana again.

Nārada said :

2. O sage, O storehouse of mercy! I seek refuge in you. To me kindly relate those things whereby one may not experience the three types of distress such as the Ādhyātmika Ādhidaivika, etc.

*Sanandana said**1

3. O learned one, three types of miseries occur to one born here. They occur in the womb or in the course of the process of being born or in the old age.

4. The panacea (for all worldly ills) is the ultimate attainment of the lord, characterised by the state of happiness unexcelled in bliss.

5. Hence, effort to attain it (viz. God-realization) must be made by learned men. O great sage, the cause of attaining it is said to be both knowledge and activity.

6. Knowledge is said to be of two kinds: that which arises out of the Vedic texts and that which arises from discrimination. The *Śabdabrahman* is that which arises out of the *Āgamas*. The great Supreme *Brahman* is that which arises out of discrimination between Reality and illusion.

7. The excellent sage Manu too, after remembering the meaning of the Vedas says thus: May that be heard even as I recount it in an easily understandable manner.

8. "Two *Brahmans* are to be understood, viz., the

* VV.3-30 of this chapter are incorporated from VP. VI. 58-87.

Śabdabrahman and the Supreme *Brahman*. One who is an adept in the *Śabdabrahman* understands the great *Brahman*."[2]

9. The Ātharvaṇa Veda[3] also says—"Two *Vidyās* are to be known". The greatest *Vidyā* is the attainment of the Imperishable (*Brahman*). The other one is the lore of the *Ṛgveda*, etc.

10-11. Verily, wise sages see him who is unmanifest, unageing, devoid of longing, birthless and unchanging; who cannot be specifically pointed out, who is formless, devoid of hands and feet, powerful and omnipresent, eternal, causeless but the source of origin of living beings, who is pervaded and who pervades everything else.

12. That is the *Brahman*, the greatest abode. It must be meditated upon by those who seek salvation. It is the subtle one mentioned by the Vedic texts—the greatest region of Viṣṇu.

13. That same form of the greatest *Ātman* is expressed by the word *Bhagavat*. The word *Bhagavat* connotes it. It is so indicated in regard to the imperishable *Ātman*.

14. That whereby the reality of what has been thus described is factually realized, is the real perfect knowledge. The other consists of the Trinity of Vedas.

15. O Brāhmaṇa, though the *Brahman* is beyond the ken of *Śabdas* (sounds and words) the word *Bhagavat* is used formally in order to honour or to adore the same.

16. O holy lord, the word *Bhagavat* connotes the pure and Supreme *Brahman* called also Mahāvibhūti (One endowed with the highest Potency) and is the cause of all causes.

16A.* The syllable *bha* has two meanings (1) that which is to be known and (2) the knower**. O sage, similarly the syllable *ga* means the creator, the father of the *Āgamas*.

17. Six things are indicated by the term *Bhag* viz: perfect prosperity and glory, prowess renown, splendour, perfect knowledge and detachment.

18. In the *Bhūtātman* which is the soul of all, all the living

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* Wrongly numbered 16 in the text.

** VP. VI. 5.73 reads : *sambharteti tathā bhartā*. The syllable *Bha* implies the cherisher and supporter of the universe. This reading is better as the syllable 'Bha' (acc. to VP.) is common to both the words : *Sambhartā* and *Bhartā*.

beings reside. Hence, the meaning of the word 'va' is the unchanging lord who abides in all living beings.

19. Thus O excellent one, the great word *Bhagavān* belongs to Vāsudeva who is the greatest *Brahman*. It does not refer to anyone else.

20. As a technical phrase the word indicates an object of worship. This word indicates Vāsudeva without being used in a secondary sense. When referring to other objects the word is used in a secondary sense.[4]

21. He who knows the origin, dissolution, the advent as well as the departure of the living beings and also he who knows *Vidyā* and *Avidyā*, should be expressed by the term *Bhagavān*.

22. Knowledge, power, strength, prosperity, virility and splendour, the entirety of all these are expressed by the word *Bhagavat*. Only the despicable qualities[5] are excluded.

23. All the living beings reside in the great *Ātman*. The lord is remembered as Vāsudeva, because he abides in the *Bhūtas*.

24. Formerly when requested, Keśidhvaja told Khāṇḍikya of the Janaka dynasty.[6] He factually explained the meaning of the epithet Vāsudeva, the Infinite.

25. He lives in the *Bhūtas* and the *Bhūtas* live in him. He is the creator and the protector of all worlds. Hence, Vāsudeva is a lord—the Governor.

26. O sage, he transcends the *Prakṛti* of all living beings, the aberrations and the faults such as the *Guṇas*, etc. He goes beyond all coverings. He is the *Ātman* of all, the space between the worlds is occupied by him.

27. He is endowed with all auspicious qualities and is of the nature of good qualities. (Defective).[7] He eschews the creation of the *Bhūtas* over-whelmed by too much of misery; he assumes a splendid form voluntarily in accordance with his Will. He achieves the welfare of the entire universe.

28. He is one sole repository of splendour, strength, prosperity, great enlightenment, virility and other qualities. He is greater than the greatest. In the lord of the finite and the infinite beings, there are no (such imperfections of Avidyā such as distress and others.

29. He is the lord called *Parameśvara*. He is of the form of *Vyaṣṭi* and *Samaṣṭi* (the Microcosm and Macrocosm); he is both of the unmanifest and manifest forms; he is the overlord of all, the knower of the entire creation, and he is omnipotent.

30. That whereby he is known is free of defects;[8] it is an extremely pure form devoid of impurities. It is seen and understood. That is the perfect knowledge, anything other than this is said to be *Ajñāna* (Ignorance).

31.* That Puruṣottama is seen by means of *Svādhyāya* (study of the Vedas) and *Saṁyama* (self-control i.e. Yoga), either of them being the cause of attaining him, is called *Brahma*.

32. One should practise Yoga after *Svādhyāya*; and one should commit to memory the prescribed Vedic texts after through Yoga.[9] The great *Ātman* is revealed through the accomplishment of *Svādhyāya* and Yoga.

33. *Svādhyāya* is the eye for visualising him. The other eye is Yoga. (The Lord) who is *Brahman* cannot be seen through the physical eye.

Nārada said:

34. O Holy lord, I wish to know that Yoga. Kindly elucidate that after knowing which I would be able to see the Supreme Ruler, the support of all.

Sanandana said:

35. I shall expound that Yoga, in the same manner as Keśidhvaja formerly explained it to the noble-souled Khāṇḍikya of Janaka race.

Nārada said:[10]

36. O holy lord, who was Khāṇḍikya? Who was Keśidhvaja? How did it happen that they had a dialogue in relation to Yoga.

Sanandana said:

37. Dharmadhvaja of Janaka family was the father. His son was Amitadhvaja. Kṛtadhvaja was his brother who was a king who always took delight in spiritual topics.

* VV. 31 ff of the NP. are the same as VP. VI. Ch. 6.

37a*. The blessed twice-born Keśidhvaja was the son of Kṛtadhvaja. The son of Amitadhvaja was named Khāṇḍikya of the Janaka dynasty.

38. Khāṇḍikya who followed the path of action, was banished from his kingdom, accompanied by his preceptor and the ministers. He had limited resources only.

39. After being exiled from the kingdom, he wandered, through the impassable forests. He (Keśidhvaja) performed many *Yajñas* and resorted to *Jñāna* also.

40-42. By resorting to the lore about Brahman, he wished to cross the ocean of death. O foremost one among the knowers of Yoga, once as he was performing a sacrifice, a fierce tiger killed his cow in the lonely forest. On knowing that the cow[11] was killed by a tiger, he asked the sacrificial priests about the atonement: "What shall be done in this context?" They replied —"We do not know. May Kaśeru be consulted."

43. O Nārada, on being asked by him, Kaśeru said—"O leading king ! I do not know it. Please refer to Śunaka. He will know it, i.e. must be knowing it.

44-45. He went and asked him. O sage, he told the king,—"Neither Kaśeru, nor I, nor anyone in the world now knows it. Only your enemy Khāṇḍikya who was defeated by you, knows it. O sage, he said, "I shall go to my enemy in order to consult him."

46-48. If he kills me, the benefit of the *Yajña* becomes already acquired by me.[12] If on being asked, my enemy explains the atonement, O excellent sage, the Yoga will be unaffected." Saying thus, the king, clad in deer skin, rode in the chariot and went to the forest where Khāṇḍikya the king was present. On seeing his enemy coming, Khāṇḍikya said with his eyes reddened with anger. He kept his bow fully drawn.

Khāṇḍikya said:

49-52a. O, will you kill us with the deerskin for your coat of mail? You seem to know (i.e. think) "No one will

* Wrongly numbered 37 in the printed text.

strike me since I wear deer skin." O fool, tell me. Is there no deerskin on the back of the deer? I thought that sharp and fierce arrows discharged on them would be futile. I will now kill you. You will not be allowed to go alive. O evil-minded one, you are a desperado; my enemy who has taken away my kingdom.

Keśidhvaja said :

"O Khāṇḍikya, it is with a view to clear a doubt that I have come to you, and not to kill you. Considering this, leave off either your anger or the arrow."

52b-55. Thereafter, he (Khāṇḍikya) discussed the matter in private with his ministers and his preceptors and priests. Khāṇḍikya, the highly intelligent one, consulted everyone. The ministers advised him—"This enemy who has come under our control must be killed. If he is killed the entire earth will be under your control." Khāṇḍikya replied to all of them— "Undoubtedly it is so.

56. If he is killed the entire earth will be under my control. But the conquest of the other world will be his, while the whole of the earth may be mine.

57. If I don't kill him, the conquest of the other world is mine without the earth. The conquest of the other world lasts till infinity, while the conquest of the earth is of a short duration.

58. Hence, I will not kill him. I will tell him what he asks." Then Khāṇḍikya Janaka approached his enemy and said :—

59. "Whatever you have to ask me (freely) ask me. I shall tell you." Then, O sage, he told him about the slaughter of his sacrificial cow.

60. Then he asked him about the expiatory observance of this *Vrata*. O sage, he duly explained everything to Keśidhvaja.

61-62. All the expiatory rites ordained in the context were explained by him. After understanding the matter, and being permitted by the noble-souled one he went back to the sacrificial ground and performed the rites duly. After completing the sacrifice duly he took his ceremonial ablution (*Avabhṛtha*).

63-65a. Becoming contented, the king began to think— "All the sacrificial priests have been worshipped. All the members of the sacrificial assembly have been honoured. All the suppliants have been duly provided with the desired objects by me. Whatever was worth doing in this world has been performed by me. How is it that I feel in my mind as though some religious duty has not been finished?

65b-66a. While pondering over thus, the king remembered—" O, the requisite fees due to the preceptor have not been given to Khāṇḍikya by me."

66b-67a. The king thereupon got into his chariot again and went to the impassable forest region where Khāṇḍikya the devotee of Svayambhu, was staying.

67b-68a. On seeing him coming again, Khāṇḍikya took up his weapon. He stood ready with the intention to kill him. The king Keśidhvaja then told him.

68b-70. "O Khāṇḍikya, do not be angry. I have not come here to do any harm to you; know that I have come to requite my preceptor. In accordance with your instruction the sacrifice has been duly performed by me. I wish to give you the *Gurudakṣiṇā* (Preceptor's fees). Please choose it and tell me.

On being thus requested, the king again consulted his ministers.

71. "He is desirous of paying the fees of the preceptor. What shall be requested by me?" The ministers said to him— "He may be requested for the gift of the entire kingdom".

72. King Khāṇḍikya laughed and said— "The kingdom is being begged by contented people[13] whose soldiers have not undergone any stress or strain!

73-74a. The kingdom of the earth is of a short duration. How can it be requested for by people like me? This is it. You people are such advisors as advocate selfish interest. What is the truth underlying this? You are not clever enough to know it."[14]

74b. After saying this he went up near the king Keśidhvaja and said— "will you certainly give the preceptor's fees?" When he said 'Of course', Khāṇḍikya spoke to him.

76-77a. "You are truly an expert in the perfect knowledge of spiritual matters. If the preceptor's fee is proposed to be given to me by you, kindly explain to me that holy rite which is capable of subduing the distress."[15]

Keśidhvaja said :

77b-78a. Why was my thornless kingdom not requested for by you? There is nothing more pleasing to Kṣatriyas than the acquisition of a kingdom.

Khāṇḍikya said :

78b. O Keśidhvaja, you understand, why it (kingdom) has not been requested for by me ?

79-81. Learned men do not yearn much for the entire kingdom. It is the duty of the Kṣatriyas to protect the subjects. Those who are inimical to their own kingdom are to be killed in an honest straightforward war. It was my fault, since I had been weak. There was no harm done by you. This Avidyā will only be conducive to bondage though devoid of a direct onslaught. If I were to crave for the kingdom it is a desire for further births and their enjoyment.

82. Begging and importunity may not be defective in the case of others. They follow only Dharma. It is the considered opinion of good (wise) persons that begging is not conducive to the religious duties (binding on) Kṣattriyas.

83-84a. Hence, the kingdom that belongs to you and is embedded in Avidyā, is not requested for. Even the learned men whose minds are drawn towards *Mamatva* (sense of possession) yearn for a kingdom. Those who are inebriated due to the great intoxicating beverage of *Ahammāna* (egotistic self-esteem) (crave for kingdom) but not people like me.

Keśidhvaja said :

84b-85. By means of Vidyā, I am desirous of crossing (surmounting) death. I rule the kingdom and perform various sacrifices. By enjoyment of pleasures, the merit dwindles down, but fortunately your mind is richly endowed with the discriminating faculty.

86. Listen, O delighter of the Janaka family, to the form or nature of Avidyā. It is the misapprehension of the soul in objects which are not the soul. It is the mistaking of one's own what is not one's own.

87. This is the seed, the outcome of the tree of Nescience stationed in two types.[16] In the physical body consisting of the fine elements the embodied being is enveloped in delusory darkness.[17]

88-89. The man of crooked intellect has the deep conviction of 'I am this', with regard to the body severally composed of the five elements, viz. Ether, wind, fire, water and earth. Who will entertain the false conception that the body which is not the soul, is the soul? The objects of enjoyment such as the house, the field, etc. have indeed to be enjoyed through the body.[18]

90. Though the *Ātman* is not the body, even the intelligent man thinks 'This is mine'. It is thus that he feels in regard to sons and grandsons procreated by that body.

91. Even the learned man feels the sense of ownership in regard to the body which is non-Ātman. Every man performs every action for the enjoyment of the body.

92-93a. When the body itself is something other than the man, it is always interested in binding him. Just as the house made of the earth (a mud-house) is scrubbed, cleaned, and plastered with water and mud, similarly the physical body consisting of earth and other elements is maintained with smearing, etc. with mud and water.

93b-94a. If the body that consists of fivefold means of enjoyment is developed by the same fivefold means of enjoyment, what is it that the man can be proud of ?

94b-96a. The individual soul goes through the path of worldly existence in the course of many thousands of births. He is enveloped by the dust of *Vāsanās*, impressions of actions and experiences. He attains delusion and exhaustion. O gentle one, when the dust particles are washed off by means of hot water of perfect knowledge, the delusory exhaustion of the wayfarer in the path of worldly existence is subdued.

96b-97a. When delusion and exhaustion are subdued, the man's inner sense organ, the heart becomes clear.

Getting a support that cannot be excelled by anything else, he attains the highest bliss of Salvation.

97b-98a. The *Ātman* is of the nature of bliss. It is of the nature of perfect knowledge. It is free from impurities. Misery, ignorance and attributes that are their off-shoots belong to *Prakṛti* and not to the *Ātman*.

98b. Although water has no direct contact with fire, it has the indirect contact through the pot.

99-100. Just as a wise person carries on his functions of uttering sound, etc., similarly the *Ātman*, polluted with ego, etc. due to his contact with *Prakṛti* resorts to *dharmas* (attributes) connected with *Prakṛti*. When he sheds off the ego, he is immutable and changeless. The seed (root-cause) of *Avidyā* has thus been narrated to you by me.

101. There is nothing other than Yoga that is destructive of miseries.

CHAPTER FORTYSIX

1. Vv. 3-30 are a quotation from VP. VI.5.51-87.

2. Though both VP. (ibid) v. 64 and NP. attribute this verse to Manu, it is not found in the extant *Manusmṛti*. It is a quotation from *Maitrāyaṇī* Up. VI.22. The *Brahman* has two aspects : verbal and Real or Spiritual and for the realization of the latter, the mastery over the former is necessary.

3. This is a quotation from the *Muṇḍaka* Up. I.4.5. The *Muṇḍaka* belongs to the AV. and hence the quotation is called *Ātharvaṇī śruti*.

4. In other words, the term *Bhagavat* which is the general denomination of an adorable object is not used with reference to the Supreme in general but as a special significance. But when the term is used with reference to any other person or thing, it is used in the customary general meaning.

5. The three *guṇas* and their consequent *Kleśas* (miseries) which deserve to be eschewed are not found in *Bhāgavata*.

6. For the genealogy and mutual relationship of Keśidhvaja and Khāṇḍikya *vide* vv. 37-39 below.

7. The verse in the NP. contains defective wording. The original verse in the VP. (*ibid*) 84 is as follows :

Samasta-kalyāṇa-guṇātmako'sau
ava-śakti-leśāvṛta-bhūta-vargaḥ

He is one with and of the nature of all auspicious attibutes. He has permeated all created beings with but a small portion of His Power.

8. Instead of the confusing reading : *sa Jñāyate yena* of the NP. VP. (ibid) v. 87 reads *saṃjñāyate yena* and it gives better meaning as follows :

That whereby, the flawless, pure, Supreme, unsullied (by the contact of Prakṛti) and one (undivided) Brahman is properly known, revealed or realised is the real knowledge. What is other than this is ignorance.

Here ends chapter 5 of VP. VI.

9. Both the study of the Vedas and practice of Yoga are essential for God-realization. When a person is weary of the one, he should pursue the other. But the dictum in Yoga is that one should perform *Japa* (muttering the name of God or (*Mantra*) when tired of meditation and *vice-verse* :

japācchrāntaḥ punar dhyāyed
dhyānāc chrāntaḥ punar japet ||

10. In VP.VI.6.6, it is Maitreya who speaks this verse and the reply of Parāśara in VP. VI.6.7 ff, is the same as given here by Sanandana in vv. 37 ff. These names do not occur in the Janaka dynasty in VP.IV.5 but are recorded by Bh.P.IX.13.19-21.

11. For *tasya dhenum* of the NP. *dharma-dhenum* in the VP. (ibid) v. 13 is better, as it is not any cow but the cow related to the sacrifice whose death needed atonement.

12. *Prāpta eva mayā yajñe* is obscure grammatically. VP (*ibid*) 18 *prapta eva mahā-yajño* is clear. Hence adopted in the translation.

13. VP. (*ibid*) 45 reads *Śatrubhiḥ* instead of *Kṛtibhiḥ* in the NP. that makes the clause form a part of the ministerial advice that the kingdom is obtained without military engagement.

14. Another interpretation : "Thus you are the people who tender advice in concerns of this worldly life. But you are not competent enough to advise on matters relating to the higher (spiritual) objects.

15. Here ends ch. 6 in VP. VI. Vv. 77 ff. of the NP. constitute VP. VI. ch. 7.

16. NP. V. 86b-87a constitutes VP. (ibid) v. 11 and the meaning becomes more consistent and clear as follows : "The erroneous notion to regard what is not self as the self and the notion in regarding what is not one's own as one's own, constitutes the double seed of the tree of Nescience.

17. Though this ch. in the NP. is taken from the VP. VI, the lining of the verses is different from the text of the VP. Thus VV. 88b and 89a constitute verse No 13 in the VP VI. 6 and when these are taken together as in the VP, the meaning is changed. Thus 88b-89a means : "Who will look upon the body as the soul when the soul abides indistinctly (apart) from the five elements constituting the body."

18. The lines of verses in the NP are re-arranged according to the VP. VI. 7 and briefly translated for the sake of comparison and noting the difference in the interpretation due to the changes in the lines of the VP. in the text of the NP.

(NP. VV. 89b-90a) What man of understanding would attribute to the incorporeal soul the enjoyments of the body like lands, houses, etc. and would call them his own ?

90b-91a. What learned person will entertain the idea of property, in sons and grandsons born of the body, when the body itself ceases to be the self.

91b-92a. It is for the enjoyment of the body that a man performs an act and to obtain its fruits in the next body. But that again results in the perpetuation of the bondage of the body (bodily existence).

92b-93a. Just as a house of clay is plasted with clay and water, so the body which is composed of the earth, is sustained by the earth (i e. food grown of the earth) and water.

93b-94a. The physical body which is constituted of five elements is nourished by things which are also made of those very elements. Under the circumstances, what did the soul enjoy ?

94b-95a. Wandering through the path of *Saṁsāra* for thousands of births, the soul enveloped in the dust (particles) of desires, attains nothing but exhaustion in the form of delusion.

95b-96a. When that dust is washed off by the hot water of real knowledge, the exhaustion of delusion of the traveller of Saṁsāra is removed.

96b-97a. When the fatigue caused by infatuation is relieved and the person gets internal peace, be attains the supreme salvation which is unparallelled and undisturbed.

97b-98a. The real nature of the soul is pure, constituted of bliss and knowledge. The attributes such as pain, ignorance and impurity belong to *Prakṛti* and not to the *Ātman*.

98b-100a. The water and fire do not come in contact but when the water is placed above the fire in a pot, it bubbles and manifests the properties of fire. Similarly, the soul though absolutely distinct from the Prakṛti and its attributes, and uncorrupted, assumes the attributes of the gross nature, when the soul in association with Prakṛti gets polluted by egotism and other properties.

100b-101. The seed of ignorance is as described by me. There is no panacea on these worldly miseries except the practice of Yoga.

CHAPTER FORTYSEVEN

Exposition of the way to realize the soul

Sanandana said :

1. On hearing these words of Keśidhvaja that consisted of an estimate of spiritual topics and that was like nector, Khāṇḍikya spoke again, urging him.

Khāṇḍikya said :[1]

2. O highly blessed one, O the most excellent one among the knowers of Yoga, recount details of Yoga. In this dynasty of Nimi, you alone are the person who have understood the topics in the Yogaśāstra.

Keśidhvaja said :

3. O Khāṇḍikya, even as I recount, may the nature of the Yoga be heard. A sage who is established in Yoga, does not fall off after attaining merger into the Brahman.

4. Mind alone is the cause of bondage and liberation of men. When addicted to the sensual objects, it is the cause of bondage. When it is devoid of objects, it is the cause of liberation.

5. A wise man possessing discriminative knowledge, should withdraw the mind from the sense-objects and through it for the sake of salvation meditate on the Brahman, the greatest Īśvara.

6. By means of the power of the *Atman* he should make the mind that is prone to aberration,[2] meditate on the *Brahman* by infusing it with the nature of Ātman, even as a magnet does it to a piece of iron.

7. The special movement of the mind that depends on the efforts of self is to conjoin to the *Brahman* and such union with the *Brahman* is called Yoga.

8. This includes the holy rites with special and peculiar characteristics. He who possesses Yoga is Yogin. He is called a *Mumukṣu* (one desirous of liberation).

9. At the outset, the Yogin who practises Yoga is called *Yuñjamāna.* He who is called *Viniṣpannasamādhi* (of accomplished meditation) is one, who has attained the greatest *Brahman.*

10. If due to defects and obstacles his mind is not[3] defiled, the former one attains salvation, thanks to the repeated practice in the course of many other births.

11. The latter one who is called *Viniṣpannasamādhi* (i.e. the knower of Brahman.) attains salvation in the very same birth. The Yogin attains everything ere long after burning the Karmans through the fire of Yoga.

12-14. A Yogin shall practise five *Yamas* (restraints) and five *Niyamas* (observances): Celibacy, non-violence, truthfulness, non-stealing and non-acceptance of monetary gifts (these are the *Yamas*). *Svādhyāya* (self-study of the Vedas), *Śauca* (purificatory rites), *Santoṣa* (contentment) *Tapas* (penance) and concentration of the mind on the great *Ātman.* He must keep his mind devoid of lusts. Thus the five *Yamas* and the five *Niyamas* have been recounted. If people practise these with specific desires, they yield special benefits; if people practise these without desires they yield salvation.

15. Thus the ascetic should practise the good postures. (like Bhadrāsana). He must be endowed with good qualities. He must perform the Yoga with what are called *Yamas* and *Niyamas.*

16. If what are called *Prāṇas* (vital airs) are restrained by practice, it should be known as *Prāṇāyāma.* It has two subdivisions: the *Sabīja* (with seed) and the *Abīja* (without seed).

17. When the two vital Airs—*Prāṇa* and *Apāna,* overpower each other (are merged together), by regulating them both by proper means, that is the third (variety of breath-control, viz., *Kumbhaka*).

18. O lord of the enemies, its form is as gross[4] as its *Ālambana* (support) the support of the *Ananta* (endless one) is obtained by the Yogin as he practises.

19. The knower of the Yogas shall curb the sense organs drawn towards their objects such as sound, etc. Being devoted to and insistent on *Pratyāhāra* (withdrawal of the mind from sense-objects), he should make the senses (withdrawn from sense objects but) merging in the mind.

20. If the sense-organs become steady, they become extremely submissive. If they are non-submissive, the Yogin cannot achieve Yoga.

21. After keeping the vital airs under control by means of *Prāṇāyāma* and the sense-organs by means of *Pratyāhāra*, the practitioner of Yoga shall make the mind stabilised in an auspicious support.

Khāṇḍikya said:

22. O highly blessed one, may it be mentioned to me, the auspicious support of the mind, by having which the mind dispels the outcome of defects entirely.

Keśidhvaja said:

23. O wise one, the support of the mind is twofold, that too based on the form. The form may be embodied or unembodied; it may be *Para* (greater) or *Apara* (smaller).

24. There are three types of *Bhāvanās* (conceptions). The form and the universe is said to be threefold: The first is called *Brahma bhāvanā*, the other is known as *Karma-bhāvanā* and the third is of the nature of both *Karma* and *Brahma*.

25. One *Bhāvanā* is of the nature of *Karman*, the other one is of the nature of the *Brahman*, and the third one is of the nature of both. Thus there are three types of *Bhāvabhāvanā* (conception).

26. O wise one, Sanaka and others are always endowed with the *Brahmabhāvanā*, while the others, Devas etc. the mobile and immobile beings — all these are endowed with *Karmabhāvanā*.

27. In *Hiraṇyagarbha* and others, the Bhāvanā is of the combined nature of the *Brahman and Karman*. In those invested with authority and with enlightenment, there is the Bhāvabhāvanā.

28. O king, in the eyes of those who differentiate regarding that this is the Universe, that other is some thing different, when all the particularised *Karmans* and knowledge are not diminished completely.

29. That knowledge is termed *Brahman*, the knowledge where the differences have completely vanished which

is Existence alone, which is beyond the scope of words and which is self-produced.

30 That is the great form of Viṣṇu who is formless and unborn. The characteristics of the great *Ātman* are contrary to the diversity of the form of the entire Universe.

31. O king, since that (i.e. the greatest form of Viṣṇu) cannot be meditated upon by one who practises Yoga, the gross form of Hari that could be seen by means of the eyes should be meditated upon.

32-35. All these constitute the universe, viz.—Lord Hiraṇyagarbha, Vāsava (i.e. Indra), Prajāpati, Maruts, Vasus, Rudras, Bhāskaras (i.e. Ādityas), constellations, planets, Gandharvas, Yakṣas, Daityas, *Deva-Yonis* (all kinds of divine and semi-divine beings), human beings, animals, mountains, oceans, rivers, trees, in fact. O king, all living beings, all those causes of the *Bhūtas* namely those beginning with the *Pradhāna* and ending with the *Viśeṣas*, those who are sentient and non-sentient, the single-footed, the bipeds, the multi-footed, and the footless—all these are the embodied forms of Hari. They are of the nature of *Bhāvanās* of the three types.

36. All this universe, consisting of the mobile and immobile beings, is endowed with the potency of Viṣṇu of the form of the Supreme Brahman.

37. The greatest *Śakti* is said to be *Viṣṇu Śakti*; the other *Śakti* is called *Kṣetrajña* and the third *Śakti* is called *Avidyākarman.*

38-39. O king, the *Śakti* that is called *Kṣetrajña* is produced through *Karmans.* O highly intelligent one, in this worthless worldly existence, it is of the active nature. It attains the distresses of worldly existence. The individual soul is enveloped and concealed by this *Śakti.* Hence it is called *Kṣetrajña Śakti.*

40. O king, this is seen in all living beings in varying degrees. In lifeless ones, it is very little and in the immobile beings it exists a little more than that.

41. In the reptiles, it is more than in the immobile beings. It is very powerful in birds. The deer are more powerful than the birds and the beasts are superior to the deer in their strength.

42. Human beings are more powerful than beasts and men wield more power (among human beings). O king, superior to them are the Nāgas, Gandharvas, Yakṣas and other gods.

43-44. Indra is the most powerful among Devas and superior to him is Prajāpati. Hiraṇyagarbha is more powerful than he. O king, all these are his forms, since they are invested with his potency as though with the Ether.

45. O highly intelligent one, the second unembodied form of the Brahman called Viṣṇu is termed *sat* by the learned men. It is worthy of being meditated upon by the Yogins.

46. O king, it is there that all these potencies are founded. These are not the real forms of Hari. It is another and very great.

47. O lord of men, he assumes the forms of all potencies (*Śaktis*) having the activities of Devas, animals and human beings in his own sports.

48. His activities based on the Karmans (of other beings) are for helping the worlds. The activities of the incomprehensible Being are pervasive and very benevolent.*

49. O king, that form of the deity, the embodiment of the Universe must be meditated upon for the purification of the soul. It is destructive of all sins.

50. Just as the fire with shooting flames in collaboration with the wind burns down heaps of dry grass and wood, so also Viṣṇu, abiding in the minds of Yogins destroys all sins.

51. (Defective) Hence, this potency is the first and foremost of all potencies. The devotee shall keep it in the mind. If it is duly stabilised it should be known as one with pure characteristics (?)

52. It is the auspicious support of the *Ātman* that is present everywhere and is accompanied by the mind. It is

* The reading should be *atihitātmikā* and not *avihitātmikā* as in the printed text.

beyond the three *Bhāvabhāvanās* (emotional conceptions). O king, it is conducive to the salvation of the Yogins.

53. O tiger among men, all other supports of the mind, Devas and others with Karmans as their source of origin, are impure.

54. (Defective) One who has no desire for any of these supports shall meditate on the embodied form of the Lord. This is to be known as *Dhāraṇā* since the mind is concentrated there.

55. O ruler of men, may it be heard of what nature should Hari's form be, for being meditated upon. There cannot be a *Dhāraṇā* (retention) without a support.

56-60. The form shall be—one with beautiful and delighted face; with the eyes large like the petals of a lotus; fine cheeks with a wide and brilliant forehead; its earrings placed equally between ears and shoulders; the neck resembling a conch shell, with the chest marked with *Śrivatsa*; the three folds in the skin in the curved umbilical region and the belly appearing beautiful; Viṣṇu may be conceived as having eight long arms or four arms, his thighs large and symmetrical, firm lotus-like hands and feet clad in pure yellow robes; bedecked in coronet, beautiful bracelets, armlets, etc. He is surrounded by a halo and is wielding the Śārṅga bow, a *Śaṅkha*, a mace and a sword. He is to be meditated thus as the Brahman also.

61. The Yogin shall identify himself with the deity, after concentrating his mind and meditate upon Viṣṇu, O king, until the *Dhāraṇā* becomes firmly fixed therein.

62. Whether the devotee is talking something or standing by or is engaged in some voluntary activity, the retention (*Dhāraṇā*) does not vanish from the mind. In that case he should consider that (i.e. *Dhāraṇā*) as achieved.

63. Thereafter, the sensible man shall meditate upon the Lord's form without *Śaṅkha, Gadā, Cakra*, Śārṅga (bow), etc., but it is tranquil with the rosary in the hands.

64. When this *Dhāraṇā* is more or less stabilised, one shall meditate upon the Lord's form without such ornaments as coronet, bracelets, etc.

65. Then the sensible man should mentally dwell on

that single limb; and subsequently he shall become engrossed in the one (Lord) that has the limbs.

66. At the perception of that form (there shall be) one obeisance and absence of desire for other objects. O king, his meditation is fulfilled by the first six *Aṅgas* (of meditation).

67. When his perception of the form of the deity without any fanciful conception becomes the outcome of mental meditation, it is called *Samādhi*.

68. O king, in regard to the thing to be achieved i.e. the great Brahman, that which makes the achievement possible is *Vijñāna* (perfect knowledge). That which is to be attained to is the *Ātman* whose *Bhāvanās* have been dispelled.

69. It is the perfect knowledge of the *Kṣetrajña* and the sense-organs therefore. After facilitating the achievement of the task of liberation, it has its purpose achieved and it recedes.

70. Then the devotee shall achieve the emotional identity with the great *Ātman*, he shall become non-different from him. The difference is caused by the ignorance about him.

71. When *Ajñāna*, the cause of differentiation, is utterly dispelled who will agree to this that the *Ātman* is different from the *Brahman* ?

72. O Khāṇḍikya, thus partly in detail and partly in brief, the Yoga has been recounted to you, since you have been asking me about it. What more can I do for you?

Khāṇḍikya said :

73. The excellent nature of the Yoga has been expounded by you. Everything has been done for me. Thanks to your instructions, the impurity in my mind has been entirely annihilated.

74. What has been called by me as 'Mine' is incorrect and not otherwise. Even by those who know what should be known, O king, it cannot be mentioned otherwise.

75. The feelings 'I' and 'My' are the outcome of *Avidyā* so also their utterance. The truth which is inexpressible is beyond the scope of words.

76. O Keśidhvaja, go, for the attainment of further welfare. Everything has been done for me by you since the

unchanging Yoga devoted to salvation has been explained to me.

Sanandana said :

77. Thereafter, having been worshipped duly by Khāṇḍikya, king Keśidhvaja returned to his capital duly worshipped by Khāṇḍikya, O Brāhmaṇa.

78. Khāṇḍikya made his son the king. With his mind, dedicated to Kṛṣṇa, he went to Viśālā for the achievement of mastery over Yoga.

79. He was endowed with the qualities of *Yama*, etc. He was solely engrossed in deep meditation. The king attained dissolution by merging himself into the pure *Brahman* called Viṣṇu.

80. For the sake of liberation and eager to dispel his *Karmans*, he enjoyed the sensual pleasures and performed holy rites without any desire in view.

81. O sage, by means of auspicious enjoyment of pleasures, he wiped off all sins and became free from impurities. He attained *Siddhi* that utterly quelled the three kinds of *Tāpa* (misery).

82. Thus everything that you had asked me has been recounted to you. What else shall I narrate to you for dispelling the three types of distress?

CHAPTER FORTYSEVEN

1. VV. 2 ff of this Purāṇa are the same as in the VP. VI. 7. 26 ff.

2. For 6a of the NP: *ātmabhāvaṁ nayet tena tad brahmadhyāpanaṁ manaḥ*, VP (*ibid*) 30a reads .. *nayatyenaṁ tad brahma dhyātum munim* and changes the meaning completely. For that Brahman attracts to itself the sage who meditates upon it and who is of the same nature, as the magnet attracts the iron.

3. NP 10a reads *dūṣyate nāsya mānasam* instead of *cāsya mānasam* in VP (*ibid*) 34a. But this *na* in the NP. makes the verse self-contradictory. Why should a yogi whose mind is not defined due to obstacles require many more births ? The reading *cāsya* for nāsya in the VP means : "Should the yogin's mind be vitiated by defects" etc.

4. For *ālambanavat sthūlam* of the NP 18a, VP (ibid) 42a reads *ālambanavataḥ sthūlam* (while the Yogi practises) his support (*ālambana*) is the gross form (*Hiraṇagarbha*) of the Lord.

CHAPTER FORTYEIGHT

The story of Bharata

Nārada said :

1. O blessed one, the antidote for the three types of distress has been heard by me. Still my mind is confused. It does not attain proper stability, easily.

2. O Brāhmaṇa, how can the sinful transgression against one's own self committed by wicked men, be tolerated by men? O bestower of honour, recount it to me.

Sūta said :

3. On hearing what has been spoken by Nārada, Sunandana, the son of Brahmā, remembered the activities of Bharata. With great delight he said :

Sanandana said :

4. In this context, I shall tell you the ancient traditional story on hearing which your confused mind shall attain great stability.

5. O excellent sage, formerly, there was a king named Bharata. He was the son of Ṛṣabha. This sub-continent is named Bharatakhaṇḍa after him.

6. After attaining the kingdom belonging to his father and grandfather in due succession, he protected it righteously. He delighted the subjects like their father.

7. He performed various kinds of sacrifices and worshipped Lord Viṣṇu, the embodiment of all Devas. He meditated upon him with the mind centering round him in the course of carrying out different activities.

8. He procreated sons. He was unattached to sensuous objects. The learned king left the kingdom and went to the hermitage of Pulastya and Pulaha.

9-10a. He went to the great holy centre Śālagrāma frequented by people desirous of liberation. O sage, he became an ascetic and performed the propitiation of Viṣṇu with great

devotion, rendering service(unto the Lord) with things obtained by him.

10b-11a. O Nārada, every day in the morning he plunged into the pure clear water and prayed to the Sun with devotion muttering the Supreme syllable expressive of the Brahman (i.e. *Oṁ* or Gāyatrī).

11b-13a. He then returned to the hermitage. With great purity and devotional piety, he worshipped Vāsudeva the Lord of the universe with the materials of worship such as sacrificial twigs, Kuśa grass, clay, etc. brought by himself. He worshipped with fruits, flowers, leaves of Tulasī and clear water.

13b-14a. On one occasion, that highly blessed king took his ablution in the River Cakra. With great purity and attention he stayed in the water performing *Japa* for three *Muhūrtas*.

14b-15a. O Brāhmaṇa, a thirsty hind who was about to be delivered of a young one, came to the bank from the forest, in order to drink water.

15b-16a. As she had almost completed drinking the water, there arose the great roaring sound of a lion which was frightful to all living beings.

16b-17a. On hearing the roaring sound of the lion, the hind leapt to the bank of the river. While she was climbing the steep side of the bank, the foetus fell down into the river.

17b-18a. Bharata caught hold of the fawn that fell off from its mother's womb and was carried away by the forceful current and the waves of the river.

18b-19a. O leading sage, due to the misery on account of the fall of the foetus and the steep ascent, that hind fell down dead.

19b-22. On seeing the hind dead in the tragic circumstances, the royal saint took up the fawn and brought it to his hermitage. The king nurtured the young one of the hind day by day. O sage, nourished by him, it duly grew up. At first the fawn used to graze at the outskirts of the hermitage. Then it went to the forest, it went far into the forest but, afraid of tigers, it returned soon. After some time it used to go very far into the forest in the morning and return to the hermitage in the evening.

23-24a. Bharata kept it inside the hut in the hermitage during nights. His mind became highly involved with the deer-fawn that used to be near him or away from him by turns. O sage, his mind was not so much drawn towards Viṣṇu.

24b-25a. Remember that he had abandoned his kingdom and even sons; that he had eschewed all connections with his kinsmen. Still he had great affection (feeling of kinship) with the fawn.

25b-26. When the fawn was away from the hermitage for a long time, his mind was agitated by various doubts such as, "Has it been devoured by the wolves?" "Have tigers seized upon it ?" "Has it been struck down by the lion?" When the fawn was by his side his face was bright with delight and love.

27. As his mind was attracted by the feelings of 'myness', his *Samādhis* (trances and concentration) became disturbed often. After some time the king died.

28. At the time of passing away, he was looking at the fawn. Like a father by the son, he was looked at by the fawn with tears in its eyes.

29. O sage, since his mental fancy was of that nature, he was born as a deer—O excellent Brāhmaṇa. Since he had the faculty of remembering previous births, he became unenamoured of worldly existence.

30. He left off his mother (i.e. the mind) and went to Śālagrāma. He nourished himself by means of dry leaves and grass.

31. Thus he expiated for the evil action that had been the cause of his birth as a fawn. Having left off his body, he was born again as a Brāhmaṇa who had the faculty of remembering his previous births.

32. He was born in a leading, pure family of Yogins of good conduct. He was richly endowed with all knowledge. He was conversant with all principles and topics in the scriptural texts.

33-34. That excellent sage perceived his own *Ātman* beyond *Prakṛti*. O great sage, thanks to the knowledge of *Ātman* that he had acquired, that highly intelligent one saw Devas and others, nay, all living beings, without any

difference. He was invested with the sacred thread, but he did not repeat the Vedic text as uttered by his preceptor.

35. He did not observe holy rites. He did not learn scriptural texts. When he was addressed many times, he made some stupid irrational statement.

36. Even that speech lacked in qualities of cultural refinement. It was often uttered in vulgar rustic language. O sage, accursed in body, he was always clad in dirty clothes.

37-40. Saliva oozed from the interstices of his teeth. He was always harassed by citizens. He used to remember the words of Hiraṇyagarbha (or Brahmā*) as follows: "Excess of respect affects the prosperity of Yoga. A Yogin dishonoured by the people achieves Yogic power. Hence, a Yogin should perform holy rites of good men without defiling them. He should so perform them that the people should begin to disrespect him and avoid associating with him." The highly intelligent one thus thought of the words of Hiraṇyagarbha, and showed himself to the public as one with sluggish features and of unsound mind. He regularly ate cakes made of Kulmāṣa grain, vegetables and fruits from the forests.

41-42a. He ate whatever he got and whenever it happened. When his father passed away, he was compelled to work in the fields by his brothers, nephews and other kinsmen.

42b-43a. All his limbs became stout, though he was fed on rotten food. He became a sluggish worker. With food for his wages, he helped the whole world.

43b-44a. (On seeing) him so unrefined but having the features and activities of a Brāhmaṇa, a charioteer of the Sauvīra[1] king considered him worthy of being taken as an unpaid labourer.

44b-45a. O Brāhmaṇa, that king was seated in a palanquin. He was thinking of going to the excellent hermitage of sage Kapila on the banks of Ikṣumatī river.[1]

45b-46. He wanted to ask the great sage Kapila who was well learned in the topic of virtues leading to salvation, as follows—"What is it that is conducive to the welfare of men in this

* An ancient teacher of Yoga-śāstra.

1. Variously identified with Eder (N. Gujarat), Upper Sindh, Multan (Alberuni)—N.L.De. accepts the last—De, p. 183.

world which is mostly full of miseries." On being urged by the words of the charioteer, he carried his palanquin.

47. O Brāhmaṇa, he, the sole receptacle of all knowledge, was taken as an unpaid labourer. He was one among other men who too were unpaid labourers.

48. Endowed with the faculty of remembering events of past lives, he bore the palanquin as he was desirous of wiping off his sins. He, the most excellent one among the intelligent men, slowly walked ahead gazing at the yoke of the palanquin.

49-50a. The other bearers walked quickly. On observing the irregular movement of the palanquin, the king said—"O palanquin-bearers! What is this? Go ahead at even step."

50b-51. Again the movement of the palanquin was irregular. The king laughed and asked them, "what is this? You are moving otherwise!" When the king (mildly rebuked) them many times, the palanquin-bearers said—"This fellow does not thus move quickly."

The king said:

52. "Are you tired? You have borne the palanquin only for a short distance. Are you not used to strenuous work? Aren't you seen a bulky fellow?"

The Brāhmaṇa said:

53. "I am not stout. Your palanquin has not been borne by me. I am not tired. I have no fatigue or trouble. O lord of the earth, the bearer is another one."

The king said:

54. "You are actually seen to be stout. The palanquin is still above you. Fatigue in carrying a load occurs to embodied beings (as they have to exert and carry the load).

The Brāhmaṇa said:

55. "O king, tell me what you have directly perceived. The qualifications of strong or weak may be added afterwards.

56. This is a false statement—"The palanquin is borne by you. The palanquin is still above you." All this is false, O Sir, listen to my words now.

57. The two feet are on the ground. The shanks rest on the pair of feet. The thighs are on the pair of shanks. The belly has the support of the pair of thighs and hips.

58. The chest, the arms and the shoulders rest on the belly. This palanquin is supported by the shoulders. How can it be said that I am the support ?

59. The body designated as 'you' is stationed within the palanquin. "You are there. I am here". This is also a wrongly put statement.

60. O king, you, I , and the others are to be borne by the elements; the whole class of living beings (and the elements) are fallen in the current of the *Guṇas*.

61. O Lord of the earth, these—*sattva* and other *Guṇas* are subject to the control of *Karmans*. The *Karman* accumulated due to ignorance is present in all creatures.

62. The *Ātman* is pure, imperishable and quiescent. It is devoid of *Guṇas*. It is beyond *Prakṛti*. The *Ātman* alone abides in all creatures but he has no increase (fatness) or decrease (slimness).

63. O king, when there is neither increase nor decrease, it was childish ignorance (that prompted you to say I am stout). On what basis was it uttered by you ?

64-66. (Defective) This palanquin rests equally on the ground pair of feet, shanks, thighs, hips, belly and other things as well as on the shoulders. When the burden is equal, O king, the palanquin is not borne by you or the other creatures alone. A great burden originating from mountains, trees or houses nay, from the whole earth has to be borne by you and by me. As the Puruṣa has distinctness (separate existence) from the sense organs which are the products of Prakṛti what heavy load is to be borne by me, O King. O King the Puruṣa is separated from the sense organs produced from Prakṛti [?]

67. The material that constitutes this palanpuin is a conglomeration of all elements, grown large equally in regard to you, me or the entire world.

Sanandana said:

68. After saying this the Brāhmaṇa who was bearing the

palanquin became silent. Thereupon the king hurriedly got down to the ground and touched his feet.

The King said:—

69. O Brahmin, be pleased with me. Leave off the palanquin. May it be revealed to me who you are, in the guise of a low and degraded man.

70. I am eager to serve you. O learned one, may everything be mentioned by you, viz—who you are, whose son you are and what the reason for coming here is?

The Brahmin said:—

71-73. May it be heard, O king. It cannot be explained who I am. Everywhere the action of arrival is prompted by some utility [enjoyment of pleasures]. The enjoyment of pleasures and the experience of miseries is accomplished through the body, etc. A creature attains the body, etc. in order to experience the outcome of Dharma and Adharma, O king, everywhere, in the case of every creature the reason is Dharma or Adharma. Hence, how is it that the reason is being asked?

The king said:—

74. There is no doubt in this that Dharma or Adharma is the cause of all effects. The transmigration from one body to another is for experiencing pleasure or pain.

75. As to your statement that it cannot be said who am I in regard to the Ātman, I wish to state as follows.

76. O brahmin, How is it that it is not possible to say "I am he who exists. O twice-born, the word *Aham* (I) refers to the Ātman and not to the body.*

The Brahmin said:—

77. The word *Aham* refers to the body and not to the Ātman. The mistaken identity of the Ātman with the

* For *doṣāya* in this and the next verse read *dehāya*.

non-Ātman may be due to the secondary sense of the word (or the effect of hearing).

78-79. It is the tongue, teeth, lips and palate, O king that say *Aham* [I]. All of them must be meant by *Aham* [I] since all of them have been the cause of utterance. For what purpose does the tongue say of its own accord the word 'I'. Nor it is cogent to say *aham* means 'I am the tongue, I am the speech'. Is the utterance "I am" made through proper cause? Still it is not correct to say that I am the speech [?]

80. O king, the physical body characterised by the head, hands. etc. is separate from the Puruṣa. Hence, where shall I fix the term *Aham*?

81. If there be any other person than I, O excellent king, I am not the body even if others wish to speak of it.

82. When, only one Puruṣa is present in all bodies it. is futile to say, "Who are you?' 'Who am I', etc.

83. "You are the king." "This is the palanquin." "We are the bearers going ahead." "This is your world". O king, it is not the reality to say thus.

84. A log of wood is obtained from a tree. From that this palanquin is fashioned out—this palanquin occupied by you. O king, is it termed as a tree or a log of wood?

85. The people do not say, "The great king is seated on the tree" when you are riding in the palanquin nor do they say that you are sitting on a log of wood.

86. The palanquin and the mass of log—each has its name and situation. O excellent king, may the palanquin that gives you delight be pondered over by you.

87. Similarly, the separate nature of the umbrella from the ribs may be considered. Wherefrom is the umbrella born?" This argument is applicable both to you and to me.

88. Man, woman, cow, goat, horse, elephant, bird, tree etc—it should be known that these are the terms given to bodies in the world, the bodies caused by Karmans.

89. The Being (Puruṣa) is neither a deva nor a man,

nor an animal nor a tree. O king, these are different shapes of physical bodies originating from Karmans.

90. O king, the object that is called a king in the world or the object that is called 'king's soldier' or any other object is not true. It is sheer imagination.

91. What is that object which perishes after sometime? O king, what is the object that is evolved after transformation?

92. You are the king for the whole world, son to your father, enemy to your enemy, husband to your queen, father to your son. O king what shall I say? Who are you?

93. Who are you? This head? Or, does the head belong to you? Who are you? this belly? Or does the belly belong to you? O lord of the earth, are you the foot, etc? Don't they belong to you?

94. You are separated from all limbs, O king, ponder carefully on the topic 'Who am I ?'

95. When the real situation is this, how can what should be evolved out of separate foot etc. be conceived as 'By me' 'I' etc, O king [?]

CHAPTER FORTYNINE

*Exposition of the Virtuous Path to Liberation**

Sanandana said:

1. On hearing this speech, full of profound truth, the king respectfully bowed to him and submitted :

The king submitted :

2. Venerable Sir, what has been authoritatively stated by you certainly contains the ultimate truth, but on hearing it, the functioning of my mind is as it were whirling.

3. If this discriminative knowledge exists in remaining** beings, that which is superior to and beyond the ken of *Prakṛti* has been shown by you.

4-5. But the statements : "I do not bear the palanquin, the palanquin does not rest over me. The body whereby this palanquin is borne, is different from me. The propensity of creatures is due to influence the *guṇas* (attributes) and it is urged by activities (*Karmans*). (This being the case) what is there as mine (done by me) in it." This is what was spoken by you.†

6. O knower of the highest truth ! When such doctrines are heard by me, my mind which has become anxious to know the ultimate truth gets agitated and perplexed.

7. Even at the outset, I was out to go to the sage Kapila, O highly fortunate Brāhmaṇa, to enquire of him about the doubt "What is the most excellent thing in this life."

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* This chapter is a combination of chapters 14, 15 and 16 of the II *Aṁśa* of VP. (*Viṣṇu* Purāṇa).

** VP reads : *yad aśeṣeṣu* for *yadi śeṣeṣu* of the NP. VP. means: The discriminative knowledge existing in all creatures is the Brahma (the great principle) itself, beyond the ken of *Prakṛti* (I have no doubt about it.)

† VP. (Ibid) v. 7, *Śaṁsa me* "Please explain to me".

8. But in the meanwhile such a statement has been made by you as makes my mind rush to you, for getting acquainted with the great objective in life.

9. It is reported that verily, the sage Kapila is the ray (portion) of Lord Viṣṇu, the pervader (embodiment) of all beings, who has incarnated for the dissipation of the delusion of the world.

10. Me-thinks really it is the venerable Lord Kapila himself, who with a desire for our welfare, has manifested himself to me in what has been spoken to me.

11. O twice-born one ! Your honour is the veritable ocean with billows of all divine wisdom. Be pleased to explain to me what is the excellent-most welfare for the dissipation of my delusion.

The Brāhmaṇa replied :

12. You are asking again what is a welfare ? You are asking this in the real sense of the term.* O king, all ultimate truths are certainly conducive to welfare.**

13. To a person who, after propitiating deities, covets for wealth and property, desires to have sons or a kingdom, everyone of these is respectively the highest good.

14-15a. The association of the great Ātman of a person possessing discrimination is an excellence conducive to welfare. Excellent is the performance of sacrifice (and other rites) the fruit of which is obtaining the pleasures in the heaven. But the real excellent welfare lies in not coveting its fruit.

15b-16a. There are hundred and thousand types of welfares of this kind, but these are not the real objects in life. Listen from me what is the ultimate truth or welfare.

16b-17a. If wealth be the ultimate reality, why is it spent for the sake of *Dharma*? Or why is it utilised for obtaining desired objects ?

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* VP. (I1. 14.12A) reads *Paramārthaṁ nu pṛcchasi* for NP.'s *paramārthena.*

** VP. (*ibid*) 12b reads *Sreyāṁsyaparamārthāni.* The VP. verse means the opposite of the NP. verse above : "O king what are you again enquiring about—What is the most excellent thing or the ultimate truth? All such kinds of welfare are not the ultimate truths.

17b-18a. If a son be the highest object (worth coveting) then, O king, he himself becomes the highest object of another (i.e. of his father) and his father thus being the son of another (viz. that of his father), becomes the greatest object of another person.

18b-19a. Hence, in the world of mobile and immobile beings, the son (who is the product of his father) cannot be the highest object. Or, otherwise, the products of all causes would be the highest covetable objects.

19b-20a. If the acquisition of a kingdom (and such other forms of prosperities) in this world be the highest object, the Paramārtha sometimes becomes accomplished only to disappear or to be destroyed later on (as the highest objective is never thus lost, acquisition of kingdom cannot be with *Paramārtha*—the highest object.)

21b-22a. If in your opinion, the performance of sacrifices accomplished with the *mantras* of the *Ṛg*, *Yajur* and *Sāma Vedas*, be the highest object in life, may my say in the matter be listened to.

22b-23a. O king! The thing that is the product of the earth as its cause, partakes of the nature of its cause (i.e. becomes of the same material as its cause) and becomes made of clay.

23b-24a. In the same manner, the act (of sacrifice), the performance of which is accomplished with perishable objects like sacrificial sticks, clarified butter, *Kuśa* grass and such other things, is bound to be temporary and perishable.

24b-25a. But the ultimate truth (or the highest objective in life) is considered as imperishable by all the (spiritually) wise. There is absolutely no doubt that (the life in heaven, etc.) which has been attained by using perishable objects is certainly transient and perishable.

25b-26a. If it be my (your*) view that a religious act performed without the desire of getting its fruit in recompense, is the real *paramārtha* (the highest object or the truth),

* In the context, this (*tava*) is the correct reading.

(it is wrong for), it is only the means of Liberation (from *Saṁsāra* but the *paramārtha* is never the means (but the end).

26b-27a. If meditation over the soul (distinguishing it as different from the body) be called the highest truth, it (that meditation) is for the establishment of the discrimination between the soul and the non-soul. But *paramārtha* (the highest truth) is above such distinctions and differences. (Hence, such a meditation cannot be *paramārtha*).

27b-28a. If the merging of *paramārtha** (rather *paramātman* the Supreme Soul) and the individual soul is desired (accepted) as the highest truth, it is illusory and false, for one (different category or) matter cannot be substantially and completely merged with another kind of matter. (If the individual soul and the Supreme soul are essentially different, they can never merge. But the fact of the matter is that they are really one. And the highest Truth is the recognition of their essential oneness and *not* their combination or (merging).

28b-29a. Hence, O king, there is no doubt that all these are (different kinds of) welfares (but they are not the ultimate objectives—*paramārtha*). Listen from me, in brief, what is the highest objective or the truth.

29b-31a. O king! It is the soul (that is the ultimate end or the truth). It is one, all-pervading, uniform, pure, attributeless, transcendental to Prakṛti, devoid of birth, growth, etc., omnipresent, embodiment of knowledge, never related or un-relatable with unrealities like name, form, etc. in the past, present or the future.

31b-32a. The specific knowledge that He (i.e. the soul) is essentially one, though abiding in one's own body as

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* This is a misprint for *Paramātman*, for there is the repetition of *Paramārtha* in the same line in the NP. which is meaningless. The line in NP is as follows :

Paramārthātmanor yogaḥ paramārtha itīṣyate |

VP. reads:

Paramātmātmanor yogaḥ paramārtha itīṣyate |

I follow the reading in the VP.

well as that of others, is the true knowledge. He who knows it* has the real knowledge.

32b-33. The diffusive wind, though one and pervades the whole of the flute, is distinguished as *Ṣaḍja* and other notes of the musical scale, when it passes through the different perforations (of the flute), the supreme soul, though one, has manifold forms arising as a consequence, of different external acts.

34-35a. He assumes** different forms like gods, etc., but he is not of such behaviour. Listen here, O king, what happened formerly and what was sung by Ṛbhu who wanted to awake (i.e. impart) enlightenment in the Brāhmaṇa Nidāgha.

35b-36. Ṛbhu was the son of the Supreme god Brahmā. He was innately endowed with the knowledge of true spiritual wisdom. He had formerly a disciple (called) Nidāgha, the son of Pulastya.

37-38a. With extreme delight, he imparted to him the whole of spiritual wisdom. Although he acquired the knowledge of reality, he had no inclination towards non-duality. Ṛbhu surmised this about Nidāgha, O king.‡

38b. O warrior ! It is reported that there was a city called Nāgara (VP. Vīranagara) on the bank of the river Devikā !§

39-40a. It was founded by Pulastya and was prosperous and very beautiful. O excellent king, in the beautiful grove adjoining the city, dwelt an expert in Yoga named Nidāgha who formerly became his (Ṛbhu's) disciple.

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* VP. reads : *Dvaitino'tathya-darśinaḥ* / He who sees the duality (in the Soul and in the non-soul or in the individual and Supreme soul) has no correct vision (of the true knowledge).

** This line in the NP. viz.

devādibhedam adhyāste nāstyevācaraṇo hi saḥ /

is defective. The original line in the VP. (*ibid*) v. 33 is :

devādibhede'padhvaste nāstyevāvaraṇe hi saḥ /

When the difference in the investing form such as that of god, etc., is lost, there is then no distinction.

‡ Here ends ch. 14 in the VP. II.

§ The river Deeg, a tributary of the Ravi. —De, p. 55.

40b-41a. After a lapse of one thousand divine years, Ṛbhu went to his city (Vīranagara) with the intention of seeing his disciple.

41b-42a. When the (daily) sacrifice to Viśvedevas was over and he (Nidāgha) was standing at the door (waiting for a guest), he (Ṛbhu) was seen by Nidāgha who conducted him to his house.

42b-43a. After washing his hands and feet and when he was (comfortably) seated, Nidāgha respectfully requested : O excellent Brāhmaṇa, please take food.

Ṛbhu said :

43b-44a. O prominent Brāhmaṇa ! If I am to partake of food in your house, please mention the articles of food (to be served). I never like to take bad food.

Nidāgha replied :

44b-45a. O excellent Brāhmaṇa, you may partake of whatever food you like such as *saktu* (barley), gruel, fried cakes of meal, available in my house.

Ṛbhu said :

45b-46a. These are bad food-stuffs. Please give me such sweet food such as rice boiled with sugar, wheat, flour cakes (*Saṁyāva*), milk-pudding, sugar-cane juice (and such sweet dishes).

Nidāgha said to his wife :

46b-47a. O mistress of the house ! Prepare a sweet dish from whatever is the most delicious and sweet edible in the house.

47b-48a. When thus instructed, his wife, in compliance of her husband's commands, prepared sweet and delicious dishes.

48b-49a. Nidāgha who stood before him till the great sage had partaken of the sweet dishes, bowed him respectfully and enquired :

49b-51a. Are you well satisfied with the food? Has your mind felt contentment from the food partaken by you?

What is the place of your residence? Where do you propose to go? Be pleased to tell us from which place you have come?

Ṛbhu replied :

51b-52a. O Brāhmaṇa ! When a hungry person takes food, he does feel satisfied. How can I feel satisfaction, when I had no hunger ? How is it that you ask me about it?

52b-53. When the earthen element in the body is parched by the fire (element), hunger is engendered. Thirst is produced among men, when the moisture of the body is absorbed by the gastric fire. Hunger and thirst are the functions of the body with which I am not concerned.

54a. As there is no possibility of hunger (affecting me), I am ever satisfied.

54b-55a. Pleasure and satisfaction of the mind are the faculties of *Citta* (mind), O Brāhmaṇa. These are in no way related to the *Puruṣa* (soul).

55b-56. As to your three queries : "Where is your residence? Whither you go, or whence have you come?" Please listen to me. *Puruṣa* is omnipresent and pervades everything like the sky.

57. Hence is the query 'Whence', 'Where', 'Whither' about the *puruṣa* meaningful and rational ? I am neither going, nor coming, nor is my dwelling place in any place.

58a. Nor you are you; nor others others, nor I I.

58b-59a. If you are curious what explanation I offer for the distinction I made between sweetened and unsweetened food, listen to what I say, O excellent-most Brāhmaṇa.

59b-60. What is sweet becomes unsweet when it causes satiation and repulsion (when overeaten) and what is not sweet tastes sweet when a person (out of hunger) imagines it to be so. Does such a food exist there, which at first, in the middle and in the end is equally tasty?

61. Just as a house built of earth becomes reinforced when plastered with clay, similarly this body which is made of earth becomes strengthened with the particles of the earth which constitute articles of food.

62. Barley, wheat, pulse, butter, oil, milk, curds, raw sugar, fruit and the like consist of atoms of earth.

63. Hence, having realised that it is the mind which decides what is sweet and non-sweet, one should be equanimous in outlook with the notion of identity and this serene mind with this effect of identity is the only means of liberation.

64.* O king, having heard his (Ṛbhu's) speech implying the essence of the ultimate truth, the highly fortunate Nidāgha fell at his feet and spoke the following words :

65. Be gracious unto me, O Brāhmaṇa, please let it be disclosed who you are that have come for my good, as by listening to your words, my delusion has been dispelled.

Ṛbhu replied :

66. I am Ṛbhu, your spiritual preceptor who have come here to impart to you spiritual wisdom, O Brāhmaṇa ! I shall communicate to you enlightenment about the highest truth.

67. Know that the whole universe is only one. It is of undivided, entire nature of the Supreme spirit designated as Vāsudeva.

The Brāhmaṇa said :

68. "So be it," said Nidāgha. Then being worshipped with fervent devotion and due prostration at his feet by Nidāgha, the venerable Lord (Ṛbhu) went his way‡

69† Again after the expiration of another (divine) millenium, the spiritual preceptor (Ṛbhu) came to the same city (Vīranagara) for imparting spiritual knowledge to Nidāgha, O Lord of the people.

70-71. Then he saw sage Nidāgha on the outskirts of the city. While a king escorted with a large army and attendants was entering the city, his disciple Nidāgha was standing far afar, avoiding the crowd. His throat was parched with hunger, and he was returning from the forest with sacred sacrificial sticks (fuel) and kuśa grass.

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* As VP. states vv. 63 & 64 are spoken by the Brāhmaṇa.

‡ Here ends ch. 15 of the VP. II.

† This is verse no. 1 of ch. 16 of the VP. (*ibid*) and it is preceded by (*Brāhmaṇa uvāca*).

72. Seeing Nidāgha there Ṛbhu approached him (and finding that he was not recognized by Nidāgha) saluted him and asked him, "Why are you standing here in such a lonely place, O Brāhmaṇa?"

Nidāgha replied :

73. O Brāhmaṇa! There is such a huge crowd of people, as this king is desirous of entering this beautiful town. Hence I am standing here.

Ṛbhu asked :

74. O excellent Brāhmaṇa ! I believe you to be well informed. Please tell me which is the king here and who are the other persons ?

Nidāgha replied :

75. He who is riding the stately elephant that is in rut and huge like a mountain peak, is the king and the others are his attendants.

Ṛbhu said :

76. Both the king and the elephant are seen by me simultaneously. But you have seen them separately with their special features.*

77. Explain to me, therefore, what is the difference between them, as I wish to know which is the elephant here and who is the king, O highly fortunate one.

Nidāgha replied :

78. That which is under is the elephant and he who is above it (the elephant) is the king. O Brāhmaṇa, do you not know the relation between that which is borne and that which bears.

Ṛbhu requested :

79. O Brāhmaṇa ! Please enlighten me so that I can

* NP reads *nirviśeṣeṇa* for VP *na viśeṣeṇa* "without specific characteristics distinguishing them".

understand what is that which is called the *underneath* (the lower section) and what is it that is *above* (the upper section).

The Brāhmaṇa narrated :

80. As soon as he spoke this, Nidāgha jumped upon Ṛbhu and said : Please listen to my reply to what you are enquiring about.

81. I am above like the king and you are underneath like an elephant. This practical demonstration is given by me for your understanding, O Brāhmaṇa.

Ṛbhu asked :

82. O excellent Brāhmaṇa! If you are sitting as if you are a king and if I am the elephant, please let me know which of us is you and which is I.

The Brāhmaṇa said :

83. As soon as Nidāgha heard these words, he instantly bowed down to his feet and said, Venerable Sir, you are Ṛbhu, my spiritual preceptor.

84. The mind of no other person is so much consecrated by the concept of non-duality as that of my spiritual preceptor. I, therefore, presume that you are my preceptor who have come to me for imparting instruction.

Ṛbhu replied :

85. Due to the service rendered by you previously and out of deep love, your teacher called Ṛbhu has come to impart him spiritual instruction.

86. O highly intelligent one! The entire range of the philosophy of non-dualism which is the epitome of the highest truth—the essence of which is the non-duality of all—has been succinctly communicated to you.

The Brāhmaṇa said :

87. After saying this, the preceptor Ṛbhu imparted to him the lore, (the non-dualistic philosophy). Impressed by that advice, Nidāgha became devoted to non-dualistic philosophy.

88. He saw all creatures as being non-distinct from his *Ātman*. And thus (in due course) the Brāhmaṇa got the highest liberation into the form of the *Brahman*.

89. In the same way, O knower of the *dharma* you also be equal to your friends and enemies. Acquiring the knowledge of the soul, identify yourself with the soul who is all pervading.

90. Just as the sky, though one, appears diversified as white, blue, etc., so is the soul though one, looked upon as different by persons with erroneous visions.

91. That one which abides here in all things is the Immutable Viṣṇu. There is none other than He. He is I, you and all others. He is the embodiment of the Universe. Give up the error of differentiation.

Sanandana said :

92. The king when thus enlightened, became truthful of vision, eschewed the notion of distinct existence. While the Brāhmaṇa, who, due to the recollection of his previous births, had obtained the perfect knowledge, and in this very life, attained Emancipation (from *Saṁsāra* and had not to take another birth).

93. O prominent sage ! The highest truth pertaining to the soul which has been elucidated to you is efficacious to grant Liberation to Brāhmaṇas, Kṣatriyas and Vaiśyas who ever listen to it.

94. I have explained to you as and what has been asked by you, O Brāhmaṇa ! This is the pure knowledge about the *Brahman*. What else shall I explain to you ?

CHAPTER FIFTY

The arrangement of notes and syllables

Sūta said :

1. On hearing these words of Sanandana, sage Nārada spoke to his brother Sanandana, as though not fully satisfied.

Nārada said :

2. Venerable Sir ! Everything of whatever has been asked by me, has been narrated by your worship. But despite hearing the stories of Hari repeatedly, my mind does not feel satisfied.

3. It is heard that Śuka, the son of Vyāsa, was a great knower of Dharma. He became disgusted (with the world) both internally and externally. He attained very great *Siddhi* (spiritual accomplishment).

4. O Brāhmaṇa, without the service rendered to the great ones, no man can gain perfect knowledge. How did, then, the infant son of Vyāsa attain perfect knowledge ?

5. I am eagerly listening. Kindly recount to me the secret of his birth as well as his activities. O highly blessed one, you are the knower of the scripture on salvation.

Sanandana said :

6. O Brāhmaṇa, listen. I shall narrate to you the origin of Śuka succinctly. O sage, on hearing it, a man becomes the knower of reality of the Brahman.

7. It is not through the ageing years or greying hairs, riches or kinsmen that the sages performed their Dharma (and gained esteem). A person who is *Anūcāna* (so well-versed in the Vedas and their Aṅgas that he can both repeat them and teach them) is a great man unto us.

Nārada said :

8. O bestower of honour, O Brāhmaṇa, how does a person become an *Anūcāna*. Please narrate to me that achievement. I am eager to hear of it.

Sanandana said :

9. O Nārada, listen. I shall recount to you the characteristics of an *Anūcāna*. On knowing them, a man becomes well conversant with the Vedas along with their *Aṅgas* (ancillary subjects.).

10. *Śikṣā* (the science dealing with laws of euphony, phonetics), *Kalpa* (treatise on rituals and ceremonials), *Vyākaraṇa* (Grammar), *Nirukta* (Etymology and Semantics), *Jyotiṣa* (Astronomy) and *Chandas* (Prosody)—the learned men know that these are the six ancillaries of the Veda.

11. The *Ṛgveda*, the *Yajurveda*, the *Sāmaveda*, and the *Atharvaveda*—these are the four Vedas mentioned while ascertaining Dharma.

12. The excellent Brāhmaṇa who learns the Vedas alongwith the Aṅgas, from his preceptor becomes an *Anūcāna* and not otherwise, even (by studying independently) through crores of books.

Nārada said :

13. Mention the characteristics of ancillaries as well as those of the Vedas in details. Among us, O bestower of honour, you are the greatest scholar of these (Vedas) alongwith their *aṅgas*.

Sanandana said :

14. O Brāhmaṇa, this unparalleled burden of problems has been placed on me by you. I shall, however, succinctly narrate the quintessence of these definitely.

15. *Svara* (Note or Accent) is glorified as the most important item in the *Śikṣā* by sages and *Brāhmaṇas* well-versed in the Vedas. I shall describe that to you. Listen.

16. In the authentic treatise of the Science of *Svaras* (notes), it is enjoined that the *Svarāntaras* (the type of the interval of the *Svaras*—notes) viz. *Arcika*, *Gāthika* and *Sāmika*[1] are to be employed for specific purposes.

17. The *Svara* with one interval is used in *Ṛgveda mantras*, the Svara with two intervals is used in the *Gāthās* (religious Verses) and the *Svara* with three intervals is used in

the *Sāman* hymns. One should know that this much is the interval in regard to the notes in these).

18. Those who make use of the *aṅgas* of the *Ṛk*, *Sāman*, and *Yajus* in the *Yajñas* without the thorough knowledge of *Śikṣā* will be committing the blunder of *Visvara* (wrong intonation.).

19.* A mantra uttered with a defective accent or deficient in *Svara* and badly pronounced *Varṇa* (syllable) does not convey the proper meaning. It is like a *Vāgvajra* (thunderbolt in the form of words). It injures the house-holder (on whose behalf the *Yajña* is performed) just as the compound word *Indraśatru* (the *Bahuvrīhi* compound was used instead of Genitive *Tatpuruṣa*) when there was the wrong utterance of *Svara*.[2]

20. In the treatises (of *Śikṣā*) the bases of pronunciation is the chest, throat and head. These are called *Savanas* or *Sāmans* with half the intervals.

21. *Uras* (chest) has seven *Vivāras* (expansions) so also the *Kaṇṭha* (throat) and the *Śiras* (the head). You are incapable of clearly understanding. Such is the rule regarding the Exposition.

22. The first *Svara* (viz. *Ārcika*) is to be used in chanting the *Kaṭha* (*Kāṭhaka*) *Saṁhitā*, the *Saṁhitā* called *Taittira* (i.e. the *Taittirīya Saṁhitā* of the Black Yajurveda), the *Ṛgveda* and *Sāma-Veda Saṁhitās*.

23. The *Ṛgveda* continues (i.e. is chanted) in the second (i.e. *Gāthika*) and the third (viz. *Sāmika*) *Svaras* as well. From the material point of view, the *Svara* is (*classified as*) *Ucca* (high pitched) *Madhyama*, (the middle one) and *Saṅghāta* (combined or a vowel with its consonant).

24. (Out of the seven *Svaras*) The Āhvarakas[3] use the third, first and *Kruṣṭa* (loud, sixth) *Svaras*, the chanters of the *Taittirīya Saṁhitā* use the four *Svaras* beginning from the second and ending with the fifth.

25. O great sage, the Sāma-singers use (in chanting) the first, second, third, fourth, the fifth *Mandra* and the sixth (*Kruṣṭa*).[4]

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* Cf. *Pāṇinīya Śikṣā* v. 52. and *Nāradīya śikṣā* I.1.5.

26. The second and first of these *svaras* are associated with **Tāṇḍya-Brāhmaṇa* and its school *Bhāllavi*. These are the *Svaras* of the chanters of *Śatapatha Brāhmaṇa* and the *Vājasaneya*—the *Saṁhitā* of the white *Yajurveda*.

27. These(*Svaras*)are especially laid down(for the above), although (all) *Svaras* are common to all the Vedas.

28.‡ I shall now explain to you the functions of the *Svaras* in the *Sāma-Veda*. The ancillary (viz. *Sāma-veda Śikṣā*) though brief is profound in meaning.

29. The characteristics of *Tāna* (the protracted tone or a key-tone in music), *Rāga*† (a musical mode or order of sounds), *Svaras*, *Grāmas* (Gamuts or scale in music) and *Mūrchanās* (or *mūrchā* a melody**) which are sacred, sanctifying and meritorious, have been already[a] expounded to you.

30a. The education of the twice-born castes is characterised by the (study of) the *Ṛgveda*, *Yajurveda* and *Sāmaveda*.

30b-31a. *Svaras* are seven, *grāmas* are three and *Mūrchanās* are twentyone. *Tānas* are fortynine—all these constitute the *svara-maṇḍala*.

31b-32a. Ṣaḍja (*Sā*), Ṛṣabha (*Re*), Gandhāra (*Ga*), Madhyama (*Ma*), Pañcama (*Pa*), Dhaivata (*Dha*) and Niṣāda (*Ni*) is the seventh *Svara*.[c]

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* *Nāṇḍi-bhāllavinau*. Out of this *Nāṇḍi* is an obvious misprint for *Tāṇḍi*—as in the Devanāgari—script *ta* and *na* are often mistaken for each other, *Bhāllavi* is the name of the school of that (*Tāṇḍa*) *Brāhmaṇa*, *vide* MW p. 754.

‡ After completing the general discussion about the use of *svaras* (*Svara-sañcāra*) in Vedas, the NP. deals with the *Svara-Sañcāra* in the *Sāma-veda*.

§ According to Bharata (*Nāṭya-Śāstra*) *Bhairava*, *Kauśika*, *Hindola*, *Dīpaka*, *Śrī* and *Megha* are the primary *Rāgas*. Other writers give different names. Each *Rāga* has "female consort" or a *Rāgiṇī* and their union gives rise to several musical modes.

** This is a gradual rise (*crescendo*) and fall in the volume of *Svaras*.
Kramāt svarāṇāṁ saptānām ārohaścāvarohaṇaṁ sa mūrchetyucyate.
Quoted in Apte—*Sk. Dict.*

a. This is a misplaced quotation, for the description of this is not yet given. Many verses from this chapter are quotations from a common source (*Nāradīya śikṣā*) of the NP. and Nārada's *Saṅgīta Makaranda*.

b. It is hazardous for a translator to combine such lines as 30b & 31a as constituting one verse in the absence of MS evidence but such a combination gives the complete sense syntactically.

c. Cf. Bharata—NS (Nāṭya-Śāstra) 28.31.

32b. Grāmas (scales is Music) are said to be three, viz. *Ṣaḍja, Madhyama* and *Gāndhāra.*

33. *Ṣaḍja* is born of the earth (*Bhū-loka*), *Madhyama* from *Bhuvar-loka* (the ether, the atmosphere just above the earth) and Gandhāra from the heaven (or the firmament) —These are the three abodes of *Grāmas.*

34a. It is remembered (by ancients) that *Grāmas* and *Rāgas* are due to the particular (combinations of) *Svaras.*

34b-35a. In the case of Sāma-singers, twenty *Tānas* (protracted tones) are in the *Madhyama-grāma*, fourteen are in the *Ṣaḍja-grāma* and fifteen are in the *Gandhāra* (Grāma) (Thus 20+14+15=49 are distributed in three *Grāmas*).

35b-36a. The seven *Mūrcchanās* 'Modes' or regulated rise and fall) of the Devas are *Nadi, Viśālā, Sumukhi, Citrā, Citravati, Mukhā* and *Balā.*

36b-37a. The seven *Mūrcchanās* of the *Pitṛs* are *Āpyāyini, Viśvabhṛtā, Candrā, Hemā, Kapardini, Maitri* and *Bārhati.*

37b-39. The seven *Mūrchanās* pertaining to sages (*Ṛṣis*) should be known as follows: *Uttara-Mandrā* in the *Svara* called *Ṣaḍja, Abhirūhatā* in *Ṛṣabha, Aśvakrāntā* in *Gandhāra* is remembered as the third *Mūrcchanā, Sauvira* verily in *Madhyama* (the *Svara* Ma,), *Hṛṣikā* in the *Svara* called *Pañcama*, the *Mūrchanā* called *Uttarā* should be known in *Dhaivata* and *Rajani* in the *Svara Niṣāda.*

40. The Gandharvas depend upon the seven Mūrcchanās of Devas. Undoubtedly the Yakṣas depend upon the seven Mūrcchanās of Pitṛs.

41-43a. The seven Mūrcchanās of sages are remembered as *Laukika* (worldly, popular). The Ṣaḍja note pleases Devas, the *Ṛṣabha* note pleases sages, the Gandhāra note pleases Pitṛs, the Madhyama note pleases Gandharvas, the Pañcama note pleases Devas, sages, and *Pitṛs*, the *Niṣāda* note pleases Yakṣas and the *Dhaivata* pleases the whole multitude of living.

43b. The good qualities of music are ten viz., the *Guṇas* (good qualities) such as : *Rakta, Pūrṇa, Alaṁkṛta, Prasanna, Vyakta, Vikruṣṭa, Ślakṣṇa, Sama, Śukumāra* and *Madhura.*

[*Rakta* (lovely, charming) : the harmonious mingling of the notes of the flute and the lute and (the voice of the singer) is called *Rakta*.

Pūrṇa (complete) : So called as it complements (*Svara* and *Śruti* (a division of the octavo) as well as the 'filling in' of the metre and the syllable.

Alaṅkṛta (Bedecked): Properly emanating from the regions of the heart, the head (i.e. the upper part of the palate) and the throat. i. e. lowering down or raising up the *Svara* from the throat region.

Prasanna (Easily intelligible): That which is free from inhibitions, choking and hesitation (confident, uninterrupted).

The Vyakta (clear) : That which correctly renders the following grammatical subtleties, viz., the *Pada*(the word), the meaning, the base, the alteration, the augment, the *Kṛt* and *Taddhita* suffixes, the compound, the root, the *Nipāta* (the exceptional and the irregular forms and particles), the preposition, the vowels, the gender, the gloss, the *Vārttika* (an explanatory rule)*, the meanings of the cases and the numbers.

The Vikruṣṭa (Distinct): That which is uttered loudly with the clear pronunciation of words and syllables is called *Vikruṣṭa*.

The Ślakṣṇa (soft, bland): Accomplishment and presentation (of song) with rapid and quick accentuations (like *ucca*, *nica*, *pluta* and their combination), dalliance, beating of time, etc.

The *Sama* (the equanimous): The simultaneous applying together of Svaras in the proper place (in the rise and fall of *Svaras*.)

The Sukumāra (the gentle, tender) that which is accompanied by soft words, letters, notes and the cooling[5] sound is called *Sukumāra*.

The Madhura (sweet) that which is rich in the qualities of pleasing and jingling words and syllables occurring naturally is called *Madhura*.]

* It is a supplementary rule which explains the meaning of that which is said, of that which is left unsaid and of that which has been imperfectly said e.g. Kātyāyana's *Vārttika* on Pāṇini.

A (good) song is endowed with all these ten qualities.

In this context the following verses are cited:

44-45. There are fourteen defects[5] in music (song), viz., *Śaṅkita* (hesitant) *Bhiṣaṇa* (terrible), *Bhita* (frightened), *Udghuṣṭa* (pronounced loudly), *Anunāsika* (nasally produced) *Kākasvara* (shrill tone as that of a crow), *Mūrdhagata* (undue cerebralization) (or *Ūrdhvagata*—that has gone too high up), *Sthānavivarjita*,* Non-observance of the places of articulation), *Visvara* (Discordant), *Virasa* (unpleasant or disagreeable), *Viśliṣṭa*, (disjoined), *Viṣamāhata* (odd and non-sensical), *Vyākula* (Agitated or bewildered) and *Tālahina* (out of tune).

46. The preceptors wish for the quality of *Sama* ; the scholars wish for the quality of *Padaccheda* (i. e. *Vyāpta* mentioned above); women wish for the *Madhura* (sweet) quality and the other people wish for *Vikruṣṭa* (a loud song) with clear pronunciation of words or letters.

47-48. The *Ṣaḍja* note has the lustre of the petals of the lotus; the *Ṛṣabha* note, the reddish yellow colour like that of the parrot; *Gāndhāra* note is gold-coloured; the *Madhyama* note is white like the *Kunda* flower, the *Pañcama* note is of black colour; they know that *Dhaivata* is yellow in colour; and the *Niṣāda* has all the colours — these are the colours of the *Svaras*.

49-50. The *Pañcama*, the *Madhyama* and the *Ṣaḍja*—these notes are remembered as *Brāhmaṇas*. Both the *Ṛṣabha* and the *Dhaivata* notes are *Kṣatriyas*. The notes *Gāndhāra* and *Niṣāda* are partially *Vaiśyas* and partially *Śūdras* undoubtedly because they are fallen.

51. That scale of notes should be known as *Ṣāḍja* in which the *Svara Ṛṣabha* is devoid of *Mūrchanā*, Pañcama is combined with *Dhaivata* and falls in the *Madhyama Rāga* along with *Niṣāda*.

52. If the *Pañcama* note ceases, the *Gāndhāra* becomes the internal note, and the *Ṛṣabha* is accompanied by *Niṣāda*, know that *Pañcama* also like this (i.e. *Ṣāḍja*).

53. It is called *Madhyama Grāma* when *Dhaivata* is weak, *Gāndhāra* rules (i.e. becomes dominant) and the *Niṣāda* has *Gatāgata* (comes and goes).

54. It is called *Ṣaḍja Grāma* when *Niṣāda* is *Īṣatspṛṣṭa* (i.e. slightly touched or intoned); the *Gāndhāra* is predominant and the *Dhaivata* is tremulous.

55. It should be known as the *Kaiśika* (*Rāga*) based on *Pañcama* (*Pa*) and with proper support, where a low sweet tone (*Kākali*) is perceived accompanied by *Āntara-Svara* (internal note).

56. After associating *Kaiśika* through all the *Svaras* all round, if (it is commenced from) there is *Nyāsa* (fixation) in the *Madhyama* note, it is called *Kaiśika Madhyama.*

57. When *Kākali* is seen and there is the importance (predominance) of *Pañcama*, Kāśyapa calls that Kaiśika-rāga as originating from *Madhyamagrāma.*

58. The word *Gandharva* represents all the constituents or parts of musicology: Intelligent persons know that the letter *Ga* stands for vocal music, the letter *Dha* means playing on the musical instrument, and the letter *va* symbolizes the musical instruments.

59-60. [These verses give the correspondence between the notes of the flute and those of *Sāma* (singing):] What is the first note of the *Sāma*-singers is the *Madhyama* of the flute, what is the second (of *Sāma*) is remembered as *Gāndhāra* [of the flute] and the third is *Ṛṣabha*, the fourth is called *Ṣaḍja* while the fifth will be *Dhaivata* and the sixth should be known as *Niṣāda* while the seventh is *Pañcama.*

61. The peacock gives out the *Ṣaḍja* note and the bulls bellow the *Ṛṣabha* note; goats and sheep bleat the *Gāndhāra* note; and the *Krauñca* bird (heron or curlew) chirps the *Madhyama* note.

62. During the (spring) season when flowers bloom, the cuckoo coos the *Pañcama* note. The horse neighs the *Dhaivata* note and the elephant trumpets the *Niṣāda* note.

63. The *Ṣaḍja* note originates from the throat; the *Ṛṣabha* note is remembered as one produced from the head (or the upper palate), the *Gāndhāra* note is a nasal one and the *Madhyama* note originates from the cardiac region.

64. The *Pañcama* note originates from the cardiac region, the head and the throat. One should know that *Dhaivata*

originates from the forehead and the *Niṣāda* is born from all the joints.

65. *Ṣaḍja* note is so called because it originates from six organs, viz. — the nose, the throat, the cardiac region, the palate, the tongue and the teeth.*

66. The wind originating from the umbilical region and striking against the throat and the head sounds like the bellowing of a bull. Hence it is called *Ṛṣabha.*

67. The wind originating from the umbilical region and striking against the throat and the head blows (as if) wafting sweet fragrance. For that reason the note is called *Gāndhāra.*

68. The wind originating from the umbilical region and striking against the thigh[6] and the heart comes back to the umbilical region. Stationed in the middle (of all the notes) the note is called *Madhyama.*

69. The wind originating from the umbilical region and striking against cardiac region, cavity of the heart, throat and the head produces the *Pañcama* note, since it originates from five places or organs.

70. Excepting *Dhaivata* and *Niṣāda,* all the other five notes are known as originating from five organs.

71. As the notes are found abiding in five places, it is maintained (as produced ?) in all places. The note sung by the Fire-god is *Ṣaḍja* and that sung by Brahmā is *Ṛṣabha.*

72. *Ġāndhāra* was sung by Soma (the moon) and the *Madhyama* note by *Viṣṇu.* Understand that the *Pañcama* note was sung by you alone (i.e. Nārada).

73-75. The notes *Dhaivata* and *Niṣāda* were sung by Tumburu. It is said by the learned men that the deity of *Ṣaḍja,* the first note is Brahmā. The deity of *Ṛṣabha* is *Hutāśana* (the fire-god) since its lustre is warm and brilliant. When this note of *Gāndhāra* is presented, cows are satisfied. Hence it is so called. Undoubtedly on hearing this note, the cows stand still. The deity of the *Pañcama* note is Soma. It is remembered as *Brahmarāṭ* (Royal Brahman).

76-78. On attaining *Grāma* (?) its increase and decrease is like that of the moon. Since this note over-reaches all the notes

* Cf. *Nārada Śikṣā.* 1-57

previously originating, this note is called *Dhaivata*. Since all the other notes sit down (i.e. are submerged) the (last) note is called *Niṣāda*. It excels and dominates all the other notes, as its deity is Āditya (the Sun).

79. In the sphere of music there are two types of *Viṇā* (lute), viz. the *Dāravi* (wooden) and the *Gātraviṇā*. The *Gātraviṇā* is used for singing *Sāmans*. Listen to its characteristics. That in which the singers of *Sāmans* sing is called *Ǧātraviṇā*.

80-82. It is accompanied by the manifestation of the note; it is 'coloured' by the thumb and the other fingers. The hands should be placed controlled above the knees and kept together. (The student) should imitate the teacher and his mind should not be elsewhere. At the outset, the *Praṇava* is uttered and the (seven) *Vyāhṛtis* (utterances *Bhūḥ*, *Bhuvaḥ*, etc.).

83. The *Sāvitri mantra* is then chanted. Then only the regular song is begun. The sphere of Svaras must be fixed up after spreading out all the fingers.

84. One shall not touch the thumb with the (other) fingers nor the fingers with the thumb. The fingers shall not be kept separated from one another leaving much space in the middle. Nor should he touch it at its root.

85-86. He shall touch it always with the tip of the thumb at the middle joint. In order to differentiate the *Mātrās*, two *Mātrās* and the extended (span of time), the knower of the division shall point out two *Mātrās* by means of the fingers of the left hand, where three lines are seen, one shall specify the *Siddhi* (*sandhi* ?) therein.

87. (Where the lines are seen) shall be known as the *Parvan* (joint) and the remaining portion is called *Antara*. In the *Sāmans* one shall make the interval as much as that between the joints. In the Ṛks (Mantras of RV.) one shall make the interval as much as that between two gingelly seeds.(?)

88. The sensible man shall place the *Svaras* in the middle *Parvans* (joints) closely knit with one another. He shall not shake any of the limbs even slightly.

89-91. (Defective) The learned singer shall dust his hand with the earth-particles below (?) He shall remain steady,

calm, and fearless and utter the syllables. He shall withdraw all his sense organs like the tortoise its limbs. His eyes shall be fixed and the mind concentrated. Just as the lightning is seen in the middle of the clouds, like a thread in a necklace of jewels, similarly should the padas be distinct just as the shearers of the hair pass the scissors over it silently. As he utters the letters (of the Mantra) he shall keep the nose held with the hand like (holding) the cow's ear.

92. Fixing the eye to the tip of the hands, he should ponder over the meaning of the holy scripture. He should duly express the sentence by means of the hand and mouth.

93. He shall conclude the letters in the same manner as he utters it. (No different system be introduced in the same mantra). And the beating of time should be synchronous with the song, nor should he tremble (?). [There should be no omissions or additions nor should he tremble]

94-96a. He must sing the Sāmans with the quality of *Sama* (smoothly) like the flying movement of the *Śyena* (falcon) in the air. Just as the path of the fish moving about in the water is not observed, just as the movement of the birds in the sky is not visible, so also the *Śruti* (a division in the octave) of the note (is not noticeable). Just as the clarified butter present in the curds, or the fire latent in the firewood is obtainable only with effort so also the *Śruti* is latent in the *Svara.*

96b-97a. He shall make the transit from one *Svara* to another, the joining of notes, not very intense (strained), or manifest. He shall make it even, gradual, its continuity being uninterrupted like the subtle and imperceptible change from the sunshine to shadow.

97b-98a. This verse gives six defects or mistakes in the 'Protraction' (*Karṣaṇa*)[7] of the tones and advises to avoid them. They are as follows: (4) The 'non-arrival' (*anāgata*) stage is before the beginning of the second note, the completion of the first *svara* is the *atikrānta* stage. The first note should not be 'pulled or protracted' in both the stages. He should not interrupt the first *mātrā* for this. It will be *Viṣamāhata.* He should not pass on to the next *Svara,* with tremulous note (as if trembling.) During the period of *karsaṇa,* the note should not be extended

beyond three *mātrās*. He should give up the *asthitānta*. He should stabilise in the next *Svara* for a period of three *mātrās* only (not of two *mātrās*).

98b-99a. If a note swerves from its place of origin or goes far beyond its place of origin, the singers of *Sāman* call it *Visvara* (discordant) and the players on the *Viṇā* (lute) call it *Virakta* (unsymphonic).

99b-100a. For the purpose of practice, one shall adopt *Druta Vṛtti* (quick movement), for the performance one shall adopt the middle movement and for the purpose of instructing the disciples one shall adopt the slow movement.

100b-101a. In this way, the learned Brāhmaṇa who has mastered the treatise of *Sāma-gāna* (singing of Sāmans) according to the scientific method of study, should impart injunctions in the *Śikṣā* texts to pupils with the movement of his hands.

101b-103a. The place (of origin) of the *kruṣṭa* (Seventh or Fifth Svara) is in the head, of the first *Svara* (*Ṣaḍja*) in the forehead, of the second (*Ṛṣabha*) Svara in between the eye-brows, of the third (*Gāndhāra*) in both the ears, of the fourth (*Madhyama*) in the throat, and of the *Mandra* (*Pañcama*) in the tongue. And the place of *Niṣāda* called *atisvara* is located at the heart (chest cavity).

103-105. *Kruṣṭa* Svara (seventh and fifth) should be placed upon (and thus as if 'fixed') on the tip of the thumb. The place of the first *svara* is the thumb. The *Gāndhāra* is located in the index finger, the *Ṛṣabha* in the middle finger, the *Ṣaḍja* in the ring-finger and the *Dhaivata* in the small finger. The *Niṣāda* should be indicated below at the beginning of the small finger. As it is not completely distinct from the *Mandra*, it is called *aparva* (अपर्व) ; as it is not separately (audible and) grasped it is called *asaṁjña* (undesignated). And due to its continuity by nature ? (or non-relation with gender, number etc.) it is called *Avyaya* (indeclinable).

106-109a. When *Mandra* becomes lower it is called (*Parisvāra Niṣāda*). Deities live by (depend for their life on) the *Kruṣṭa Svara* and human beings by the first (*Ṣaḍja*), the animal world by the second (*Ṛṣabha*), Gandharvas and Apsaras by the third, the oviparous beings (like birds) and *Pitṛs* (manes) live by the fourth (*Madhyama*). Piśācas

(goblins), Asuras and Rākṣasas subsist upon the *Mandra* while the (lower) mobile and immobile world lives upon the low *Atisvara* (*Niṣāda*). In this way all the created beings are sustained in life by the *Svaras* of the *Sāman*.

109b-110a. A person who is not an expert in the *Śrutis* (the divisions of the Octave) known as *Diptā*, *Āyatā*, *Karuṇā*, *Mṛdu* and *Madhyamā* (terms explained below) does not* deserve to be called a preceptor.

110b-111a. The *Śruti* of the five *Svaras* viz. *Mandra* (*Pañcama*) second, fourth, *atisvara* (sixth) and the third (*Gāndhāra*) is called *Diptā* while that of the seventh *Svara* is *karuṇā*.

111b-112a. The Śrutis known as *Mṛdu*, *Madhyamā* and *Āyatā* are in the second Svara. I shall now separately deal with their distinctive characteristics.

112b. When based on the third *svara*, it is the *Āyatā* *Śruti* of the second *svara*, while when it is based on the fourth *svara* (*viparyaya*), it is the *Mṛdu* *Śruti* of that *Svara*.

113a. When *Śruti* depends (entirely) on its own *Svara* and does not shift or change to another *Svara* it is the *Madhyamā* *Śruti*. It is after duly considering (and examining) these that the *Sāma* notes are to be applied (sung).

113b-115a. The *Śruti* which is established in the *Kruṣṭa* note ends up finally and settles on the *Dvitiya*. *Ṛṣabha* note is called *Diptā* but if it does so with *Prathama* (*Ṣaḍja*), it is regarded as *Mṛdu* (soft *Śruti*). It is also called *Mṛdu śruti*, if it finally settles on the *Caturtha* (*Madhyama*) *svara*, but if it does so with *mandra svara* it is called *Diptā*. The *Śruti* which may be settled or established on any *svara* at the time of completion of *Sāma*-singing, becomes *Diptā*.

115b-116a. After the completion of the note (*Svara*), *Śrutis* like *Āyatā* should not be used. Even after completing the note but before the end of the musical concert *Śruti* should not be used in between two *Svaras*. (A *Śruti* is to be used in *pluta*-prolongated *Svara*) but not when a short or a long syllable is to be sung. Nor where the note called *Ghuṭa* is sung.

* This single *na* in the text is to be taken with both the clauses.

116b-117a. Where there are two *gatis* (viz. '*ā*', '*i*' *Bhāva* and '*ā*','*u*' *Bhāva* of palatal vowel *i*,) and the *sandhi* of the final syllable of a word with sibilants *ś*,*ṣ* and *s*—in these five 'places', the note is called *ghuṭi*. (Here no *Śruti* is allowed).

117b-118a. In *Śrutis* where the note (*Svara*) or the interval between *svaras* is not completed and the notes, viz. short, long and *ghuṭa*—are all devoid of *Śrutis*, *Śruti* is not to be sung. In this position the *svaras* by themselves act as *Śrutis*.

118b-119a. (In places other than *Sāman*) know that the *Śruti* called *Dīptā* is in the *Udātta* (highly or acutely accented *Svara*.) Learned persons know that the *Dīptā Śruti* is in the *Svarita* (mixed tone lying between high and low) tone. *Mṛdu* (soft) *Śruti* should be recognised in the *Anudātta* (the grave) accent or which is not raised or accented as *Udātta*) *Svara*. In the Gandharva method of singing (where *Śrutis* are absent) *Svaras* are to be used like *Śrutis*. The grandeur and sublimity of *Śrutis* lies in tones (*svara*).

119b-120a. The kinds of *svaras* are five—*udātta*, *anudātta*, *svarita*, *pracaya* (*svarita* followed by *svarita*) and *Nighāta* (*svarita* preceding *pracaya* is affected. This affected *svarita* is *Nighāta*).

120b-121a. Henceforth, I shall explain to you the three svaras connected with *Ṛks* (*ārcika Svara*). They are *udātta* (the acute accent, the highly accented *svara*), *anudātta* (the grave accent), and the third *svara*, *svarita* (mixed tone or accent lying between *udātta* and *anudātta*.)

121b-122a. If the *svara* which is called *udātta* is beyond *svarita*, that is called *Pracaya* by experts (in that science). There is no other variety of *svara* elsewhere.

122b-123a. The accent or *Svara* called *svarita* is remembered as of two kinds : (1) *varṇa-svara* and (2) *atīta-svara*. In the same manner, a *varṇa* (a syllable) which requires a period one *mātrā* (*mātṛka*) to pronounce becomes long (of more than one *mātrā*) after *uccarita* (articulation).

123b-124a. That *svara* should be known of seven types by having a look at the desinence. What it is, where it is and how it is should be understood by its (actual) use in the word.

124b-125a. The seven notes should be applied (for hearing) to the right ear. This science (of Phonetics-*Śikṣā*) has been composed by *ācāryas* (learned preceptors) with a view to serve the interests of their sons and pupils.

125b. There is no tone (*svara*) louder than the *Udātta* and no tone lower than the low (*Anudātta*).

126-127a.* What is the position of *svāra* — the particular form of the *svāra* which came to be designated as Svara. The common (*Sādhāraṇa*) *Svara* between *Udātta* and *Anudātta* is known by the teachers of the *Sikṣā Śāstra* under the designation *svāra*.

127b-128a. In the *Udātta* are found *Niṣāda* and *Gāndhāra* and in the *Anudātta, the svaras Ṛṣabha* and *Dhaivata* and *Ṣaḍja*, Madhyama and Pañcama have *svarita* as their source.

128b-129a. That after which comes the sound 'k' and 'kh' as well as that which employs the sibilant sound called *Jihvā-mūliya* ≍ (viz. ≍*k*, ≍*kh*,) should be regarded as *Mātrā*. By its very nature it is *kalā* as well. (This should be applicable to the sounds *upadhmāniya* i.e. ≍ *p*, ≍ *ph*.)

129b-131a. There are seven *Svāras*: *Jātya Kṣaipra, Abhinihita, Tairavyañjana, Tiro-virāma, Praśliṣṭa*, and the seventh *Apāḍa-vṛtta*. Now I shall describe the separate, distinct characteristics of these. After defining them I shall give specific illustrations of these.

131b-132a. The syllable (or letter-*akṣara*) which is accompanied with -*y* - or-*v* - sound and becomes *Svarita* and has no *Udātta svara* in front of it (i.e. following it) is called the *Jātya svāra*.

132b-133a. When an *Udātta* (acutely accented) *i* or *u* has a Sandhi with an *anudātta* (grave accented) *a*- in the initial position of word and thus become *svarita* (a mixed tone between high and low tones) *y* or *v*, it should be regarded as the characteristic *Kṣaipra Śvāra*.

* In Prātiśākhyas, the term Svāra is used for *Svarita* (the circumflex accent). They record the following seven varieties of Svāra : *Kṣaipra Nitya, Pratihata, Abhinihata, Praśliṣṭa, Pada-vṛtta*, and *Tairo-vyañjana* (All with slight difference in terminology are explained in the NP. below). Cf. *Taittirīya Prātiśākhya* XX. 1-7.

133b-134a. The *Anudātta* that comes after an *Udātta* *e* or *o* and gets disappeared (lost in previous *-e* or *-o*) is called *abhinihita svāra.*[8]

134b-135a. If in *Chandas* (Vedic literature), there be a *Svarita* vowel preceded by an *Udātta* that *bahu-svāra* (*svarita* that is optionally found everywhere) is called *Tairavyañjana*[9] (or rather *Tairo*-Vyañjana according to Prātiśākhyas).

135b-136a. When a *Svarita* vowel comes after *Avagraha* (separation of a compound word into its component elements as shown in the Vedic *Pada pāṭha*) and if the *Avagaha* be acute-accented (Udātta), it is called *Tiro-virāma* (or *Tairo-virāma*)[10] of the *Prātiśākhyas*).

136b-137a. Where an acute-accented (*Udātta*) *i* is seen combined with a grave-accented (Anudātta) *i*, regard it as *Praśliṣṭa Svara.*

137b-138a. The Śāstric treatise gives the following characteristic of *Padānta-vṛtta*: If the vowel is acutely accented, and its combination with the previous *Pada* (word) becomes separate (For example: *ka iṁ veda*/ RV. VIII.33.7).

138b-140a. The illustration of *Jātya*[11] *svāra* is : *sajātyena* (RV.VIII.20.21). The *Kṣaipra Svāra* is in *Śrutyagre* (prob. a misprint). In *te manvata* (RV.IV. 1.16) is the *Abhinihita svāra.* The *Tairavyañjana svāra* is in *ūtaye* (i.e. *u*+*ūtaye*). In *Viṣkaṣita* (Viṣkabhita ?) there is *Tirovirāma.* The *praśliṣṭa svāra* is in *hi i govarṇa* (?). The *Pādavṛtta* vowel is in *ka iṁ veda*, (RV. VIII.33.7).

These are the seven *svāras.*

140b-141a. With the exception of *Jātya svaras*, the syllable which follows upon an acute accented syllable is the characteristic of *Svarita* (the circumflex accent between the acute-*udātta* and the grave-*anudātta* accents).

141b-142a. If the above-mentioned four *svāras* are *udātta* or if they precede an *anudātta*, from the scientific point of view it creates vibrations (the wording of the text *kaṁsaṁpuṁsphuti* is confusing). The example of it is *juhvògniḥ.*

142b-143a. When the previous *pada* (word) ends in *-i* and is followed by *-u* the intelligent man should clearly understand it

to be a short vibration (the larynx vibrating for a short while).

143b-144a. If a *pada* with two *ukāras* (*u* vowels) follows a *pada* (a word) ending in *-i*, one should know that there is a long vibration in *-i*. Here the example is *Śāgdhūsū* (some misprint and hence obscurity in the illustration).

144b-145a. It should be known that in the diphthongs (*e, ai, o and au*) there are three long vibrants (*kampas*). For example *manyā yathā*(?), *na Indrābhyām*. The rest are declared as short ones.

145b-146a. If there be any *Anudātta* affix after many *Udāttas*, it should be regarded as *Śiva-Kampa* (in the second and third *Udātta*) if the *pratyaya* is *Udātta*.

146b-147a. Where two (three, four) syllables are *Udātta* and they are followed by an *Anudātta* or *Udātta*, learned people know that the previous and the syllables preceding it are *Udātta*.

147b-148a. There is no reduplication of *r* or *h*. Nor are the second and fourth letters of different classes of consonants (i.e. *kh -gh*, *th-dh-* etc) geminated.

148b-149a. The fourth letter be combined with the third and the second with the first and the first, middle and end letters of a class (such as *k*, *g*, and *ṅ*) may be geminated.

149b-150a. If in a conjunct consonant, the non-final letter (e.g. *k*, *kh*, *g*, *gh*,) is followed by the nasal, then *yama*[12] of its own *varṇas* intervenes and becomes the same as the previous syllable.

150b-151a. Seeing the nasals (last letter of each of the five classes) conjoined with the sibilants *ś*, *ṣ*, and *s*- or with semi-vowels (*y*, *v*, *r*, and *l*), *yama* (sounds) recede like travellers on seeing high-waymen.

151b-152a. (When in Vedic recitation) the third and the fourth letter (of the five classes of consonants) is a conjunct, the *pada* is to begin from the fourth. If the second letter or the third letter is conjoined with *-h*, the latter word is to begin with *-h*.

152b-153a. The nasal (utterance) the (*upadhmāniya* ($\asymp p$ or $\asymp ph$) the phonetic element substituted for a *visarga*

followed by *p* and *ph* and the *jihvāmūliya* (≍ *k* or ≍ *kh*) : the phonetic element into which a *visarga* is changed when followed by -k or -kh) seldom form a part of a word; it is not repeated (twice) in the word. If the previous syllable or letter be a conjunct with *r* or *h*, the following letter is doubled.

153b-154a. Where the conjunct has a circumflex accent (or the accent intervenes between *udātta* and *anudātta* or vice-versa), the *svarita* should be placed at the beginning of the next *aṅga* (*parāṅga* is the consonant which begins the next *pada*).

154b-155a. When after being separated from the conjunct the consonant that appears freed (and separate) from the next consecutive word, it should be regarded as *pūrvāṅga*. And the consonant which begins the next word is *parāṅga*.

155b-156a. The latter part (letter) of the conjunct (should be accented as it) is the main factor (a leader) of the conjunct (as that is a 'resting-place' of the *svara*). The previous member of the conjunct consonant is *svarita* (but should be pronounced without an accent.)

156b-157a. *Anusvāra*, end of the *pada* (word) affix, gemination (due to the repetition of the same letter at the beginning of the next word), the consonant *r*, and *svara-bhakti* (vowel-separation, insertion of a consonant (glide) sound in a conjunct with *r* or *l* e.g. *Tryambakaṁ* (*yajāmahe*) is pronounced as *Triyambakam*—all these are included under *pūrvāṅga*.

157b-158a. At the beginning of a word, or in the middle, in (pronouncing) conjunct consonants and *avagraha*, *ya* should be known as a geminated-*ya* (*yy* -). It is remembered that in other places it is simply a *ya*.

158b-159a. With the exception of the unseparated conjuncts of *r* and *h* in the initial and final positions in words and *-ry-*, other letters or syllables are not duplicated.

159b-c. A conjunct consonant is (metrically) *guru* (of two mātrās). A consonant conjoined with a nasal or a *visarga* are obviously *guru*. The rest are atomic (*laghu-* of one mātrā).

For example *hri*, *goḥ*. In this, the first is a conjunct consonant while the second is accompanied by a *Visarga*. The *gurutva* (heaviness) of a vowel followed by a conjunct consonant or a *visarga* is obvious.

160. The *Udātta* (acute accent) remains as acute (i.e. the acutely accented vowel remains as it is.). What is *Svarita* (circumflex accent) becomes *anudātta* (grave accent) in the body of the word. The anudātta vowel remains unchanged. The *pracaya** type of accent becomes anudātta (accentless).

161. The (following) words (occurring in different *mantras*) such as *Agniḥ*, *Sutaḥ*, *Mitram* (a friend), *Idam*, *Vayam*, *Ayā*, *Vahā*, *Priyam*, *Dūtam*, *Ghṛtam*, *Citta m* and *Abhi*—are *anudātta*.

162. The (recitation of) Śruti starts with an unaccented syllable (*anudātta* vowel) in words like *Akka* (*Arka*?), *Suta*, *Yajña*, *Kalaśa*, *Śata* and *Pavitra*.

163. In words like *Hāri*, *Varuṇa*, *Vareṇya*, *Dhārā* and *Puruṣa*, the vowel with *r* is *svarita* (circumflex). In the word *Nara*, the vowel with *r* is always *Svarita* except in the case of *Viśvānara* which- *na*- is *svarita*.

164. In the two *Mantras* pertaining to Varuṇa: viz. *ud uttamaṁ tvaṁ Varuṇa* (RV. I. 24. 15) the *Va* of Varuṇa is *svarita* and not *ru* (despite the *r*-element).

In the *Mantras* (1) *uru-dhārām araṁkṛtam* (RV. VIII. 1. 10) and (2) *uru dharesva dohate* (misprint for *uru-dhareva dohate* RV. VIII. 93. 3), in the words *dhārā dhā* is svarita and not the syllable with *r* (An exception to the rule in v. 163.) In these examples the syllable whether of one *mātrā* (short) or two *mātrās* (long), the first half *mātrā* is udātta and the rest is anudātta.[13]

Where a *dvi-svara* (dissyllabic, containing two vowels) is used, the short vowel should be pronounced as long.

165. In the *Kampa*, *ut-svarita* and *Abhigīta* (terms explained already) the short-vowel should be protracted. (As to the duration of a *mātrā*, according to one authority) a *mātrā*

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* *Pracaya* is a specific feature or quality (*Dharma*) of the *Anudātta* accent, when a vowel, accented grave, is preceded by a *Svarita* (Circumflex accent and is followed by another grave-accented vowel. The grave accented vowels which are not followed by an acute or circumflex (accented) vowels are neither distinctly circumflex nor distinctly grave. They are uttered slightly like acute. e.g. Imam *me* Gaṅge Yamune Sarasvati (*me*, *ti* herein are uttered thus).

extends upto the twinkling of the eye while the others hold that the duration is that of a flash of lightning.

166. While it is opined by some others that duration of a *mātrā* is the time required to pronounce the vowel *ṛ* (the reading *ṛksvara* is a bit confusing as literally it means 'a vowel in a *ṚK-mantra*').

167. A compound may be dissolved but the members of the compound should retain their original form in the Saṁhitā. For that initial syllable[14] (?) that *Svara* is known as the end of the member of the compound.

168a*. (Everywhere the words *putra*, *mitra*, *sakhi*, *ahi*, *Śatakratu*, *Āditya*, *Viprajātaveda*. *Satpati*, *Ǥopati*, *Vṛtrahā*, *samudra* deserve to be dissolved (when members of a compound).

In cases of *svarayupuvo* (?) *Devayavaḥ* (*Devayuvaḥ*), *Aritam* (*Aratim*?), *Devatātape* (? *Devatātaye*), *Cikitiḥ*, *dha Caiva*(?), the learned persons do not dissolve the compound.

168b-169a**. According to my view four *vivṛtis* (rather *vivṛtti*—separation of two vowels which were euphonically combined into one) should be known according to the order of the letters. Listen to their names from me.

169b-170. When the first *pada* has a short vowel which is followed by a long vowel (like a calf followed by the mother cow), the *Vivṛtti* is called *Vatsānusṛtā*, but the *vivṛtti* in which the previous *pada* ends in a long vowel followed by a short vowel in the latter *pada*, is called *Vatsānusāriṇi*. When vowels in

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* The text gives the above portion in brackets. Hence this matter is bracketted here. It is included under v. no. 168, although the printed text gives it no number.

** 168b ff : These verses describe the pause (technically called *Virāma* in Prātiśākhya works) which is to be taken (at the end of the word or at the end of the first member of the compound (which is shown split up in the *Padapāṭha*) or inside a word or at the end of the word or at the end of a vowel when it is followed by another vowel. The *Taittirīya Prātiśākhya* (XXII. 13) gives four kinds of such pauses : (1) *Ṛg-virāma*—pause at the end of a foot or a verse and the duration of the pause in three *mātrās*. (2) *Pada-virāma* pause of two *mātrās* between two words and e.g. *iṣe tvā ūrje tvā*. (3) A pause of one *mātrā* between two words the preceding one ending in a vowel, and the following one beginning with a vowel but the vowels are not euphonically combined e.g. *sa idhānaḥ*. (4) A pause of half a *mātrā* between two vowels inside a word e.g. *dra-ugam*.

both the *padas* are short, it is called *Pākavati*, while vowels in both the *Padas* are long, that *vivṛtti* is called *pipilikā*.

The difference in time or duration between these *vivṛttis* is of one *mātrā*.*

171. According to some other teachers, the duration between these two is half, while according to others it is just atomic (*aṇumātrikam*).

172. When *m* (*makāra*) is followed by affixes beginning with the consonant *r*, *ś*, *ṣ*, and *s*, the *m* is changed into *anusvāra*. If followed by *-y*, *-v-* (*p-v-* in the print of text is wrong) and *l-*, it becomes *para-savarṇa*, while before *sparśa varṇa* contact consonants viz. *ka-varga*, *ca-varga*, *ta-varga* etc., it is changed to the last (nasalised) consonant.

173. When the preceding word ends in *-n* and is followed by a vowel beginning the next word, the vowel preceding *-n* in the previous word is coloured (affected and changed into nasalized pronunciation) and hence it is called 'coloured' *rakta* (e. g. *mahān asi mahā̃ ३ asi*).

174. If the preceding word ends in *-n* and is followed by *y-*, *v-* and *h-* (in the following word,) half the *mātrā* of the vowel preceding *-n* is slightly (atom-like) coloured (i.e. nasalised).

175. If the previous word ends in a conjunct of *n* and is followed by another word it is changed into four forms. Sometimes it becomes *r* (*repha*), sometimes it colours (slightly nasalises) the syllable, sometimes it is dropped and sometimes it becomes an *anusvāra*.

176. The colour (*raṅga*) is emanated from the heart and resembles the sound produced by a bell-metal. It is soft and of two *mātrās* in duration, as illustrated in the pronunciation of *dadhwān*. (In other words, *raṅga* is the nasalisation of a vowel)

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* Some *Śikṣā* treatises say that the duration between these different *Vivṛttis* should be one *mātrā*, one half *mātrā*, three-fourth *mātrā* and one fourth *mātrā* respectively. But the duration between two words of a compound-word split up in the *Pada-pāṭha* should be one *mātrā*.

177. Just as a woman from Saurāṣṭra pronounces (the nasalized vowel in) Arñ, the same way *raṅga* of nasalized vowel be produced.[15] This is my opinion, O Nārada.

178. The four classes of words [viz. *Nāma* (substantives), *Ākhyāta* (verbs), *Upasarga* (prepositions) and *Nipāta* (particles)] end in the ten syllables viz. *g*, *ḍ*, *d*, *b*, *ṅ*, *ṇ*, *n*, *m*, *ṣ*, and *s*. These are declared as word endings.

179. The vowel (accent) may be acute, grave or circumflex, consonants have to follow the *svara* (they have no independent accentual status.)

180. Authoritative preceptors have declared the prominence of only three accents of *svaras*. Consonants are like beads while vowels are the thread (which weaves and holds them together).

181. Just as a powerful monarch snatches away (and annexes) the kingdom of a weak king, similarly the (accented) vowel, being powerful, takes possession of the weak consonants.

182. *O-bhāva* (i.e. *O,-u-bhāva* in the NP is a misprint), *vivṛtti*, *ś*, *ṣ*, *s*, r, (*repha*) and the special pronunciation of the *Visarga* before *k-*, *kh-* and *p-*, *ph-* (specially known as *jihvā-mūliya* and *upadhmāniya*. These eight are the transformations of sibilants.

183. The interval between two vowels placed near each other in Saṁhitā[16] should be regarded as *visarga* or is changed to a palatal.

184. If in a penultimate diphthong (like *e*, *o*, *ai* and *au*) *y* or *v* is dropped, there is the consonantal vīvṛtti, विवृत्ति and the *pratisaṁhitā* of vowels.

185. Where the pause is on a sibilant (and under exceptional cases) there is -v- in the *Sandhi* (Saṁbhāvaḥ ?), that *vivṛtti* or hiatus should be called vowel-hiatus (*svara-vivṛtti*).

186. If the vowel *o* of the previous *pada* is to be linked up (*prasandhāna*[17]), then the next pada begins with *ṛ* (e. g. *vāyo ṛ-*). And this 'link up' should be regarded as vowel-ending. What is different from this is the 'link-up' (*Prasandhāna*) of sibilants.

187-188. If the first or the last letter of a class (e. g. *t-*, *n-* of the dental class) are at the end of a *pada* and is followed by sibilants, *ś*, *ṣ* and s, it is changed to the second position. When they are combined with sibilants as the second member of the conjunct, the first member of the conjunct consonant, even if it

be the first letter(like *t*, *k*, *p*) of a class is to be shown (pronounced) as the second letter (such as *th*, *kh*, *ph*) but should not be recognised or represented as actually the second letter e. g. *Mat-sya*, *K-ṣura*, *Ap-saras* (their pronunciation will have some aspiratory tinge like *th*, *kh*, or *ph* but for all purposes they are *t*, *k*, and *p*).

189. In ordinary metrics, to understand the metre, etc. of a verse (*śloka*) there are three causes: (1) *Chandomāna*, (2) *Vṛtta* (the metre) and (3) the end of the *pāda* (*Pādānta*). But Vedic *mantras* (Ṛcs) have been composed in their own respective metres (like *Gāyatri*, *Jagati*, *Triṣṭubh*); the metrical feet of ordinary metres are governed by the number of letters and their being of one or two *mātrās*.

190. The *r*-element present in the vowel *ṛ* or in *Svarabhakti* should be indicated as a separate syllable (for calculation of *mātrās* or *Akṣaras*. But in *Svarabhakti* the letter (without the *repha*, *-r-* element) should be calculated alongwith the affix.

191. In the letter *ṛ*, the consonantal *r* is distinctly apprehended and its nature as a vowel (vowel form) is clearly perceived. If the *r* is not conjoined with a sibilant, know it to be *laghu* (short, of one mātrā only).

192. If the vowel *ṛ*, is combined with a sibilant and is compressed[18] in pronunciation, the syllable should be regarded as a *guru* (heavy i.e. of two mātrās). Here the illustration is (the form) *Tṛcam*. Here *ṛ* is short.

193. There is no doubt that in the following five instances, the (vowel) *ṛ* is short (the illustrations are: *Ṛṣabha*, *Gṛhīta*, *Bṛhaspati*, *Pṛthivi* and *Nir-ṛti*).

194. In case of words with conjuncts beginning with *ś*, *ṣ*, *s*, *h*, and *r* in the initial position, there is internal *svarabhakti* (in the same word without insertion of *i*, or *u* as a glide), when it is being conjoined with another word.

195. *Svarabhakti* is of two types—one characterised by *ṛ*, the vowel and the other by *r*, the consonant. These are known as *Svarodā* and *Vyañjanodā* (respectively) by contemplative grammarians.

196. The learned ones know that the *svarabhakti* in the case of sibilants (*ś*, *ṣ*, and *s*) is (vowel-born) *svarodayā* and open

(*vivṛta*), while that with *h* is *vyañjanodayā* (consonant-born) and closed (*saṁvṛta*).

197. A person resorting to *svarabhakti* should avoid three defects viz. *Svarabhak ti* with *i*, *u* and a faulty (pronunciation).

198. The following syllables are not regarded as *Laghu* (short, of the duration of one *Mātrā*) : 1. That which is followed by a conjunct consonant; (2) or which is followed by *ch*; (3) or is combined with a *Visarga*; (4) or which possesses two mātrās (=is long) or (5) is at the end of a foot (word) or (6) be combined with an *Anusvāra* or (7) ends in *ghuṭ* (the first five case affixes).

199. The metre (viz. *Āryā*) whose first and third foot consists of twelve *mātrās*, the second contains eighteen and the last consists of fifteen *mātrās* only. This characteristic has been spoken of (the *Āryā*). That (metre) which is different from this is *Vipulā*.

200. If a syllable is short (*laghu*) and if it is not followed by a conjunct consonant, it is still *laghu* (of one *mātrā* only). If a short (vowelled) syllable is followed by a conjunct consonant or if it itself is long, it should be regarded as *guru* (heavy or long of two *mātrās*).

201-202a. Where *Vivṛtti* is found in front of the vowel, it should be regarded as a *guru* vowel, there is no (prevalence of) *Kṣaipra* (or *kṣipra-sandhi*)[19].

202b-203. There are eight kinds or types of *svaras* of a pada: *Antodātta*, *Ādyudātta*, *Udātta*, *Anudātta*, *Nica-Svarita*, *Madhyodātta*, *Svarita*, *Dvirudātta*. These are the eight designations of those *padas*.

204. (Now follow the illustrations of the above Padas);

(1) *Agnir vṛtrāṇe*—(RV. VI. 16. 34). Here *Agniḥ* is *Antodātta*.

(2) *Somaḥ pavate* (RV. IX. 96. 5 also VS. 7. 21). Here Soma is *Ādyudātta*.

(3) *Pra vo yahvam* (RV. I. 36. 1). In this *pra* is udātta while *vaḥ* is Anudātta.

(4) (Balaṁ nyubjam) Vīryam (Sāma Veda I. 95). Here *Viryam* is *Nica-svarita*.

(5) *Vidhema haviṣā* (AV. I. 31. 1). Here *Haviṣā* is *Madhyodātta*.

(6) Bhūr, Bhuvaḥ, *Svar-*(*Ait. Br.* 5. 31.4. etc.). Here *svaḥ* is *svarita*.

(7) *Vanaspatiḥ* (AV. XII. 3. 15). Here both *va* and *spa* are Udātta. This is an instance of *Dvirudātta*.

(8) Tāmyat (?). This is Madhyodātta. Nipātas are Anudātta. In prepositions, Svarita follows the initial vowel. There are two Anudāttas in Ākhyātas (conjugations ?). The *dhārya* letter after the *svarita* e.g. *nihotā satsi*. Here *Satsi* is a *dhārya* letter, as it follows the *svarita* in o *tā* which are the *pracaya** *sthānas*. There is the previous Svarita, becomes toned down to a grave accent.

205. A wise reciter should tone down the *svara* to a grave accent wherever *pracaya* is seen. Where there is merely a soft circumflex accent, there is no need to tone it down.

206. The duty of a preceptor is of five types—*Mukha* (mouth, *Nyāsa*, *Karaṇa*, *Pratijñā* and *Uccāraṇa*. It is said here that utterance with a vow (*sapratijña uccāraṇa*) or positive vocal utterance is creditable.

Those (castes) to whom the science of *Śikṣā* is not available (or who are not eligible for the same), the affirmative assertion (backed by a tradition of *gurus*) is to be resorted to. For *Karaṇa* (phonetic treatise) is of the form of the affirmative teachings (of traditional *gurus*).

207. O Nārada! You, Tumburu, Vasiṣṭha, Viśvāvasu and other Gandharvas are not able to comprehend the entire lore of Sāma-singing due to the niceties and subtleties of the Svara-śāstra.

208. You should always take care of your gastric fire (i.e. digestive capacity). Take in wholesome (?) food which contributes to it). When food is digested, one should wake up at dawn and meditate on the Brahman.

209. It is desired (prescribed) that after autumnal equinox, to vernal equinox, one should get up early at dawn for the study (and recitation of the Vedas).

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* *Vide* note on *Pracaya*. p. 623.

210. Getting up early in the morning, one should silently chew the tooth-brush twig of (any of) the following trees: Mango, Palāśa (Butea frondosa), Bilva (Aegle Marmelos), Apāmārga (Achyranthes Aspera), Śīrīṣa (Acacia Sirissa).

211. The following trees too are holy: Khadira, Kadamba, Karavīra, and Karañja. All thorny and milk-exuding trees are holy and conducive to fame.

212. By using these for the purification of the mouth, sweetness in tone and subtlety of tone in generated. He is able to utter every syllable clearly and distinctly as recognised by the ancient teacher Audavati (a misprint in the text for Audavraji—the ancient sage and scholar of Vedic grammar, who revised the original text of the *Ṛk-tantra-Prātiśākhya* of the Sāma Veda).

213. The student should always take in *Triphalā* (the three Myrobalans) along with salt. This increases digestive power and intellect, heightens the clarity of tones and distinctness in the utterance of letters (syllables).

214. After performing the necessary morning duties (like brushing the teeth, taking bath, which is necessary for the care of the gastric fire, he should purify himself by taking in honey (*Dhūma* in the printed text is probably a misprint for *Madhu*) and ghee, and then start the recitation.

215. It is the general rule in all branches of the Veda that one should start recitation in a low tone. After reciting seven Mantras in a low tone, one should then utter in the desirable (or prescribed) tone.

216. At dawn, one should not strain his voice as would obstruct the normal breathing. For such obstructions in breathing cause wrong intonation (*Vaisvarya*). Not merely that, it certainly spoils the sweetness of vowels and consonants.

217. Just as there is no absolvement to a person eating forbidden food coming from an evil source, as in the case of saving the life of a person (bitten by a poisonous serpent) from the poison of the venomous serpent in the form of the sin of wrong pronunciation in this case), similarly a person who imbibes the fruitless (lit. burnt) teaching (of Vedas etc.) with wrong pronunciation, accentuation etc., of syllables from a

bad (incompetent) teacher (*Ku-tirtha*) cannot escape the sin of distorted pronunciation, etc. learnt from that sinful teacher (like serpent-poison spread within the body).

218. The Vedas, coming from (i.e. taught by) a good teacher well-rehearsed and well-established in good intonation—when orally recited shine beautifully.

219. A person with frightful appearance, protruding lips, pronouncing all syllables through the nose or with a choked voice or tongue-tied (due to difficulty in the movements of the tongue) is not eligible to utter Mantras.

220. A person exercising control over his mind and one who has concentrated it and whose teeth and lips are shapely, becomes pure after performing his bath, avoids singing (or sing-song manner) should pronounce the syllables of the Mantras (clearly).

221. The following five types of persons cannot grasp a new lore:—A fierce person, a stubborn or arrogant one, an idle person, a sick person and one with unsteady (scattered) mind.

222. One should acquire learning slowly, should hoard wealth slowly (i.e. saving even small amounts); one should climb a mountain slowly (by degrees); one should travel on foot slowly (not more than a Yojana at a stretch).

223. An ant walking slowly and steadily covers even a thousand Yojanas. But Garuḍa, if he does not move at all, cannot cover the distance of even a single foot.

224. A (person whose) speech is affected by sins (or defects) does not deserve to utter the text of the Vedas just as a clever (intelligent) beautiful maiden does not deserve to hold a conversation with a deaf person.

225. He who recites the Vedas in a low mumbling voice as though he is afraid, remains always in doubt about thousands of its forms.

226. Studies carried on with the help of books only and not under (i. e. near) a preceptor, do not shine in the assembly of learned men like a woman impregnated (out of wedlock) by a paramour (from point of social status).

227. Having observed how even a heap of collyrium disappears (by its daily use) and how ant-hills become accumulated in a high, huge heaps (by slow but continuous additions of particles of earth by ants), one must utilise every day by engaging one's self in religious gifts, studies and religious acts.

228. That a very big ant-hill is built up by insects (ants) with very small particles of earth is not due to the (immense) physical power (of the ants). Sheer hard work is its cause.

229. If a lore is studied (repeatedly) for thousands of times and taught to pupils for hundreds of times, it (automatically) comes to the tip of the tongue like water flowing from a higher level to a lower level.

230. Just as horses of noble breed go to sleep for the half part of half the night (i.e. for three hours only), similarly sleep does not (nay should not) occupy the eyes of students for a long period.

231. A student should not be late for studies by spending a long time for his meals. Nor should he be enmeshed in temptations about women. A person desirous of mastering a lore should traverse (fig. study) long and fast like eagles and swans flying over seas.

232. A person who is afraid of (i.e. does not mix with) crowds of men and shuns the formation of company of friends as if it were a hell, and protects himself against association with women as if they were ogresses—only such a person attains mastery over learning.

233. Dishonest persons do not get wealth (or learning); nor do cowards or persons whose heads are swollen with pride; nor can people afraid of public criticism or who put off their work (out of procrastination) can earn money or learn a lore.

234. Just as a person digging with a spade or pick-axe (reaches the water-level in the bowels of the earth and) gets water, so, a student, bent on rendering service to the teacher, obtains learning possessed by the teacher.

235. Learning can be obtained either by rendering service to the teacher or by paying sumptuous amount of money (as the fee) or by exchange of one type of lore for another (by

imparting one's expertise in a particular field for learning the special technique of another field). Otherwise learning cannot be mastered.

236. Even if one masters a lore by dint of his intellectual gifts, even without serving a teacher, it does not yield fruit to him like a barren young woman.

237. O Nārada! In this way, I have briefly indicated to you the treatise on *Śikṣā* by just pointing out to its direction. By understanding this first accessory to the Veda, one becomes eligible to be absorbed in the *Brahman.*

1. It is not understood why Niṣāda (*Atisvāra*) is omitted. Cf. *Tait. Prātiśākhya* XXIII. 12.

2. *Ārcika* (pertaining to Ṛks), *Gāthika* (pertaining to Gāthās) and *Sāmika* (pertaining to Sāma-singing).

3. This refers to the wrong pronunciation of *Indra-Śatru* in *svāhendra-śatrur vardhasva* (TS. II. 5.2.1), by vṛtra's father.

4. N. of a school, Taittirīya Prātiśākhya —MW, p. 163.

5. *Kuharaṇa* also means indistinct pronunciation in low tone. Cf. *Naradīya Śikṣā* I 3.11-12.

6. Probably a misprint for *urasi* (on the chest)

7. Cf. *Nāradīya śikṣā* I.7.19.

8. *Abhinihita* is a *sandhi* or euphonic combination in which the vowel *a*, as a first or second member, is absorbed into the other member. e.g. *rathebhyaḥ+agne=rathebhyo'gne* or *dāśuṣe+agne=dāśuṣe'gne*. Here *a-* of *agni* is absorbed in the preceding *-o* and *-e*. —*A Dict. of Sk. grammar*, p. 34. Here the term is used with reference to the absorbed vowel. *-a*.

9. Here the definition in the NP does not explain why *Vyañjanā* is associated with this vowel. The fact is that this is a kind of *svarita* or circumflex-accented vowel which follows the acute-accented vowel, with the intervention of a consonant between the acute-accented vowel and the circumflex vowel which (vowel) was originally grave, e.g. *īḍe*, *havye*. Here the vowel—*e* is a *Tairo-vyañjana-svarita*. cf. *Svaro vyañjana-yutas tairo-vyanjanaḥ*—*Vājasaneyi Prātiśākhya* I. 117.

10. Tairo-virāma is a kind of *svarita*, a vowel with a circumflex accent which follows an acute-accented vowel characterised by an *Avagraha*, i.e. coming at the end of the first member of compound e.g. *gopatāviti go'patau*. Here the vowel *a* of *pa* which follows the (') *avagraha* is called *Tairo-virāma-svarita*.—*A Dict. of Sk. gram*, p. 178.

11. *Jātya* is a variety of *svarita* or circumflex accent, e.g. *svaḥ nyak*. Cf. *Ṛk Prātiśākhya* IV.4.

12. *yama* is a twin letter available in pronunciation before a nasal letter and similar to it, when the nasal consonant is preceded by any one of the four consonants of the five classes. The *S. K.* on Pāṇ. VIII.1.1 explains it as a transitional sound intervening between a non-nasal and the following nasal as a counterpart of the non-nasal. e.g. Aggniḥ, ghghnanti, cakhkhnatuḥ,

13. Pan. I. 2.32 S.K. explains *āditaḥ*=the first half of the *mātrā* should be understood as Udātta and the latter half as Anudātta.

14. *Yetikṣarādikaraṇam* is a bit obscure.

15. Cf. Pāṇinīya Śikṣā, V. No. 26

16. Cf. *Saṁhitāyāṁ yat svarayor antaraṁ tad vivṛtti*-saṁjñaṁ syāt—Uvvaṭa on Śaunaka's *Ṛk-prātiśākhya II*.1 This interval is one *mātrā* according to

the *Taittirīya Prātiṣākhya* XXII. 13 but is of only one half *Mātrā* according to *Ṛk. Tantra*-35.

17. *Prasandhāna*— this term means repeating a word in the krama-pāṭha and joining it with the following word e.g. RV.I. 1 to be recited thus: *iḷe purohitam, purohitam yajñasya.* But in this verse, "joining or linking up" is implied.

18. When in pronunciation of vowels and consonants a fault is caused by the compression or contraction of the place of utterance, it is called *Pīḍana* cf. *vyañjanānām atiprayatnenoccāraṇam pīḍanam.*

Ṛk-Prātiśākhya XIV.5

19. According to *Prātiśākhyas*, a euphonic combination of the vowel *i, u, ṛ, ḷ*, with a following dissimilar vowel. The name *kṣipra* (quick, short) is given to this *Sandhi* as the vowel, short or long which is turned into a consonant, becomes very short.

CHAPTER FIFTYONE

The Treatise on Rituals (Kalpa)[1]

1. O leading sage, henceforth I shall recount to you the treatise on rituals, on understanding which a man becomes efficient in holy rites.

2. There are five *Kalpas*, viz., (1) *Nakṣatra Kalpa* (i.e. *Kalpa* pertaining to the constellations), (2) *Veda Kalpa*, (3) *Saṁhitā Kalpa*, (4) the fourth *Kalpa* is that of Āṅgiras and the (5) fifth one is *Śānti Kalpa*.

3. The narration precisely and in detail of the presiding deities of the constellations is indicated in the *Nakṣatra Kalpa*. The same thing should be known here also.

4. O leading sage, the injunction regarding the Ṛks etc. for the purpose of the achievement of the *Puruṣārthas*, viz. virtue, wealth, love and liberation, has been mentioned in detail in the *Veda Kalpa*.

5. The sages (seers of the *mantras*), the metres and the deities of the *Sūkta- mantras* have been specified in the *Saṁhitā Kalpa*, by the sages who have seen the Reality.

6. In the *Āṅgirasa Kalpa* the *ṣaṭkarmans*[2] have been specified by the self-born deity (Brahmā) by way of enjoining black magic and spells.

7. O excellent sage, the modes of subduing the evil portents of divine, earthly and atmospheric origin are separately mentioned in the *Śānti Kalpa*.

8. These characteristics are succinctly mentioned in the context of defining *Kalpa*. The special characteristics of these are separate in other *Śākhās* or *Branches**.

9. Since all these are of utility in the *Gṛhya Kalpa* (i.e. the *Kalpa* pertaining to the duties of a householder), I shall recount them to you, O excellent Brāhmaṇa. Listen attentively.

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* *Śaṅkha* in the NP. is probably a misprint for *Śākhā* as 'the conch-shell' is inexplicable in this context.

10. The *Oṁkāra* (the syllable Om) and the word *Atha*—these two words formerly pierced through the throat of god Brahmā and came out (were uttered). Hence these two are auspicious ones.

11. He who has completed the rites mentioned and wishes to do the subsequent ones, shall utter the word *Atha*. It is sought for the purpose of endless benefits.

12. Kuśa grass which is spread (in a particular way) is extolled for the rite of sprinkling water (in the prescribed way) round the fire. In the desired holy rite, the number (of kuśa grass-blades) should not be less or more, lest it should be fruitless.

13. The rite of *Parisamūhana* is enjoined as a preventive action against worms, germs, insects, etc. that crawl and move about on the surface of the Earth.

14. O Brāhmaṇa, the three (parallel) lines that are enjoined, should be made equal. It has been laid down that they should not be made smaller or larger.

15. O Nārada, the fat of the demons Madhu and Kaiṭabha has spread over the Earth. So, it should be smeared over the cowdung.

16. It has been mentioned that the cowdung of certain types of cows should not be used in the holy rite of *Yajña*—viz. the barren cow, the wicked or defiled cow, the cow with afflicted limbs and the cow whose calf is dead.

17. O Brāhmaṇa, the rite of *Proddharaṇa* (i.e. sprinkling of water upwards) is intended for the purpose of eradicating such terrible beings as moths, etc. that always roam about in the atmosphere.

18. One should scrape or scratch the ground with the *Sruvā* (sacrificial ladle or spoon) or the Kuśa grass. It has been enjoined by Brahmā for the achievement of *Asthikaṇṭaka** (bones and thorns?)

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* NP. reads : *asthi-Kaṇṭaka-siddhyartham.* Hence this strange translation. I suggest °*Śuddhyartham* for °*siddhyartham*, as the *emendation.* The emendation will mean : "For the purification of bones, thorns etc." In the Devanāgari script, such slips (*si-* for *śu-*) are possible.

19. The waters represent all the groups of Devas and Manes (*Pitṛs*). O Brāhmaṇa, hence the sprinkling (the altar) with water has been laid down by sages who are experts in injunctions.

20. It is mentioned that the sacrificial fire should be brought by women endowed with *Saubhāgya* (good fortune) (i.e. woman having her husband and sons alive) in an auspicious earthen pot. The fire should be placed in the earthen pot sprinkled with water.

21. On observing the wastage (i.e. disappearance by being stolen away by demons) of the nectar, the fire latent in the sacrificial twigs has been placed on the altar by Brahmā and all other deities (for its protection).

22. O Nārada, Dānavas and others are standing (in readiness to create trouble) to the south of the *Yajña*. For the sake of protection from them, one should establish god Brahmā in that direction.

23. The vessels (intended for consecration and cooking) and all other vessels must be placed in the north; the *Yajamāna* (the householder on whose behalf the *Yajña* is being performed) sits to the West. O Nārada, all the Brāhmaṇas sit to the east.

24. The maxim (or situation) is that whether in playing dice, business transactions or performance of sacrifice, if the performer be unconcerned or has an indifferent attitude, that activity goes to ruin.

25. The Brahmā and the Ācārya must be appointed from one's own Śākhā (branch of Veda) in the course of the rite of *Yajña*. There is no restriction in the case of the Ṛtviks. They should be invited and honoured according to availability.

26. The two *Pavitras* (the Kuśa grass twisted into a ring like loop with a tail) must be three *Aṅgulas* in length. The *Prokṣiṇi* (the vessel containing the holy water) must be four *Aṅgulas* in length. The *Ājyasthāli* (the vessel holding ghee) shall be three *Aṅgulas* in length and the *Carusthāli* (the vessel in which the *Caru* i.e. food offering is kept) must be six *Aṅgulas* in length.

27. The *Upayamana* (the Kuśa grass used to place down fire) shall be two *Aṅgulas* long; the *Sammārjana* (that used for

sweeping) shall be one *Aṅgula* in length. The *Sruvā* (sacrificial ladle) is enjoined to be six *Aṅgulas* long and *Srucā* (sacrificial spoon) is said to be three and a half *Aṅgulas* long.

28. The sacrificial twigs are a span in length, the *Pūrṇapātra* (vessel filled with water) is six *Aṅgulas* in length. The *Praṇitā* vessel eight *Aṅgulas* in length is placed to the north of the *Prokṣiṇi* vessel.

29. Whatever sacred water is there in the world as rivers and oceans, is present in the *Praṇitā* vessel. Hence it should be filled with water.

30. O Brāhmaṇa, the *Vedikā* (sacrificial altar) is said to be naked and devoid of garments (otherwise). Hence a wise man shall clothe it by means of the Darbha grass.

31. The *Pavitra* consists of three cutters, viz. the thunderbolt of Indra; the discus of Viṣṇu and the trident of Vāmadeva in the form of the *Darbhas*.

32. The sprinkling must be done from the water taken from the *Praṇitā* vessel. Thereby the holy rite becomes the yielder of great merit. It is glorified as very sacred.

33. The *Ājyasthālī* (the vessel holding ghee) shall be made with a *Pala* weight of metal. The earthen pot shaped by the potter's wheel is remembered to be demoniac (in character).

34-38. The vessel *Sthāli*, etc. shaped by means of the hand is said to be divine. The auspiciousness or inauspiciousness of all rites depends on *Sruvā*. In order to make it sanctified it is warmed in the fire. When it is held at the tip there is no widowhood (?), if it is held in the middle deficiency of progeny (or death of children is the result); if it is held at the root, the *Hotṛ* dies. Hence it should be held after considering all this. The following six deities resort to the *Sruvā* at the interval of each *aṅgula* viz:- Agni, the sun, the moon. Viriñci (i.e. Brahmā), the wind god and Yama. Agni may lead to the destruction of objects of pleasure; the sun may cause sickness; the moon does not yield any special result; Viriñci is the bestower of all desired objects; the wind god is said to be the bestower of prosperity and Yama is considered to be the bestower of death. (Hence the *sruva* should be held at the fourth or fifth *aṅgula*).

39. The *Sammārjana* and the *Upayamana* are to be made

with Kuśa blades of grass. The former one may be of all* the branches (?) and the other of five branches (or blades of *darbha* grass).

40. In order to make *Sruvā* and *Sruk*, it should be known that the trees, *Śriparṇi*, *Śami*, *Khadira*. *Vikaṅkaṭa* and *Palāśa* are used.

41. A *Śruvā*, a *Hasta* (24 *Aṅgulas* or about 18 inches) long is commendable, and a *Sruk* of thirteen Aṅgulas is also commendable. This is laid down for the Brāhmaṇas. In the case of others, it should be one *Aṅgula* shorter.

42. O Nārada, it is laid down (in *Smṛtis*) that the sprinkling of the vessels is for the destruction of defects (defilement) due to the glances of Śūdras, the fallen ones and donkeys and other beings (at them).

43. If the vessel is not filled up completely, there may be a loop hole in the *Yajña*. O Brāhmaṇa, if it is filled (completely), the *Yajña* becomes full.

44. Learned persons have known that eight *muṣṭis* (a particular measure of capacity-'handfuls') make a *Kuñci* (*kiñcit* is a misprint), four *kuñcis* make a *Puṣkala*[2] (a particular measure of capacity), four *Puṣkalas* make one *Pūrṇa-pātra* (a full vessel).

45. When the time for *Homa* has arrived, one shall not offer any seat anywhere. If it is offered, the fire may be excited and may give a terrible curse.

46. Two *Āghāras* (sprinklings or oblations of ghee) are said to be the two nostrils, the two oblations of *Ājya*, two eyes, this is said to be the face of Prajāpati and the waist is (formed out) of the *Vyāhṛtis*.

47. The head, the hands and the feet—these five are said to be of the *homa* called Pañca-vāruṇa (?). O Brāhmaṇa, what is *Sviṣṭakṛta* (offering belonging to Agni) and the *Pūrṇāhuti* (the final offering) are the two ears.

48-51. The physical body of the Fire god should be

‡ Probably the reading should have been *sapta* instead *sarva* as seven *darbha* blades are used for the former.

conceived as follows*:—It has two faces, one heart, four ears, two noses, two heads, six eyes, tawny colour, and seven tongues. It has three hands on the left side and four hands on the right side. In the four right hands it holds the *Sruk*, *Sruvā*, *Akṣamālā* (rosary) and *Śakti* (javelin). It has three girdles, three feet, a vessel for ghee and two chowries. Agni is seated on a ram. It has four horns and the lustre of the morning sun. It has a sacred thread and it is bedecked in earrings and has matted hair. One shall perform the rite of *Homa* after conceiving the physical body of Agni thus.*

52. The Brāhmaṇa who performs the Homa rite by using (mere) hand for oblating milk, curds, ghee and any fried object becomes the slayer of a Brāhmaṇa.

53. The food that a man eats, his deities also eat; (but) for the prosperous achievement of all desired objects, the gingelly seeds must be used more in the *Havis* offered.

54. In the course of *Homas*, three *Mudrās* (ritualistic gestures or symbolic representations by certain positions of fingers, etc.) should be shown, viz. what is designated as the hind, the she-swan, and the sow. While magic spells and incantations are used, the *mudrā* called the sow should be used and during the auspicious rites, the gestures of the hind and the she-swan shall be used.

55. The ritualistic gesture called the (female) swine shall be by means of all the fingers; that of the she-swan shall be without the (use of the small finger); the *mudrā* called 'the hind' shall be by means of the three fingers, viz. the middle, the ring finger and the thumb.

56. One shall perform the *Homa* with gingelly seeds along with curds, honey and ghee the magnitude being the same as (mentioned) before, grasping these with all the five fingers.

57. In all auspicious rites the Kuśa grass-blades should be held closely to the ring finger.

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* Cf. RV. IV. 58.3 and the description of the fire god in the *Smṛti* or *Paurāṇic* verses in the *Vaiśvadeva* of Ṛgvedins.

Vināyaka-Kalpa

58. Vināyaka (god Gaṇeśa) has been appointed as the controlling head of *Gaṇas* (like Puṣpadanta and others—Mit. = *Mitākṣarā** for creating as also in warding off impediments in acts (conducive to the attainment of *Puruṣārthas*), by gods Rudra, Brahmā and Viṣṇu.

59-61a. Understand the symptoms of a person who is haunted (lit. caught hold of) by Vināyaka: In dreams (he sees that) he is carried away by (a stream of) water or is drowned in deep water; he sees men with shaven heads and clothes reddish (blue *Mit.*) colour, (in dream that) he is riding carnivorous birds (like vultures) and beasts of prey (like tigers). He sees that he is surruonded by Caṇḍālas, donkeys and camels. (He feels that)while he is going he is hotly pursued by enemies (to attack him).

61b-63a. Such a person's mind becomes distracted or agitated; all his efforts (at success) become fruitless; without any reason, he becomes dispirited. Even though born in a royal family (and endowed with bravery, learning and such other qualities -*Mit.*); a maiden (though possessing beauty, good family-background etc.) does not get a spouse and a married woman does not become pregnant. A learned Vedic Scholar does not get preceptorship and a student (though endowed with discipline and other virtues) gets no study facility or tuition. A merchant gets no profit nor a husbandman gets profit in his agricultural activities.

63b-c. (For the propitiation of Vināyaka for pacification of troubles) on a meritorious day (with a favourable constellation) such a person's ablution as per due formalities should be performed with the viscous pulp of white mustard seeds (after extracting oil), while benedictory *mantras* are being recited by (learned) Brāhmaṇas** (*who should perform puṇyāhavācana-Mt.*).

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* This is a famous commentary on the *Yājñavalkya Smṛti*. It was the paramount authority on the Hindu Law in British Courts and even after, before the Hindu Code Bill. Its author, Vijñāneśvara (A.D. 1070-1100) being such an authority I follow his interpretations, as this and the next Kalpa are borrowed from the *Yāj. Smr.* by the *NP.*

** NP. 63c is a combination of the 1st part of *Yāj.* I. 277b and the latter half of *Yāj.* I. 278 b.

64. Clay must be taken from (five places, viz.) the stables of horses, elephants, an ant-hill, from the confluence of two rivers and from a deep lake. *Rocana* (yellow pigment), scents, Guggulu (gum-resin), etc., must be thrown quickly* (into the water).

65. (Defective) Water must be brought from the deep lake in four pots of the same colour. The *Bhadrāsana* (the honoured holy seat) must be placed on a red-coloured hide of a bull (when the haunted person is thus seated. Brāhmaṇas should recite *Svasti* mantras.

66. (After recitation of *Svasti mantras*, *Swāsinis*—women whose husband and sons are alive—should pour water over the haunted person from the pitcher kept to the eastern side of the *Bhadrāsana* while the following *Mantra* is being uttered).

"I sprinkle you with waters endowed with innumerable potencies, flowing in hundred(s) of streams, sanctified by sages (like Manu). May the purificatory waters sanctify you."

67. (Water from the second pitcher placed to the south should be poured with the following *Mantra*): "May king Varuṇa bless you with fortune. May the sun, Bṛhaspati, Indra, Vāyu, (each of them) confer auspicious blessings on you. The seven sages have bestowed blessings on you."

68. (Incantation while pouring the third pitcher): "May the water goddess destroy for ever whatever is inauspicious (and unlucky) in your hair on the head (*Mit.*) the parting of the hair, the forehead, ears and eyes."

69. (The fourth pitcher is to be poured while reciting the previous three *mantras*—After water from the fourth pitcher is poured) holding in the left hand blades of Kuśa grass, mustard oil should be oblated (poured over) the head (of the haunted person) with a ladle (spoon) made of Indian fig tree, when the person is thus bathed.

70-71a. (While pouring the mustard oil as oblations the following names of Vināyaka preceded by *Oṁ* and followed by *Svāhā* should be uttered per oblation as follows: *Oṁ Mitāya Svāhā, Oṁ Sammitāya Svāhā, Oṁ Śatāya Svāhā, Oṁ Kaṭaṅkaṭāya*

* For *āśu* of NP., Yāj-1.279 reads *apsu*.

Svāhā, Oṁ Kūṣmāṇḍāya Svāhā, Oṁ Rājaputrāya Svāhā. (Then in fire *Caru* oblations be given with these very *Mantras* and the remaining portion of the *Caru* should be oblated with *bali-Mantras* to Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Soma, Iśāna, Brahmā and Ananta using each name in the dative case followed by *namaḥ* 'Bow to,' as follows *Om Indrāya namaḥ*, etc.

71b-75. As an offering (*Naivedya*) the following articles are to be presented to Vināyaka (and his mother—Pārvatī*) :—rice once beaten (half-polished), boiled rice mixed with powder of sesamum seeds, fish both raw and cooked, flesh both raw and cooked, flowers of variegated colours, incense, three kinds of spirituous liquor, radish, *Purīs*, *Apūpa* (baked or boiled pies), garland of *Voṭa* (*Vaḍe*—in Marathi), boiled rice mixed with curds, milk pudding, flour-cake with raw sugar or jaggery along with *laḍḍus* (*Mit.*).

He should then bow them down with head (with the Mantras as follows**

The remainings of this offerings should be placed in a winnowing basket which is spread over with *Darbha* grass, and should place that *Bali* where four roads meet (with the following invocation†

After offering *Arghya* (with water, flowers, etc.), he should again offer *Dūrvā* -grass and mustard-flowers filling the cavity of his folded and joined hands (*añjali*).

76. (He should then pray)

"Be pleased to bestow on me beautiful form and features, renown, fortune, sons, wealth and grant me all desired objects."

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* I am following *Mitākṣarā* on *Yāj.* in interpretation. The Mantras for bowing are :

(a) *tatpuruṣāya vidmahe / vakra-tuṇḍāya dhīmahī / tan no dantī pracodayāt //*

(b) *subhagāyai vidmahe / kāma-mālinyai dhīmahī / tan no gaurī pracodayāt. /*

** *Mit.* quotes the *Mantras* which may briefly be translated here : "May Devas, Ādityas, Vasus Marut-gods, Aśvinī-kumāras, Rudras, Suparṇas, serpents, planets, Asuras, Yātudhānas, Piśācas (Goblins), reptiles, Mātṛ-devatās, (divine mothers), female evil spirits, Yakṣas, Vetālas, Yoginīs, Pūtanās (goddesses of epidemics), spirits causing yawning etc.), Siddhas, Gandharvas, Vidyādharas, men, guardians of quarters, protectors of different worlds, Vināyaka-godlings creating impediments accept this offering.

O great sages beginning with Brahmā, the promulgators of peace ! May there be no trouble or impediment or sin or enemies to me. May goblins and departed spirits be statisfied and bring us happiness."

77. After worshipping Durgā, the consort of Śiva, he should worship Śiva, the Lord of Umā, by means of incense, lights, food-offerings, scents, fragrant garlands and unguents.

78. Thereafter the worshipper should wear white garments, garlands of white flowers and apply (sandalpaste like white) unguents to his body. He should feed the Brāhmaṇas and give a pair of clothes to the preceptor (who conducted this worship with full knowledge).

79. After performing the worship of Vināyaka the person desirous of wealth, peace, nourishment, prosperity, longevity and virility should worship the planets.

The rite conducive to
Pacification of Planets

80. The nine planets are to be installed in the following order, viz. the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu.

81. For attaining auspiciousness, the replica or representation of the planets should be made of what follows respectively:* copper, crystal (silver in NP), red-sandalwood, two in gold and silver (gold in NP), iron, lead and bell-metal.

82a. Or they may be painted on the canvas-cloth in their respective colours or they may be represented by means of esoteric diagrams with coloured powders or pastes.

82b-83. (The procedure of worshipping planets). Each planet should be worshipped by offering cloths, scents, or unguents and flowers according to the complexion of the planets. They should also be offered scents, *Bali* (food-offerings), incense and *Guggulu* (a particular fragrant gum resin). For each (presiding) deity (of the planets), (oblation of) *Caru* (and *Samidhs*) be offered (in the fire) with the following (nine) *mantras*.

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* v. 81 is defective as the objects are duplicated and do not make up the number 9 required for the planets. Thus NP reads :
tāmrakād rajatād rakta-candanāt svarṇakād api |
hemno rajatādayasaḥ sīsāt kāryā śubhāptaye ||
Here *rajata* 'silver' and gold (*svarṇaka* & *heman*) are repeated twice. The original verse (*Yāj.* I. 297) is accepted for translation.

84-85. The following are (the *Pratikas* of) *Mantras* of the planets (1) *Ā kṛṣṇena* (RV.I.33.2), (2) *Imaṁ devā* (VS.9. 40), (3) *Agnir mūrdhā* (RV.VIII.44.16), (4) *Udbudhyasva* (VS.15. 54), (5) * *Yad aryaḥ* (RV.2.13.15), (6) *Annāt parisrutaḥ*, (7) *Śan no deviḥ* (RV.X.9.4), (8) *Kāṇḍāt* (VS. 13. 20), (9) Ketuṁ kṛṇvann aketave (RV.1.6.3) (?).

86. The sacrificial sticks (special to each planet) are as follows: the sun-plant (*arka*), *palāśa* (tree), *khadira* (*Acacia catechu*), *Apāmārga* (the Achyranthes Aspera) the *pippala*, *Udumbara* (the Indian fig. tree), *Dūrvā* and *Kuśa* grass.

87. To each of the planet one hundred eight or twenty eight sacrificial sticks (that of the sun-plant for the sun, the *palāśa* twigs for the moon, etc.) smeared with honey or ghee or curds or milk should be oblated.

88-89. The *Naivedya* offered should consist of the following articles: rice cooked with jaggery, milk-pudding, *haviṣya* (food partakable to sages), Ṣaṣṭikā grains cooked in milk, cooked rice with curds, *Havis* (rice cooked in milk) *Cūrṇa* (rice mixed with sesame), rice mixed with flesh (*Mit.*), boiled rice of various colours (due to its various components). These articles should be offered (to each planet) in due order. The wise person should give meal to Brāhmaṇas according to his (financial) ability and the availability of the foodstuffs. The food etc. should be offered after duly honouring them (by washing their feet, etc.).

90. The following is the prescribed religious fee (*Dakṣiṇā*) for the planets (respectively); a cow, a conch, a (strong) bull, gold, (yellow) cloth, (a white) horse, a black (tawny?), coloured cow, iron (a weapon), a goat.

91. The different articles (offered as Dakṣiṇā) should be a *Pala* in weight. At the time of monetary gifts this should be said, "O Brahmaṇa, boon has been granted by these: Being worshipped (bless) them."**

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* the *mantra* should be *Bṛhaspate ati yad aryo* (RV. 2.13.15)

** The text in Yāj : "A boon has been granted to these planets by god Brahmā." "Ye planets, when worshipped you worship (reciprocally) the worshippers (by removing their calamaties and conferring blessing on them) Yāj. I.307.

92. "Wealth, nobility, rise in position of leading men are controlled by planets. The existence and the nonexistence of the universe depends on the planets. Hence, planets are highly adorable."

93-94. The performance of worship every day of Lord sun with red-sandal, etc.) as well as that of god Skanda and the great god Gaṇapati leads to accomplishments of desires, fruits of one's religious acts and unsurpassed affluence.

95. If a person begins to worship planets without performance of *Mātṛ-yāga* (a sacrifice in propitiation of divine Mothers), the Mothers get angry with him and create impediments.

96-97. Those who seek auspiciousness should perform *Vasordhārā* (a particular libation of ghee at the *Agni-cayana*) by means of holy mantras of Vasu. Gaurī and other holy mothers should be propitiated by them on auspicious occasion.

98. The mothers are sixteen in number viz.—Gaurī, Padmā, Śacī, Medhā, Sāvitrī, Vijayā, Jayā, Devasenā, Svadhā, Svāhā, Mātṛkā, Vaidhṛti, Dhṛti, Puṣṭi, Dṛṣṭi and Tuṣṭi—these sixteen should be worshipped on the occasions or for the sake of prosperity alongwith the *Ātmadevatā* (the family deity). They are even superior to Gaṇeśa.

99-100. All the necessary items in the worship should be followed: viz. the invocation, offering of *pādya* and Arghya, ablution, sandal paste, *Akṣatas* (raw rice grains), flowers, incense, burning light, fruits, *Naivedya*, *Ācamanīya*, betel leaves, areca nut, showing of lights (*Nirājanā*) and *Dakṣiṇā*. All these must be offered for their satisfaction.

*The Pitṛ-Kalpa (Śrāddha)

101-102. I shall now explain to you the *Pitṛ-Kalpa* which increases wealth and progeny. The following are the occasions for the performance of *Śrāddha.*: The new moon day; the *Aṣṭakā* days**, *Vṛddhi* (prosperous occasions like the birth of a son),

* The NP has borrowed this section from the *Śrāddha-Prakaraṇa* of the *Yāj. Smṛti* I. 217 ff. The printed text has the lines of the *Yāj.* disarranged with printing mistakes in addition. Please vide *Supra* ch. 28 and notes, as the topic of *Śrāddha* is treated there.

** The 8th day in the dark half in the months covered in the seasons Hemanta and Śiśira—Āśvalāyana.

the dark half of the month, the two *Ayanas* (southern and northern transits of the sun), availability of suitable Brāhmaṇas (as detailed in the next verse—*Mit.*), equinoxial transits of the sun, (the first point of Aries or Libra into which the sun enters at the vernal or autumnal equinox), *Vyatipāta* (a particular evil *yoga** or time) *Gajacchāyā* (a particular day**), the solar and lunar eclipses and whenever one feels inclined to perform a Śrāddha.

103-106a. The following Brāhmaṇas are regarded as the "wealth or assets to Śrāddha,† (*Brāhmaṇa-sampadaḥ* mentioned in the above verse): proficient in (recitation and teaching) all the Vedas, *Śrotriya* (well-versed in the Vedas), the knower of the meaning of the Vedic texts, a middle-aged person—*Mit.*, the knower of the meaning of the Veda-mantras, one expert in teaching and observing the vow of the *Jyeṣṭha-sāma* portion of the *Sāma-veda*,†† the expert (as described above) in the *tri-madhu* and *tri-suparṇa* hymns, ‡sister's son, a *Ṛtvik* (a priest officiating at a sacrifice), a son-in-law, the father-in-law, or the maternal uncle who can perform a sacrifice, the knower of the *Triṇāciketa hymns*, a grandson (through a daughter), the disciples, kinsmen and relatives‡, performers of prescribed karmans, practitioners of austerities, keepers of five (sacrificial) fires, strict followers of the vow of celibacy and those who carefully serve their parents.

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* *Vyatīpāta*—the day of new moon when it falls on Sunday and the moon is with certain constellation such as Śravaṇa, Dhaniṣṭhā, Ārdrā.

Śravaṇāśvi Dhaniṣṭhā'rdrā nāga-daivatamastake |
Yadimā ravivāreṇa Vyatīpātaḥ sa ucyate ||

(*Bṛhan-manu* quoted in SKD. IV. 531.

** A particular constellation (MW. 342). But SKD II. 290 quotes from *Kṛtya-cintāmaṇi* :

kṛṣṇa-pakṣe trayodaśyām Maghāsvinduḥ kare raviḥ |
yadā tadā gaja-cchāyā śrāddhe puṇyair avāpyate ||

† Vide Manu III. 150-169. Cf. Supra 28.6-10 and notes.

†† *Jyeṣṭha-sāma, sāma-viśeṣas tad-adhyayanāṅga-vratam ca tad-vratācaraṇena yas tad adhīte*—*Mit.* on I. Yāj 219

‡ The list from "sister's son to relatives" is for the 2nd preference, if the Brāhmaṇas enumerated in the previous verse are not available—*Mit.* on Yāj I. 220.

106b-109a. The following (Brāhmaṇas) are despicable (and should not be invited for *Śrāddha*)*:

One affected with heinous diseases (like leprosy), one possessing a surplus limb or deficient in a limb, a squint-eyed person, a son of a remarried widow, a religious student who violates the vow of celibacy, a bastard, one of deformed nails or of conspicuously black teeth, a salaried teacher, a eunuch, a (false) accuser of girls (a girl-teaser or outrager of the modesty of girls), one accused of serious crimes, a traitor of friends, a backbiter or slanderer, one who sells (sacrificial) Soma, one who marries or takes up *Agnihotra* before his elder brother, one who abandons his parents or preceptor, one maintaining himself on the earnings of unchaste women, the son of a Śūdra, the husband of a divorced woman, a thief, a person fallen from holy rites.

109b-110a. The house-holder himself remaining self-controlled and pure, should invite Brāhmaṇas on the previous day** itself. The invited Brāhmaṇas too must control themselves mentally, verbally and physically.

110b-111a. He should welcome and honour the Brāhmaṇas as they come in the afternoon (on the *muhūrta* called *Kutapa-Mit.*). After they have sipped water as *Ācamana* he with a *Pavitra* (of Darbha grass) in his hand (fingers), should seat them in their respective seats.

111b-112a. In the rites pertaining to deities he may have (invited) as many Brāhmaṇas as he can afford. In the rites concerning *Pitṛs*, he must have odd number of Brāhmaṇas. He should seat them on a ground purified (by smearing with cow-dung *Mit.*) covered and sloping to the south.

112b-113a. The two Brāhmaṇas representing deities should be seated with their faces to the east. And each of the Brāhmaṇas representing *Pitṛs* should be made to face the north (or one Brāhmaṇa for Devas and one for *Pitṛs* may do). In the case of the Śrāddha of the maternal grandfather, the procedure of Brāhmaṇas representing gods etc. is the same.

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* Cf. *Supra* 21.11-18 & notes.

** Cf. Manu III. 187 : *vide Pd. P. Sṛṣṭi* 9.85.88. and the *Matsya* 16.17-20, also *S. Śrāddha*, P. 406.

113b-114a. He (the householder) gives them water for washing their hands and even number of Kuśa-grass (blades) for the purpose of a seat. When so permitted by Brāhmaṇas, he should invoke the gods with the Ṛk verse *Viśvedevas** (RV. I. 3. 7).

114b-116a. After scattering the barley grains in a vessel along with the *Pavitra*, he should pour water with the Mantra *Śanno devī* (RV.X. 9. 4). Repeating the Mantra *Yavo'si* (VS. 5. 26; TS. I. 3. 11), he should scatter barley grains. He should then pour the *arghya* water** into the hands, repeating the Mantra *Yā divyā* (TB. 2. 7. 15. 4). After giving water, serving food, with a lamp lighted, applying fragrant sandals and flower-garlands (he should give them water to wash hands).

116b-117. He should then change† his sacred thread, hang towards the left part of the body over the right shoulder (when he deals with rites concerning *Pitṛs*—manes) offering Kuśa grass (blades) twice in number to the Brāhmaṇas representing *Pitṛs*, he should invite his fathers (i.e. father, grand-father and great-grand-father) with the mantra *Uśantas tvā nidhīmahi* (RV. X. 16. 12, AV. 18. 1). After inviting the *Pitṛs*, he should, with the permission (of the Brāhmaṇas—representatives of *Pitṛs*) perform the *Japa* (undertone recitation) of the mantra *Ā yantu naḥ pitaraḥ* (*Mit.*)

118-119a. The rites to be performed with barley may be performed with gingelly seeds. Offering *Arghya* along with barley grains put in their vessel according to the ritual he will repeat the mantra *Pitṛbhyas sthānam asi* (*Yāj. Smṛ.* I. 234,) and place the vessel with (its) face downwards.

119b-120a. Wishing to perform *Agnau-Karaṇa* (offering into sacrificial fire), he takes cooked rice soaked in ghee and formally requests the permission (to offer oblations). If the Brāhmaṇas say "Do so" and permit him he oblates them formally into the fire‡ as in *Pitṛ-yajña*.

* The *Smārta Mantra*—*āgacchantu mahābhāgāḥ* etc.—is also recited.

** The NP reads *haste Pādyaṁ viniḥkṣipet* The oddity of pouring water meant for washing feet into the hands being obvious, the *Yāj.* reading (which is the original one) *hasteṣvarghyaṁ vinikṣipet* is accepted.

† NP reads *sapradakṣiṇam* but the original text and the actual practice of *Śrāddha* shows that the reading *apradakṣiṇam* in the *Yāj.* I. 232 is correct.

‡ In practice, now-a-days, these are offered in the hand of Brāhmaṇa in stead of in fire. This is sanctioned by Manu.

Agnyabhāve tu viprasya pāṇāvevopapādayet (quoted by *Mit.*)

120b-121a. After the Homa is over, he will carefully (with great concentration) place the remaining food into vessels. Those vessels may be of whatever material available, but particularly silver vessels are recommended.

121b-122a. After keeping food into the pots, the pots are invoked with the mantra *Pṛthivi te pātram* (*Mānava-Śrauta-sūtra* 11. 9. 2.) and make the *Brāhmaṇa* place his thumb on the food with the Mantra *Idaṁ viṣṇur vicakrame* (RV. I. 22. 17).

122b-125a. He shall then repeat the *Gāyatri* along with the *Vyāhṛtis* and the three Ṛks beginning with *Madhu vātā* etc. (RV. I. 90. 6-8). After the *Japa* he must say, "All of you, take food at your leisure". They also shall take food with restricted speech. (The householder) shall serve them the desirable food and ghee. He shall not be angry. He shall not be in a hurry. Till they are satisfied (the food is offered). (While they take food) he shall repeat the *Japa* as before. He shall formally ask them "Are you satisfied ?" He shall then take the formal permission regarding the leavings of food etc. He shall then take the cooked rice and strew them on the ground. Water shall be offered once for each.

125b-126a. Taking all the strewn food along with the gingelly seeds he shall stand facing the south. He shall place the *Piṇḍas* near the *Ucchiṣṭa* (leavings of the food) as in the case of *Pitṛyajña.* To the maternal grandfather also, the *Śrāddha* offered is like this. He shall then offer water as *Ācamana.* He should then request them to give the benediction *Svasti* and they say it. He should then request them to bless him with benediction. He should pour water on their hands and they utter that blessing.

126b-128. After giving *Dakṣiṇā* according to his ability, he should seek their permission to say *Svadhā*; when so permitted by them he should utter the word *Svadhā* with reference to the concerned *Pitṛs* on his father's and mother's side. Then water should be sprinkled on the ground.

129a. He shall say then "May the *Viśve devas* be pleased." When the Brāhmaṇas say this, he shall repeat it.

129b-130a. He should then pray to Brāhmaṇas: "May donors flourish and multiply in our family. May Vedas increase (by recitation, teaching etc.); May my race flourish. May not

our faith in Śrāddha and other religious rites dwindle. May we have abundant (gold etc.) to give."

130b-131a. After saying such pleasing words, he should (go round them and) bid them adieu. He should repeat the mantra *Vāje vāje* (RV. I.10.7?) and with delighted heart take leave of *Pitṛs* with due formalities.

131b-132a. The *Arghya-pātra* in which *Arghya* water given to the Brāhmaṇas was poured, should be placed with its face upwards and the Brāhmaṇas be formally let go (after being blessed by them).

132b-133a. After accompanying the departing Brāhmaṇas to the border (of the village), he should circumambulate them clock-wise and returning, he should eat the food partaken of by his *Pitṛs*. On the night of the *Śrāddha* he (alongwith the invited Brāhmaṇas) should observe celibacy.

133b-134a. Thus repeating the circumambulation, he shall perform *Nāndi* and other *Yajñas* to the *Pitṛs* during the occasions of prosperity. The *Piṇḍas* must be made of barley grains and mixed with curds and *Karkandhu* (the fruit of the Jujube tree).

134b-135a. The *Ekoddiṣṭa* (*śrāddha* with a single Brāhmaṇa) consists of one *Arghya* and one *Pavitra*. It is devoid of *devas*.

135b-136a. It has neither the *Āvāhana* (invocation) nor the *Agnaukaraṇa* (consigning of cooked food into the fire). The circumambulation is anticlockwise. (Here the difference between the two *Śrāddhas* is :) Here *akṣayyasthāne upatiṣṭhatām* should be uttered (instead of *akṣayyodaka* etc). At the time of bidding goodbye to the Brāhmaṇas, after reciting *Vāje vāje* he should request with the words *abhiramyatām* (please do enjoy) and they would say *abhiratāḥ* (enjoyed). (This is to be performed at mid-day-*Mit.*).

136b-137. He shall have four vessels made filled with gingelly seeds and scented water. For the purpose of *Arghya*, water shall be poured into the vessels of the *Pitṛs* from the vessel of the Preta (the dead one). At that time the two *mantras* beginning with *Ye Samānāḥ* (VS. 19.45) etc. shall be repeated. He shall perform the other rites as before.

138-140a. This rite of *Ekoddiṣṭa* and *Sapiṇḍikaraṇa* is for women also. If the *Sapiṇḍikaraṇa* is performed after a year, the food along with the water pot shall be given to a Brāhmaṇa for a year(?). Every month, this rite shall be performed on the day of death. The rite is performed every year, and month as well as on the eleventh day.

140b-141a. The *Piṇḍas* shall be given to the cows, goats or Brāhmaṇas or consigned to fire or water. While the Brāhmaṇas are present at the place of the meal, the leavings of food of the Brāhmaṇas shall not be swept.

141b-142a. The *Pitṛs* are delighted for a month with *Haviṣyānna* (cooked rice soaked in ghee) and for a year with milk pudding. The meat of the following shall be offered in the different months, viz—fish, deer, ram, birds, goats, *Pṛṣat* deer, *Eṇa* deer, Ruru deer, boar and hare. If these are offered the Pitāmahas are satisfied.*

142b-145a. If a person staying at Gayā (or at any highly sacred place like Prayāga, Naimiṣa,—*Mit.*) gives i.e. performs *Śrāddha* with the flesh of a rhinoceros, a kind of fish called Mahāsalka,** honey, food suitable to sages, flesh of a red-coloured goat, *Mahāśāka* (i.e. Kālāśāka or *Narcā* in Hindi), white goat, he attains eternal benefit (or bliss). That is particularly so, if it is performed on the 13th day of the dark half of Bhādrapada when the constellation Maghā is on that day.

145b-148a. A person who offers *Śrāddha* from the 1st day of the dark half of Bhādrapada upto the new moon day (with the exception of the fourteenth day which is reserved for those killed with a weapon in battle, etc.) forever gets (as a fruit of performance of *Śrāddha* on that particular *tithi* as follows): a (beautiful) girl (of good character and characteristics),

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* The Mitākṣarā clarifies that it is *haviṣyānna* (rice boiled in milk) that should represent each kind of flesh for *Śrāddha*.

** *Mahākalpa* in the NP is most probably a misprint as this is a list of food-stuffs).

(intelligent, handsome) sons-in-law, small beasts like sheep, good-mannered sons, success in gambling, (Harvest in) agriculture, profit in commerce, two-hoofed animals like cows, one-hoofed animals like horses, sons with the brilliance of Vedic studies, etc., gold and silver (also other metals like lead, zinc), leadership in one's caste, fulfilment of all desires (of heaven etc.) The (*ekoddiṣṭa*) *Śrāddha* on the fourteenth day of the dark half of *Bhādrapada* is (reserved) for persons who die of being struck with weapons.

148b-152a. If a person, full of faith, deep reverence, devoid of arrogance and jealousy performs a *Śrāddha* with due formalities on every *Nakṣatra* (constellation) beginning from *Kṛttikā* (the Pleiades) and ending with *Bharaṇi* will attain the following desired objects : the heaven, progeny, exuberance of Ātmic (spiritual) powers, bravery or fearlessness, fertile fields, physical strength, a (virtuous) son, prominent social status (in one's community), popularity, affluence in wealth etc., prominence, auspiciousness, unchallenged command, commerce, agriculture, cows, etc. health, fame, absence of sorrow (due to bereavement of a dear person), attainment of the highest (*Brahman*) region, money, gold, etc. (mastery over) the Vedas, effectiveness of medicines, metals (except gold and silver), cows, he and she-goats and longevity.

152b-154a. The deities presiding over and propitiated in *Śrāddha* such as Vasus, Rudras, sons of Aditi (devas) and *Pitṛs* when satisfied by propitiation through *Śrāddha* give pleasure to the manes of the performer but these grandsires of human beings bestow longevity, progeny, wealth, learning, heaven, emancipation from Saṁsāra, all pleasure and (even) a kingdom.

154b-155a. In this way are narrated a few special features or particulars of the *Kalpādhyāya*. The details should be known in Vedic *tantras* and other *purāṇas*.

155b-157. He shall attain auspicious goal here and hereafter. The man who devoutly listens to this chapter on *Kalpa* during the holy rites pertaining to the Devas and the *Pitṛs*

obtains the benefit of the holy rites pertaining to Devas and *Pitṛs*. He obtains wealth, learning, renown, and sons here and the highest goal hereafter.

158. Henceforth, I shall recount to you the treatise on Grammar which is called the face of the Vedas. I shall recount it succinctly. Listen attentively.

CHAPTER FIFTYONE

1. *Kalpa* deals with Vedic rituals. According to the topic discussed, it was classified as *śrauta*, *Gṛhya* and *Dharma* sūtras. The NP. divides them under: (1) the Veda, (2) Saṁhitā (3) Aṅgiras, (4) Śānti, and (5) Nakṣatra Kalpa. NP. borrows mostly from Yāj. Smr. in this chapter.

2. These are measures of capacity. vide SKD III p. 203 where *Āpastamba Śrauta Sūtra* is quoted.

CHAPTER FIFTYTWO

*Exposition of Grammar**

Sanandana said:

1. O Nārada, I shall now explain to you in brief *Vyākaraṇa* (grammar) by means of (illustrations of) readymade forms (inductively?); grammar is regarded as the mouth of the Veda.

2. Words are either *Subantas* (substantives) or *Tiṅantas* (verbs). O Brāhmaṇa, the seven cases are covered by *Sup*-terminations. The (inflexions) *Su*, *Au*, *Jas* constitute the *Prathamā* (the first i.e. the Nominative) case. It consists of the *Prātipadika* (the noun in its uninflected state before case-terminations are applied).

3. A significant form of a word, not being a verbal root (*Dhātu*) or an affix (*Pratyaya*) or a word ending in an affix is called *Prātipadika* (crude-form or Nominal base)[1]. The Nom. (Nominative) case-affix is employed when the sense is that of addressing (*Sambodhana*)[2] or where there is the additional sense of gender only or to denote the subject.

4. *Am*, *Au*, *Śas* are the inflections of the Accusative case. That which is done (by the agent) is *Karma* (object). In the object, the Accusative case is used.[3] And also when a word is joined by (i.e. governed by) the word *Antarā* or *Antareṇa* it takes the second case-affix[4] (i.e. of the objective case).

5. *Ṭā*, *Bhyām*, *Bhis* are the terminations of the third (Instrumental) case. In denoting the agent or the instrument the third (Instrumental) case-affix is employed)[5]. That

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* As stated in the Introduction, the presentation of Sk. Grammar in the NP is popular but unsystematic, as he gives a number of examples without discussing the rules. But vv 2-24 show that the NP has given a number of Pāṇini's *sūtras* in a verse form, *vide* the *Kāraka Prakaraṇa* and the annotations on these verses. It appears that this section was written after the 7th cent. *A.D.* that is after Pāṇini regained his popularity by Bhartṛhari's *Vākyapadīya* and such other works.

wherewith something is done is the instrument and he who does it is the agent (*Kartā*).

6. The desinences of the Dative case are *Ṅe, Bhyām, Bhyas* and they are to be used with *Sampradāna Kāraka*. The person to whom something is desired to be given, something is owed[1] or something appeals (or is liked) is called the *Sampradāna*.

7. *Ṅasi, Bhyām, Bhyas* are the terminations of the fifth (Ablative) case. They are to be used in the *Apādāna Kāraka*. *Apādāna* is that from which something moves away, gets separated or is taken away.

8. The terminations for the sixth (Genitive) case are *Ṅas, Os* and *Ām*. It is mainly used when the relationship of possession or ownership is indicated. *Ṅi, Os, Sup* are the terminations of the seventh or, Locative case. It shows *Adhi-Karaṇa*.

9. O prominent Brāhmaṇa! it (the term *Adhikaraṇa*) is used in the sense of *Ādhāra*[7]. Verbs implying protection govern the Ablative case. That which is desired or that which is abhorred are called Apādānakas (and they take the Ablative case).

10-11. The ablative case is used when the preposition *Pari, Apa, Āṅ, Itara* and *Ṛte*[8] are used as *Karma-pravacaniya*[9] and with words denoting quarters. The *karma-pravacanīyas* govern the accusative case also. The words *Prati, Pari and Anu*[10] are *Karma-pravacaniya* when used in the sense of (1) 'sign', 'in the direction of', (2) 'mere statement of a circumstance or as regards (*ittham bhūta*), and the word *Abhi* in the above sense of 'in the direction of', 'as regards' but *not* when it means division or 'share of'[11]. *Anu* is used in the sense of *Saha*. In the sense of *hina*[12] (inferior, subordinate to) and *Upa*[13]. They are used as *Karma-pravacanīyas* (governing instrumental).

12. In the case of roots implying motion, the place to which the motion is desired or directed take the termination of the second (Accusative) or the fourth (Dative) case[14]. In denoting the indirect object, which is not an animal, of the verb *manya* ($\sqrt{man} + ya$) 'to think'. The Dative case is (optionally) employed, when contempt is to be shown[15].

13. The Dative case is used with words *Namaḥ* (Bow to), *Svasti* (peace and bliss), *Svāhā, Svadhā* (to be uttered in

offering oblations to gods and manes respectively), *alaṁ* 'a match for' and *Vaṣaṭ*[16] (a mystic term in sacrifices). This case termination is used when the crude-form (base) ends in an affix denoting 'condition' or having the force of the infinitive of purpose (which has—*tum* as the affix)[17].

14. The instrumental case is used with *Saha*[18] (accompanied by), in an attribute pointing to the physical defect of a person[19]. While indicating time, abstract notion both the Locative as well as the Genitive case is used.

15. The Genitive and Locative case terminations are used when they are conjoined with words *Svāmin* 'master', *Īśvara* 'Lord', *Adhipati* 'Sovereign ruler', *Sākṣi* 'witness', *dāyāda* 'an heir', *Sūtaka* (*Prasūta* in the *Sūtra*) 'born'[20] and with words specificating an individual from the class (*nirdhāraṇa*)[21]. But only the Genitive in *Hetuprayoga*[22] i.e. after a noun implying the cause of an action, when the word *hetu* is used only with such a word (e.g. *annasya hetor vasati.* 'He dwells for the sake of food' and not the Instrumental.

16. The Genitive case is used with objects of verbs connoting memory, attempting or exerting for or doing violence to or with a word denoting an agent and the object when it is used alongwith a word ending in a *Kṛt* affix[23].

17a-b. The terminations of the Genitive are not used to express the agent or the object, when the word is formed by a past participle (in *kta* and *ktavatu*[24]. In the case-ending beginning with *Sup*, etc., the alternative uses should be known.

17c. In case of roots (of 1st, 2nd conjugations) like *Bhū*, *Vā*, which end in (i.e. take the inflexions) *Tiṅ*. There are ten *Lakāras*[25] (tenses and moods) for conjugation.

18-19. *Tip*, *Tas*, *Anti* are the inflexion of the *Prathama*[21] *Puruṣa* (but in modern Sk. grammar it is called the 'third') person. *Sip*, *Thas*, *Tha* are the inflections of the *Madhyama Puruṣa* (called the 'second person' in modern Sk. grammar). *Mip*, *Vas*, *Mas* are the terminations of the *Uttama Puruṣa* (designated 'first person' by modern Sk. grammarians). The above terminations are in the *Parasmaipada*.

In the *Ātmanepada* set of roots, the terminations of the third person are *Te*, *Āte* and *Ante*. Those of the second person

are *Se*, *Āthe* and *Dhve*; and those of the First person are *E*, *Vahe* and *Mahe*. It should be known that there are other substitutes for these terminations in *Liṅ* and other tenses and moods.

20. When a substantive is used it is called the 'third person.' When the word *Yuṣmad* ('you' or 'thou') is used it is called the 'second person', and when the word *Asmad* ('I' or 'we') is used it is called the 'first person'.

21-22. *Bhū* and others (i.e. other roots of different conjugations) are called *Dhātus*. Those ending in *San* and other suffixes are (also) called *Dhātus*. In the present tense *Laṭ* is used. In the past Tense (not of the present day), and with the use of the particle *Mā sma*, the *Laṅ* (Past Imperfect) is used. In expressing benediction, *Loṭ* is used. To denote injunction, permission, etc. as well as in giving blessings *Liṅ* (the Potential mood) is used. These are the twofold uses of *Liṅ*, O Sage.

23. In the past not witnessed by the speaker personally, *Liṭ* (Perfect) is used. In the future (not of today), *Luṭ* (I future) is used after the roots.

24. In denoting the past, *Luṅ* (the Aorist) is used. In case of *Atipatti* (lapse or non-occurable condition) *Lṛṅ* (लृङ्) (conditional mood) is used.

Now understand the ready made examples beginning with *Saṁhitās* (sandhis).

25-30.

Daṇḍa	+	Agram	=	Daṇḍāgram
Dadhi	+	Idam	=	Dadhīdam
Madhu	+	Udakam	=	Madhūdakam
Pitṛ	+	Ṛṣabha[27]	=	Pitṛṣabha
Hotṛ	+	Ḷkāra	=	Hotṛkāra
Sa	+	Iyam	=	Seyaṃ
Lāṅgala	+	Īṣā	=	Lāṅgalīṣā
Manas	+	Īṣā	=	Manīṣā.
Gaṅgā	+	Udakam	=	Gaṅgodakam
Tava	+	Ḷkāra	=	Tavalkāra
Ṛṇa	+	Ṛṇam	=	Ṛṇārṇam
Śīta	+	Ārta	=	Śītārta
Sa	+	Indra	=	Sendra

Sa	+	Oṅkāra	=	Sauṅkāra*
Vadhū	+	Āsanam	=	Vadhvāsanam
Pitṛ	+	Artha	=	Pitrartha
Nai	+	Aka	=	Nāyaka
Lo	+	Aṇa	=	Lavaṇa
Te	+	Ādyāḥ	=	*Ta ādyāḥ*
Viṣṇo	+	E	=	Viṣṇave
Hi	+	Atra	=	Hyatra
Tasmai	+	Argho	=	Tasmā argho
Gurau	+	Adhaḥ	=	Gurā adhaḥ
Hare	+	Ava	=	Hare'va
Viṣṇo	+	Ava	=	Viṣṇo'va
Iti	+	Eṣa	=	Ityeṣa
Amī	+	Aghāḥ	=	Amī aghā.

From this onwards O excellent sage, the words remain as before i.e. without any Sandhi or phonetic change.

Śaurī	+	Etau	=	Śaurī Etau
Viṣṇū	+	Imau	=	Viṣṇū Imau
Durge	+	Amū	=	Durge Amū
No	+	Arjuna	=	No Arjuna
Ā	+	Evam	=	Ā Evam

Absence of phonetic change only upto this.

Ṣaṭ	+	Atra	=	Ṣaḍatra
Ṣaṭ	+	Mātaraḥ	=	Ṣaṇmātaraḥ
Vāk	+	(Ś) Chūraḥ	=	Vākcchūraḥ
Vāk	+	Hari	=	Vāgghari
Hariḥ	+	Śete	=	Hariśśete
Vibhuḥ	+	Cintyaḥ	=	Vibhuścintyaḥ
Tat	+	Śeṣa	=	Taccheṣa.
Yat	+	Cara	=	Yaccara
Praśnaḥ	+	Tvatha	=	Praśnastvatha
Hariḥ	+	Ṣaṣṭhaḥ	=	Hariṣṣaṣṭhaḥ
Kṛṣṇaḥ	+	Ṭīkate	=	Kṛṣṇaṣṭīkate

31. Bhavān+Ṣaṣṭhaḥ Ṣaṭ+Santaḥ and Ṣaṭ+Te (in these three cases no phonetic change)

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* If *Saukāra* be the reading, it will be from *Sa+Okāra.*

	Tat	+	Lepaḥ	=	Tallepaḥ
	Cakrin	+	Chindhi	=	Cakriṁśchindhi
	Bhavān	+	Śauriḥ	=	Bhavāñchauriḥ or Bhavāñśauriḥ (two forms)
32-34.	Samyaṅ	+	Ananta	=	Samyaṅṅananta
	Aṅga	+	Chāyā	=	Aṅgacchāyā

O excellent sage, Kṛṣṇam+namāmi 'I salute Kṛṣṇa'. (Here 'M' becomes *Anusvāra*) =Kṛṣṇaṁ namāmi. Similarly, in *Tejāṁsi* and *Maṁsyāte*. In Gaṅgā, the *Anusvāra* becomes 'Ṅ' (the gutteral nasal letter).

	Hariḥ	+	Chettṛ	=	Hariśchettṛ.
	Amaraḥ	+	Śivaḥ	=	Amaraśśivaḥ.
	Rāmaḥ	+	Kāmya	=	Rāmaḥ⌒kāmya

(Here the *Visarga* becomes *Jihvāmūliya*).

	Kṛpaḥ	+	Pūjyaḥ	=	Kṛpa⌒Pūjyaḥ

(Here the *Visarga* becomes Upadhmānīya or simply Hariḥ Pūjyaḥ, Arcyaḥ+Eva =Arcya eva.)

	Rāmaḥ	+	Dṛṣṭaḥ	=	Rāmo dṛṣṭaḥ
	Abalāḥ	+	Atra	=	Abalā atra
	Suptāḥ + Iṣṭāḥ + Imāḥ + Yataḥ = Suptā Iṣṭā Imā Yataḥ				
	Viṣṇuḥ	+	Namyaḥ	=	Visnurnamyaḥ
	Raviḥ	+	Ayam	=	Ravirayam
	Gīr	+	Phalam	=	Gī⌒phalam (*Upadhmāniya*).
	Prātaḥ	+	Acyutaḥ	=	Prātaracyutaḥ
	Bhaktaiḥ	+	Vandyaḥ	=	Bhaktairvandyaḥ
	Api	+	Antarātmā	=	Apyantarātmā
	Bhoḥ	+	Bhoḥ	=	Bho Bho
	Eṣaḥ	+	Hariḥ	=	Eṣa Hariḥ
	Eṣaḥ	+	Śārṅgin	=	Eṣa śārṅgin
	Saḥ+Eṣaḥ	+	Rāmaḥ	=	Saiṣa rāmaḥ

Thus the *Saṁhitā* (*Sandhi*, close proximity) has been narrated.

35. This verse gives the declension of Rāma (Masc. Noun ending in—*a*) in all the cases :

Rāmeṇā[28] bhihitaṁ karomi satatam
Rāmaṁ bhaje sādaram /

Rāmeṇā' pahṛtaṁ samasta-duritam,
Rāmāya tubhyaṁ namaḥ /
Rāmān muktirabhīpsitā mama sadā
Rāmasya dāso'smyaham /
Rāme rañjatu me manaḥ suviśadaṁ
he *Rāma* tubhyaṁ namaḥ / /

(1) Rāma does those things that benefit all;
(2) I always respectfully worship Rāma
(3) all sins are removed by Rāma
(4) Obeisance to you, Rāma
(5) Liberation is always sought for from Rāma by me.
(6) I am the servant unto Rāma.
(7) May my mind be clear and take delight in Rāma;
(8) O Rāma, obeisance to you.

36-37a. All the words (ending in vowels) are (to be declined like this) Gopāḥ, *Sakhi* becomes *Sakhā* (friend); Pati (lord), Hari; Suśrīḥ (one with good glory); Bhānu (the Sun); Svayaṁbhū (the self-born), Kartṛ (the Agent); Rāḥ (*Rai* means 'wealth'); Gauḥ (bull); Nauḥ (boat).

37b-39. Words ending in consonants: Anaḍvān (bullock); Godhuk (one who milks cows), (liṭ. one who licks), Dve (two); Trayaḥ (three); Catvāraḥ (four); Rājā (king); Pānthāḥ (way); Daṇḍī (one with a staff); Brahmahā (a slayer of a Brahmin), Pañca (five), Aṣṭa and Aṣṭau (eight); O sage (these are all examples of consonant ending words). (The following too are words ending in consonants): Samrāṭ (Emperor); (the next two words are defective); Pratyaṅ (the individual soul); Pumān (man); Mahān (great); Dhīman (Intelligent); Vidvān (learned); Pipāṭhīḥ (one who desires to read); Doḥ (the arm); Uśanā (the preceptor of the demons). All these above words are in the masculine (and are typical of nouns ending in different consonants.)

40[29]-45. The following are feminine words ending in vowels and consonants viz.: Rādhā; Sarvā (all); Gati (goal, gait); Gopī (cowherdess); Strī (a woman); Śrī (glory); Dhenu (cow); Vadhū (bride); Svasā (sister); Go (gauḥ) (cow); Nauḥ (boat), Upānat[30] (shoe); Dyauḥ (heaven); Glauḥ (moon);—Kṣut (hunger); Kakubh (the quarters) Saṁvit

(knowledge); Ruk (lustre); Viṭ (excrement); Bhāḥ (splendour). All the above words are feminine. (Then the neuter nouns): Tapas (penance); Kulam (family); Somapam (that which imbibes Soma juice); Akṣi (eye); Grāmaṇi (leading in the village); Ambu (water); Khalapu (that which sweeps); Kartṛ (that which does*).

Svanaḍut (that which has good bull); Vimaladyu (a non-cloudy bright day); Vāḥ (water); Catvāri (four); Idam (this); Etat (this) Brahman; Ahaḥ (day); Daṇḍī (having a stick); Asṛk (blood). There are some words beginning with *Tyad***. The different forms of *Go+Añc*[31] are Gavāk, Gavāṅ, Goak, Go-aṅ and Goṅ; Tiryak (animal); Yakṛt (spleen); Śakṛt (ordure); Dadat (that which gives); Bhavat (that which takes place); Pacat (that which cooks); Tudat (that which inflicts pain); Dīvyat (that which shines); Dhanus (bow); Pipāṭhīḥ (that which reads); Payas (milk, water); Adas (this); Supumāṁsi (those which have good men); I shall mention a few qualities, objects, and actions of the three *liṅgas* (genders); Śukla (bright clean); Kīlālapāḥ (goblins); Śuci (white); Grāmaṇī (leader of the village); Sudhīḥ (intelligent); Paṭuḥ (clever); Svayambhūḥ (self-born); Kartā (Agent), Mātā (mother), Pitā (father), Nā (Nṛ).

46-47a. (Defective***)

47b-49. Sarva (all); Viśva (all); Ubhaya (both); Ubhau (both); Anya (other); Antara (interval); Itara (other); Uttara (higher); Uttama (highest, excellent); Nema (half, part); Asama (unequal), Sama; Īṣa (one possessing strength); Purvottara (north-east); Dakṣiṇa (southern) Uttarādhara (northwest); Apara (another); Catura (clever) Yāvat (As much [relative]); Yuṣmad (you); Asmad (we); Prathama (first); Carama (last); Alpa (little); Ardhaka (half).

50. (Defective) and the Avyayas (indeclinables) (?)

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* Two words after this viz. *Cātiri* and *Vātinu* appear defective. Are They *ca—atiri* and *Vā—atinu* (non-navigable).

** The *tyadādi* group consists of *tyad, tad, yad, etad* etc.

*** Probably the following words in V. 46: *Satya, anāyuṣ, apuṁsa, mata, bhramara, dirgha-pāt..agarha...svarṇa, bahu* (47a *unintelligible*).

51. In the sense of 'child' or 'Progeny' Taddhita suffix* is used. The examples are :— Pāṇḍavas (sons of Pāṇḍu); Śraidhara (son of Śrīdhara i.e. Viṣṇu); Gārgya[32] (descendant of Garga); Nāḍāyana[33] (Descendant of Naḍa); Ātreya[34] (son of Atri); Gāṅgeya (son of Gaṅgā); Paitṛṣvasrīya (son of father's sister).

52. In the sense of "Deity", "that which belongs to", the example is Aindra (that which belongs to Indra, that the deity of which is Indra); Brāhma means belonging to Brahmā; these two refer to *Havis* and *Bali* (offerings and oblations). When the object and the agent (of a verb) are united with the action (Taddhita suffix is used as in the case of) *Dhaureya* (one worthy of bearing burden) and *Kauṅkuma* (pertaining to saffron).

53. In the sense of 'born of', Taddhita suffix is used and the example is Kānīna (born of a virgin); the word Kṣatriya (one who protects from wound), Vaidika (one who follows the injunctions of the Vedas). Here the suffix—*Aka* is used. 'Cora' itself is 'Caura'. Here the suffix *aṇ* is used in the same meaning. Both Cora and Caura mean 'thief' The usage, 'he sees the face like the moon" is for the purpose of equality.

54. In the sense of an abstract noun the suffixes—*Tvam* etc. are used. Examples are Brāhmaṇatva, Brāhmaṇatā and Brāhmaṇya (all mean Brahminhood). The word *Goman* means "one who has cows", similarly, Dhanin and Dhanavān mean "one who has wealth". In the sense of magnitude Kiyān (How much) is used.

55. The words Tundila and Śraddhā-lu are derived after the suffixes have been added in the sense of "that which has occurred." 'Tundila' (one who has protuberant belly) and 'Sraddhālu' means "one who has faith", Dantura (one who has long projecting teeth). In the following cases the Taddhita suffix-'*In*' is in the sense of 'it exists', 'possessing' Sragvin (one who has garlands), Tapasvin (one who performs penance), Medhāvin (one who has excellent intellect), Māyāvin one who has Māyā (deception).

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* Though we can trace the examples in these verses to Pāṇini, the treatment is not systematic in the NP. *vide* : Intro.

56. The words Vācāla and Vācāṭa are used to indicate 'one who speaks many despicable things', the suffixes Kalpa and Deśīya are used in the sense of 'a little short of'.

57-58. Kavikalpa and Kavideśya mean "one who is almost a poet". The word Paṭujātīya is used in indicating similitude. In indicating contempt the suffix *Pāśa* is used. 'Vaidyapāśa', means 'one who is not worthy of being a physician'. The word Vaidyarūpa means 'a praiseworthy physician'. O sage, the word 'Dṛṣṭa-cara' is used in the sense of 'what it was formerly!' In the sense of abundancy, etc., the suffix 'Maya' is used e.g. Annamaya (full of cooked food), Mṛṇmaya (mostly of clay) and Strīmaya (abounding in women).

59. The word Lajjita means 'one in whom bashfulness has occurred'. O Nārada, in indicating excess Śreyān and Śreṣṭha are used. They mean very excellent and most excellent; Kṛṣṇatara (blacker); Śuklatama (whitest). From the pronoun Kim (what) indeclinables are derived! [They are :]

60-62. Kiṁtarām, Atitarām (too much), Abhihyuccaistarām (highly, etc.). To indicate the measure some suffixes are used. Jānudaghnam, Jānudvayasam and Jānumātram (upto the knee). To specify one among many, we say 'Katara' (which of the two?). In order to specify the ordinals there are suffixes : Dvitīya (second), Tṛtīya (third), Cāturtha (fourth), Ṣaṣṭha (sixth), Pañcama (fifth) Ekādaśa (eleventh). O Nārada, Katipaya, Katitha and Kati mean; 'How many?'

63. Viṁśa and Viṁśatitama both mean 'twentieth'. Similarly 'Śata-tama' and other words. O leading sage, in order to indicate divisions of number there are suffixes as for example : Dvidhā, Dvedhā, Dvaidhā (in two ways).

64. In indicating frequencies, suffixes are used e.g. Pañcakṛtvaḥ (five times) : Dviḥ (twice), Triḥ (three times) Bahuśaḥ (many times). Dvitayam and Dvayam mean the same. So also Tritayam and Trayam.

65. Suffix—rā is used in signifying dimunitive forms Kuṭīra (a small hut); Śamīra (a small fruit, legume) Śuṇḍāra (a small trunk of the elephant), Straiṇa (belonging to women) Pauṣṇa (belonging to the sun). Tundibha (one who has the umbilical region 'protruding'; Vṛndāraka (Deva); Kṛṣīvala (farmer).

66. Malina (dirty); Vikaṭa (hideous); Gomi (an owner of cattle); Bhaurikī (treasurer), Utkaṭa (exceedingly manifest); Avaṭīṭa and Avanāṭa both mean flat-nosed. Nibiḍa (dense, compact); Ikṣuśākinam (having sugarcane as crop?).

67. Nibirīsama (compact, crooked nosed), Iṣukārī, Vitto, *Vidyat*, *Cana** (?), Vidyācuñcu (celebrated for learning); Bahutitham (many days); Parvata (mountain), Sṛṅgiṇaḥ (of one which has peaks).

68-69. Svāmin (owner); Viṣamarūpyam (?), Upatyakā (a land at the foot of a mountain); Adhityakā (a table land) Cilla (the Bengal kite); Cipiṭa (flat-nosed); Cikva[35] (?) Vātūla (affected by wind, crazy); Kutapa (the eight Muhurta of the day); Valla (covering); Himelu (competent to endure snow). Kahodā[36] (?), Copaḍa[37] (cream MW-402), Urṇāyu (ram, woollen blanket); Marutta (a king of the solar race); Ekākin (alone); Carmaṇvatī (name of a river).

70. Jyotsnā (moonlight); Tamisrā (night); Ṣṭhīvat (spittle); Kakṣīvardyamaṇuatī (?);[38] Āsandī (a small couch) Cakrīvan (An ass) Tūṣṇīka (Taciturn, silent); Jalpaka (garrulous); (Reading *Jalpaketyapi*).

71. O Nārada, to the words Kam and Śam seven terminations are added in the sense of possession. They are VA, Bha, Yus, Ti, Tu, Ta and Ya and the new words formed are Kamva, Kambha, Kaṁyus, Kaṁti, Kaṁtu, Kaṁtaḥ, Kamyaḥ, as well as Śamva, Śambha, Śaṁyu, Śamti, Śamtu, Śaṁta and Śaṁyah.

Similarly, Ahaṁyu (an arrogant fellow), Śubhaṁyu (one endowed with auspiciousness).

Conjugation

72-73. The forms of the roots of different conjugational classes in the different tenses and moods are given in the third person singular:

I conj. : *Bhavati* (is), *Babhūva* (was), *Bhavitā* and *Bhaviṣyati* (will be), *Bhavatu* (let it be), *Abhavat* (was), *Bhavet* (should be), *Bhūyāt* (may it be), *Abhūt* (was), *Abhaviṣyat* (if it had been).

II conj. : *Atti* (eats), *Jaghāsa* (ate), *Attā* and *Atsyati* (will eat), *Attu* (let him eat), *Ādat* (ate), *Adyāt* (twice) (should eat, may eat), *Aghāsat* (ate), *Ātsyat* (if it had eaten).

* Probably, the word is *Vidyā-caṇa* (well-known for learning).

74-76. III conj.: *Juhoti* (performs a *Homa*), *Jahāva* and *Juhavāñcakāra* (performed the *Homa*), *Hotā*, *Hoṣyati* (will perform the *Homa*) *Juhotu* (let him perform the *Homa*), *Ajuhot* (he performed the *Homa*), *Juhuyāt* (he should perform the *Homa*), *Hūyāt* (May he perform the *Homa*), *Ahauṣit* (He performed the *Homa*); *Ahoṣyat* (if he had performed the Homa).

IV conj. : *Dīvyati* (he gambles) *Dideva* (he gambled), *Devitā*, *Deviṣyati* (he will gamble) (*Dīvyatu* omitted in the text), *Adīvyat* (he gambled), *Dīvyet* (he should gamble), *Dīvyāt* (may he gamble) *Adevīt* (he gambled), *Adeviṣyat* (if he had gambled).

V conj.: *Sunoti* (he distils), *Suṣāva* (he distilled), *Sotā* and *Soṣyati* (he will distil), *Sunotu* (Let him distil) *Asunot* (he distilled), *Sunuyāt* (he should distil), *Sūyāt* (may he distil), *Asāvīt* (he distilled), *Asoṣyat* (if he had distilled).

VI conj. : *Tudati* (he inflicts pain) *Tutoda* (he inflicted pain); *Tottā*, *Totsyati* (he will inflict pain), *Tudatu* (let him inflict pain), *Atudat* (he inflicted pain), *Tudet* (he should inflict pain), *Tudyāt* (may he inflict pain), *Atautsīt* (he inflicted pain), *Atotsyat* (if he had inflicted pain).

VII conj. : *Ruṇaddhi* (he impedes), *Rurodha* (he impeded) *Roddhā*, *Rotsyati* (he will impede), *Ruṇaddhu* (let him impede) *Aruṇat* (he impeded), *Rundhyāt* (he should impede) (This is omitted in text). *Rudhyāt* (may he impede), *Arautsīt* (and the alternative form *Arudhat* which is omitted in the text) (he impeded) *Arotsyat* (if he had impeded).

77-79. VIII conj. : *Tanoti* (he spreads or stretches) *Tatāna* (he stretched), *Tanitā*, *Taniṣyati* (he will stretch), *Tanotu* (let him stretch), *Atanot* (he stretched), *Tanuyāt* (he should stretch), *Tanyāt* (may he stretch—omitted in the text), *Atanīt* and *Atānīt* (he stretched) *Ataniṣyat* (if he had stretched).

IX conj. : *Kriṇāti* (he buys) *Cikrāya* (he bought), *Kretā*, *Kreṣyati* (he will buy), *Kriṇātu* (let him buy) *Akriṇat* (he bought), *Kriniyāt* (he should buy), *Kriyāt* (may he buy), *Akraiṣīt* (he bought), *Akreṣyat* (if he had bought).

X conj. : *Corayati* (he steals), *Corayāmāsa* (he stole), *Corayitā* and *Corayiṣyati* (he will steal), *Corayatu* (let him

steal), *Acorayat* (he stole), *Corayet* (he should steal) *Coryāt* (may he steal), *Acūcurat* (he stole), *Acoriṣyat* (? *Acorayiṣyat*) (if he had stolen).

Thus there are ten *Gaṇas* or conjugational classes.

The causal form is *Bhāvayati* (causes something to be), the desiderative form is *Bubhūṣati* (desires to become). As the frequentative form, O sage (we have) *Bobhūyate* (again and again he becomes).

80-81. In the *Yaṅluk* (i.e. where *Yaṅ* termination is omitted) the form is *Bobhaviti*. O Nārada, in order to denote wish or emulating action. *Putriyati* is the form meaning 'desires a son for himself' or 'behaves like a son'. O Brāhmaṇa know that a root with an *Anudātta Ātmanepada* (low tone) or letter '*Ṅ*' as its '*IT*' (i.e. indicatory mark) takes *Ātmanepada* terminations. When the duty is interchanged it takes *Ātmanepada* (as for example *vyatilunīte*, 'he reaps the harvest' (though it is some one else's duty). The root *Viś* - after the preposition *Ni* takes *Ātmanepada* terminations. Where the *Ātmanepada* does not have access, the *Parasmaipada* terminations are used by grammarians.

82-85. If the root has a *Svarita* or *Ñ* for its indicatory mark, it takes both padas (but when the fruit of the action goes to the agent, it takes the *Ātmanepada* terminations). In the impersonal passive, *Yak* termination is used. O sage, in order to indicate the excellence and facility in the action, the activity of the agent is not taken into consideration. Then the other *Kārakas* too take up the term *Kartṛ* (agent), as in the use *Asiḥ Sādhu Chinatti* (the knife cuts well), *Sthāli Pacati* (the vessel cooks). If the root is transitive, the terminations are added to both the impersonal and the passive bases (?) Hence the use *Odanaḥ pacyate* (the rice is cooked). If the root is intransitive it is impersonal and active only. O sage, if the action and the fruit of the action are in one and the same person, it is intransitive.

86-88* If they (i.e. action and the fruit to the action) are stationed in different substantives, the root is said to be

* cf. *gauṇe karmaṇi duhyādeḥ pradhāne nī-hṛ-kṛṣvahām /*
buddhi-bhakṣārthayoḥ śabda-karmakāṇāṁ nijecchayā //
prayojya-karmaṇyanyeṣāṁ ṇyantānāṁ tādayo matāḥ /
Kārikā quoted in *Siddhānta Kaumudī* on Pān. 7.1.69.

transitive. When roots that take two objects are to be changed into passive, the secondary object is turned into the nominative in the case of roots *Duh*, *Yāc* etc. (e.g. *Gauḥ Duhyate Payaḥ*). But in regard to the roots *Ni*, *Hṛ*, *Kṛṣ*, and *Vah*, the main object is turned into the nominative in the passive (e.g. *Ajā grāmaṁ Niyate* "The goat is taken to the village"). But in the case of roots of the sense of knowledge or eating, any of the two objects may be turned into the nominative (e.g. *Bhojyate māṇavakam odanaḥ* or *Bhojyate māṇavakaḥ odanam*). (In the case of causal roots, (the object so caused) the *Prayojyakarman* is changed into the nominative. (*Devadattaḥ grāmaṁ gamyate*—Devadatta is made to go to the village). The *tiṅ* terminations are remembered in the receptacle of the fruit as well as the action. The action is important in the case of the fruit. The meaning of the *Tiṅ* is an attribute.

89-90 The *Kṛtya* suffixes are used in the impersonal and passive forms. The *Kṛt* suffixes are used in the active forms. Example for a *Kṛtya* suffix is *Edhitavyam* and *Edhanīyam*. The Agent and the *Kārakas* etc. are cited in the event of the past (?). *Gamya* etc. are indicated in the future sense and the remaining is considered applicable in the present. (?)

Compounds

91-92. Examples of compound words are given now: *Adhistri* and *Yathāśakti* are examples of *Avyayibhāva*. Examples of *Tatpuruṣa** are *Rāmāśrita*, *Dhānyārthi* (one seeking grains) *Yūpadāru* (wood intended for sacrificial post) *Vyāghrabhi* (fear from tigers) *Rājapuruṣa* (A king's officer) and *Akṣaśauṇḍa* (clever at the dice). Now *Dvigu* is explained: *Pañca-gava* "an aggregate of five cows", *Daśagrāmi* (collection of ten villages), *Triphalā* (the three myrobalans). The last word is conventionally used in this sense.

93. When the two words constituting a compound are equally important and have the same meaning it is called *Karmadhāraya*. Examples are *Nilotpala* (blue lotus) *Mahāṣaṣthi*

* These examples are according to cases e.g. *Rāmam āśritaḥ Rāmāśritaḥ* is the accusative (Dvitīyā) Tatpuruṣa and illustrates Pan. 2.1.14, while the last *akṣeṣu śauṇḍaḥ akṣa-śauṇḍaḥ*, a locative (*Saptamī*) Tatpuruṣa is an illustration of Pan. 2.1.40.

(A form of Durgā in Tantras). The example for *Naňtatpuruṣa* is *abrāhmaṇaḥ* (non-Brahmin). *Kumbhakāra* (potter). —This is an example of a *Kṛt Samāsa.*

94. O Brāhmaṇa, the examples for a *Bahuvrihi* compound where the meaning refers to another word (as its qualifying adjunct) are: *Prāptodaka* (where the water has reached), it qualifies *Grāma* (village) *Pañcagu* (one has five cows *Rūpavadbhāryaḥ* (one whose wife is beautiful), *Madhyāhnaḥ* (middle of the day), *Sasutādikaḥ* (one who is accompained by sons and others).

95. The particle *Ca* has two meanings viz. *Samuccaya* aggregate, assemblage) and *Anvācaya* (secondary statement). The example for the former is *Gurum ca Īśaṁca Bhajasva* (worship the preceptor and God). The example for the latter is *Bhikṣām aṭa, gāṁ ca ānaya* (Go begging and also bring a cow).

96. Example for *Itaretarayoga Dvandva* is *Rāmakṛṣṇau* (i.e. Rama and Kṛsṇa). As a *Samāhāra* (collection the form is Rāmakṛṣṇam). O Brāhmaṇa, only the Brahman is worshipped. As it is devoid of *Dvandvas* (clashing opposites).

CHAPTER FIFTYTWO

1. NP. 3 is an echo-*verbatim* reproduction of Pāṇ. (Pāṇini) 1.2.45 & 2.3.46. Thus Pāṇ. 1.2.45 is :

Arthavad-a-dhātur apratyayaḥ prātipadikam

NP. 3b

Arthavat prātipadikaṁ dhātu-pratyaya-varjitam

2. Pāṇ. 2.3.47.
3. Pāṇ. 2.3.2.
4. Pāṇ. 2.3-4.
5. Pāṇ 2.3.18.
6. Pāṇ. 1.4.35, 1.4.33.
7. Pāṇ. 1.4.45, 2.3.36.
8. Pāṇ. 2.3.29, 1.4.88, 2.3.10.
9. When certain prepositions, particles or adverbs are not connected with a verb, yet they govern a noun in particular cases they are called *Karma-pravacanīya* e.g. ā : *ā mukteḥ saṁsāraḥ* 'the *saṁsāra* lasts till *Mokṣa*'; *anu* : *Japam anu prāvarṣata* 'It rained heavily after the performance of *Japa*.'
10. Pāṇ. 1.4.90.
11. Pāṇ. 1.4.91.
12. Pāṇ. 1.4.85-86.
13. Pāṇ. 1.4.87.
14. Pāṇ 2.3.12. The *Sūtra* further clarifies that the cases are used in denoting the 'object' when actual motion is meant and the object is not a word expressing 'path'.
15. Pāṇ. 2.3.17.
16. Pāṇ. 2.3.16.
17. Pāṇ. 2.3.15.
18. The original *sūtra* is *Saha-yukte' pradhāne* 2.3.19 which means : when the sense is that the word in the Instrumental case is not the principal but the accompaniment of the principal thing or person. For example : *putreṇa Sahāgataḥ pitā* 'the father has come with the son. The same rule holds about the synonyms of *Saha* such as *Sāka, Sārdha.* —*Siddhānta Kaumudī.*
19. Pāṇ. 2.3.20 For example : *pādena Khañjaḥ* 'Lame foot'.
20. Pāṇ. 2.3.39.
21. Pāṇ. 2.3.41.
22. Pāṇ. 2.3.26.
23. Pāṇ. 2.3.65.
24. After these the Instrumental case must be employed to denote the agent and the Accusative case to denote the object. For example, *Viṣṇunā hatā daityāḥ* or *Daityān hatavān Viṣṇuḥ* 'Viṣṇu killed demons'. This Sūtra (2.3.69) debars the Genitive which would have been applicable under Pāṇ. 2.3.65. The NP. however, partially quotes Pāṇ. 2.3.69 which includes

affixes ending in-*U*, -*Uka*, -*Tṛn*, and those having the sense of *Khal*.

25. The *Lakāras* are as follows : *Laṭ* (Present), *Liṭ* (Perfect) *Luṭ* (First Future), *Lṛṭ* (Second Future), *Leṭ* (Vedic Subjunctive), *Loṭ* (Imperative). *Laṅ* (Imperfect), *Liṅ* (Potential), *Luṅ* (Aorist), *Lṛṅ* (Conditional).

26. Old traditional Sanskrit grammarians use the term *Prathama Puruṣa, Madhyama Puruṣa and Uttama Puruṣa* for what European and (imitating them) Indian grammarians designate as the 'third person', the 'second Person' and 'the first person'. *In translating the following verses I use the modern terminology though the NP uses the old traditional terms.*

27. But Bhaṭṭoji Dikṣita on Pāṇ. 6.1.101 clarifies that ṛ+ṛ will be either ṛ or ṝ thus Hotṛ+Ṛkāra will also be Hotṛkāra. The NP.'s *Pitraṛsabha* is doubtful. The v.l. Pitṛṣabha is better.

28. Here Nom. sg. *Rāmaḥ* is necessary as there is duplication of the Instrumental case in the verse and the nom. goes unrepresented. An emendation like *Rāmaḥ sarvahitaṁ karoti* 'Rama does things beneficial to all, may be suggested. The italicised words contain the declension of Rāma (Masc. Noun ending in—a) in the sg. no.

29. V. 40 illustrates Pāṇini's sūtras for declension of feminine nouns ending in vowels e.g. 7.1.18, 7.3.114, etc.

30. Pāṇ. 8.2.34.

31. *Gavāc* (he who honours cows or who drives cows) has the following bases according to the meaning—the traditional verse quoted in the *Siddhānta Kaumudī* on Pāṇ. 8.2.68 records the following bases : Go-añca, Gavāñca, Go'ñca, Goac, Gavāc and Go'c.

32. Pāṇ. 4.1.105.

33. Pāṇ. 4.199.

34. Vide Vārttika Pāṇ. 4.1.110.

35. If *Cikka* (Areca nut).

36. N. of a man with the patronym Kauṣītaki—MW-266.

37. a Deśya word.

38. *Kakṣīvat* for *Kakṣyā-vat—Kāśikā* on Pan. 8.2.12. A Vedic seer of many Sūktas. But the next word—untraced, possibly carmaṇvat.

CHAPTER FIFTY THREE

*The Exposition of Nirukta**

Sanandana continued :

1. I shall now delineate to you the excellent accessory of the Veda, called Nirukta. It is said to be of five kinds and pertains to Vedic conjugations or verbal formations.

2. Therein at some places is found epenthesis, in other cases is seen metathesis, at some places is found modification of the syllable, at other places, (we get) haplology.

3. O Nārada, where due to the change or loss of a syllable, light is thrown on the special connotation of the root, it is called *Saṁyoga*.

4. (Now follow the illustrations of these processes :) By addition of a syllable, the word *Haṁsa* (< √ *han* —) 'a swan' is formed[1] (by the addition of *sa*). The word *Siṁha*[2] 'a lion' is formed by metathesis, *gūḍhotmā* (*gūḍha* + *ātmā*) is formed due to change of syllable (here the vowel *ā* is changed to *u*) while in *pṛṣodara* (*pṛṣat* + *Udara*) there is a loss of a letter (*t*).

5. The fifth kind of modification should be known in words like *bhramara* 'a bumble bee' (from √*bhram* + *ara* by the *uṇādi sūtra artikamibhramicami* etc., cf. √*kam* — > *kamara*, √cam — > *camara*)

In the Vedic (language) there are changes or options in the formations of words etc. Here is the example of Punarvasū. (In the Vedas, the two stars *Punarvasū* may optionally be singular and connote a dual vide, Pāṇ. I. 2. 61).

6. The form *nabhasvat* (*nabhas* + *vat* 'like the sky' vaporous', retains ½ *S* though followed by — *vat* (vide the *Vārttika*- '*nabho 'ṅgiromanuṣāṁ vatyupasaṅkhyānam* on Pāṇ. I. 4. 9 or by the *Vārtlika Vṛṣaṇvasvaśvayoḥ***/. The form *Vṛṣaṇśva* retains ½ *n* ½ even

*Being a technical and difficult subject, an explanation is added in the translation itself as mere literal translation would be unintelligible.

**वृषण्वस्वश्वयोः।

though the derivation is *vṛṣā aśvo yasya saḥ*, (whereas in classical Sk. it would be *Vṛṣāśva*. Sometimes the *Parasmaipada* is used in stead of the *Ātmanepada* (In Classical Sk., the prepositions or proverbs like *pra* -, *ā* -precede the verb and are called *gati*). But in the Vedic, these *pre* -positions are used after the verbs (as *post*-positions). They are called *gatis* (e.g. *haribhyām yāhyoka ā* RV. VII. 32.4) Here *ā-yāhi* is the verb but *ā-* is placed separately after the verb in the Vedic.

7. (In the Vedic) there is a change in the cases. For example, *dadhnā juhoti*, 'He offers oblations of curds (into the fire)'. Here the word *dadhi* is in the Instrumental case in stead of the Acc. case. But as per Pāṇ.II.3.3. the object of the verb √*hu* — 'to sacrifice' takes the terminations of the Instr, as well as of the Acc. case.

The Aorist form of *abhi* + *ut* + √*sad* — is *abhyutsādayāmaka* (instead of Cl. Sk—Classical Sanskrit—*abhyudasiṣadat*) in the Vedic (as per Pāṇ. III.1.42), and *dhvanayit* (<√*dhvan* 'to sound') as per Pāṇ. III.1.51 (in Cl. Sk. *adidhvanat* is found. But in RV.I.162.15 we find : *mā tvā'gnir dhvanayit*). These are the prominent instances. The forms like *niṣṭarkya* (> *nis* + √*kṛt* — 'to cut') and others are similar[3] And also formations like *gṛbhāya* and others. Here √*gṛbh* + *śāyac* √ *gṛbhāya*, the —h in *grah* 'to seize' is √ transformed to bh i.e. √*grah* -< √*gṛbh* —in Vedic (vide Pāṇ. III.1.84 and S. K. on it.[4] e.g. *gṛbhāya jihvayā madhu* (RV.VIII.17.5).

8. Due to optional formations (in the Vedic) the writers on this science desire (accept) changes in declension, conjugation, *Padas* (*Parsmaipada* and *Ātmanepada*,) gender, person, tense, consonants, vowels, causatives and *yaṅ* (the intensive suffix—*ya*).

9. The verse lists the following peculiar Vedic forms :

rātri : *rātri* + *ṅīp* in the Vedic as per Pāṇ. IV.1.31 for class. Sk. *rātri* 'a night'.

Vibhvi : fem. of *vibhu* as per Pāṇ. IV 1.47 we get *vibhu*+*ṅiṣ* (i.e. the affix—*i*) in forming the feminine.

Kadrū : As per Pāṇ. IV.1.71 the feminine affix—*Ūṅ* (—*Ū*) comes after the words *Kadrū* 'tawny' (and *kamaṇḍalu* 'water bowl').

āviṣṭya : As per *Vārttika* on the above sūtra the affix—*ṭyap* is added to the word *āvis* in the Veda e.g. *āviṣṭyo vardhate* /

Vājasaneyinaḥ : As per Pāṇ. IV.3.10.6 the affix—*ṇini* comes in the sense of "enunciated by him", after the word Śaunaka e.g. (*Śaunakinaḥ* "who study the *chandas* as per Śaunaka." Similarly, *Vājasaneya* + *ṇini* = Vājasaneyin : who studies the Veda as per Vājasaneya.

10. The following Vedic forms are explained as below: *Karṇebhiḥ* : Instr. Pl. of *Karṇa* "an ear". The termination —*ebhiḥ* instead of the usual —*ais* as per *bahulaṁ chandasi* (Pāṇ. II.4.76.).

yaśobhagya : (*yaśo-bhāgya*— in the printed text of the NP is not correct) is dissolved as follows : *yaśas tad eva bhagaḥ* : This Karmadhāraya compound has *bhaga* changed to *bhagya* by the addition of the suffix—*yat* as per Pāṇ. IV.4.131,32.

yaśobhagya and others include forms like *veśobhagya*. *caturakṣaram* indicates four-lettered formulas like *āśrāvaya astu śrauṣaṭ*.[5]

devāsaḥ : The Nom. pl. of *deva* 'a god' (vide Pāṇ. VII.1.50) *sarva-devatāti* : *sarva-deva* + *tātil* (pleonastic) e.g. *savitā naḥ suvatu sarvatātim* / —RV.X.36.14 *tvāvat* 'like you'. Here, as in *asmad* & *yuṣmad*, the affix—*vatup* showing similarity is added.

11. The following forms are formed thus :

ubhayāvinam : Here the possessive affix *vini* (i.e. *vin*) is added (optionally) as per Pāṇ. V.2.122 and the final—*a* in *Ubhaya* is lengthened as per *Vārttika* : *Chandovit prakaraṇe dirghaś ceti vaktavyam* /

Pralayādyāḥ is prob. a misprint.

Tṛcam : *tri* — *Ṛc* (a Sūkta with three *Ṛks*). This form is derived, thus : *tri* > *tṛ* by *Samprasāraṇa* + *C*<*Tṛc*.

*apaspṛdhethām**

avyāt—**as in *vasubhir no avyāt ayo asman mukhas tathā* / If *ayo* be a misprint for *āpo*, the quotation in the NP is probably :

**apaspṛdhethām*—Imp. 2nd p. dual of *apa*+√*spardh* 'to challenge'). As per Pāṇ. VI.1.36, the reduplication of the root, vocalisation of *ra* and the elision of *a* irregularly is accepted in the Vedic.

***avyāt*—As per Pāṇ. VI.1.116, the *e* or *o* retain their original form in the middle of Vedic verse in the case of *avyāt* (*avadyāt*, *avakramuḥ*, etc.) though 'a' in these has a 'v' & 'y' following it.

āpo asmān mātaraḥ śundhyantu / ṚV X.7.10 and the form is as per Pāṇ VI.1.118, the short *a* is retained after *āpo* (also *iṣāṇo, Vṛṣṇo* etc.)

12. The following forms are derived thus :

Sagarbhyaḥ : 'a brother of the whole blood, by the same father and mother'. Here *sa = samāna* 'common' but the affix—*yaṅ* (—*ya*) is as per Pāṇ. IV.4.114.

sthāpadi or *asthāpadi* (a misprint prob. for *aṣṭāpadi* ?) *Ṛtvyam* 'seasonal' *ṛtau bhavaṁ.* This formation from *ṛtu* is as per Pāṇ. VI.4.175 the final —*u* is changed to —*va* (similarly *vāstva* < *vāstu*)

Rajiṣṭha : *ṛju* > *iṣṭha* 'the most straight-forward & delicate' vide Pāṇ. VI.4.162 for the change of *ṛ* > *ra*— before the affixes — *iyas*, — *iṣṭha*

tri-pañcakam :— *triṇi pañcakāni yatra Bahuvrihi comp.*

Hiraṇyaya—'golden, abounding in gold'

Hiraṇya + *ya* (*mayaṭ*)

Hiraṇyayena is a part of the *mantra hiraṇyayena savitā rathena* (RV.I.35.2)

naram—(misprint ? otherwise no Vedic speciality)

parame vyoman : instead of *Vyomni*, the Loc. sg. term is dropped as per *supām suluk* /

13. The explanation of the following irregular forms :

urviyā (Sk. *uru-ṇā*) But —*yā* is affixed instead of —*nā*, as per *Vārttika—iyāḍiyāji* etc. on Pāṇ. VII. 1.39.

svapnayā—(?) Is it a misprint for *svapnayā* ?

vāravadhwāt—(?) Is it a misprint for *vārayadhwāt* ?

Aduha (?) The root √*duh* is obvious but the special formation—not clear.

Vadhi (?) The Vedic special form is *Vadhim* & not *Vadhi*. We have in RV. I.165.8, X.28.7 the form *Vadhīm* from √*Vadh*. The Cl. Sk. form would be *avadhiṣam*.

yajadhvainam < *yajadhwam* + *enam*. These are joined after dropping — m of °*dhvam*.

Emasi — irregular for *imaḥ* by Pāṇ. VII.1.46.

snātvi (as in *svinnaḥ snātvi malād iva* — AV. VI.115. 3, VS.20.20). Also —*tvi* for Class. Sk. —*tvā* vide Pāṇ. VIII.1.49 (cf. pītvī < √pā — to drink)

gatvā pacāsthabhiḥ : Out of this *asthabhiḥ* may be a

misprint for *aṣṭhabhiḥ*, Instr. pl. of *asthin*. The rest is anybody's guess. (possibly *gatvāya cāsthabhiḥ* /).

14. (The following irregular forms are explained).

Gonām — Gen. Pl. of *go* 'a cow'—Pāṇ. VII. 1.57

Aparihvaratah As per Pāṇ. VII 2.31 $\sqrt{}$ *hru* is substituted for $\sqrt{}$*hvar* (*Bhvādi* 978) before a participial affix.

cāturi or *āturi* (?) prob. a misprint.

Grasita ppp. of $\sqrt{}$*gras* — (Cl. Sk. *grasta*) treated as *seṭ* (cf. *skabhita*) vide Pāṇ. VII.2.34.

Paśya — Nothing special.

Dadhat as in *dadhad ratnāni dāśuṣe* RV.IV.15.3. It is the Ved. subjunctive of $\sqrt{}$*dhā*.

Babhūtha—Perfect 2nd p. sg. of $\sqrt{}$*bhū* in Vedic, vide Pāṇ. VII.2.64.

Praminānti is prob. a misprint for *praminanti* for classical SK *praminanti* — *mi* — is shortened to — *mi* — as per Pāṇ. VII.1.81

Avivṛdhat — Aor — 3rd p. sg. of $\sqrt{}$*vṛdh* — As per Pāṇ. VII. 4.8., in Vedic (*Chandas*), *ṛ* is substituted invariably for penultimate *ṝ* or *ṛ* of a causative stem in the Reduplicative Aorist.

15. (The following forms are derived as follows :) *mitrayu* 'friendly-minded'. As per Pāṇ. VII.4.35, rules of lengthening or the substitution of —*i* for the final vowel of the stem before the affix *Kyac* is not applicable in the Vedic.

Durasyu—*duṣṭa ivā'carati* & 'Wishing to do harm'. As per Pāṇ. VII.4.36, *duṣṭa* becomes *duras* — before the affix—*kyac*. [The NP. gives *durasyā* which is prob. a mis-print).

hātvā : Abs. of $\sqrt{}$*hā* 'to abandon' $\sqrt{}$*hā*. > $\sqrt{}$*hī* (hi) optionally in Vedic (Pāṇ. VII.4.44).

Sudhita : 'well-placed' ppp. of *Su* —$\sqrt{}$dhā. Pāṇ. VII.4.45 sanctions $\sqrt{}$*dhā* > ppp —*dhita* in *Sudhita, Vasudhita, nemadhita.*

Dadharti should have been *dādharti*. As per Pāṇ. VII.4.65, in Vedic the Caus. Aor. 3 p. sg. of $\sqrt{}$*dhṛ* becomes *dādharti* cf. *dardharti, dardharṣi* sanctioned in the same Sūtra.

Svavadbhih : Instr. pl. of *Svavas*. As per *Vārt.* on Pāṇ. VII.4.45, —*t* is substituted for —*s* in the case of *Svavas*. 'He whose protection is good (derived from Su — $\sqrt{}$*av*) 'to protect well'.

Sasūva. — Perf.— 3 p. sg. of √*sū* 'to give birth to'. Formation as per Pāṇ. VII.4.74.

Dhiṣva — Imp. II p. sg. of √*dhā* — as per Pāṇ. VII 4.45 (but Cl. Sk. form is *dhatsva*).

16. (the following forms are explained thus :)

praprāya as in *praprāyam agniḥ* (RV.VII.8.4) shows the reduplication of the prefix *pra* — as per Pāṇ. VIII.1.6 Pāṇini sanctions *pra, sam, upa* and *ut* as *pādapūraṇas* (the completers of the foot of a verse).

Harivate — Here *v* is substituted for *m* of the affix — *mat*, as the stem Hari ends in —*i*. Pāṇ. VIII.2. 15 sanctions this change for stems ending in —*i* —*i* or *r*.

Akṣaṇvataḥ (a misprint for *akṣaṇvantaḥ*) vide RV. X. 71.7 (*akṣaṇvantaḥ karṇavantaḥ sakhāyaḥ*) /

A— kṣaṇ — vat 'not injuring'. As per Pāṇ. VIII.2.16. The augment — *nuṭ* is added to the possessive affix, after stems ending in — *an*.

Supathi — tara : *Supathin + tara* *> *Supathi-tara* (as per Pāṇ. VIII.2.7) and —*n ṇuṭ* is augmented to *tara* by Pāṇ. VIII.2.17.

Rathi-tari : '*rathin — tari* >*rathi* (Pāṇ. VIII.2.7) & lengthened to -*rathi* + *tari* as per *Vārttika* on VIII.2.17. *nasat* (? Is it *nasatta* <*na — √ sad* for Pāṇ. VIII. 2.61 sanctions *nasatta* and *niṣatta*.

Amnar : The original word is *amnas* 'unawares'. According to Pāṇ. VIII.2.70, it becomes *amnar* before Sandhi e.g. *amnareva*.

Bhuvaratho : Pāṇ. VIII.2.71. states that in *Chandas* —*ru* or —*ra* replace the final of the word *Bhuvas*.

17. (the special formations recorded in this verse)

Brūhyādeḥ : Acc. to Pāṇ. VIII.2.91 the first syllable of *brūhi, preṣya, śrauṣaṭ, vauṣaṭ*, and *āvaha* is *pluta* or prolated. Thus we say : *agnaye 'nubrū3hi* / (By the next Sūtra) both the syllables become prolated or *Pluta* as in '*O3śrā3vaya*) ' when the *Adhvaryu* (the chief sacrificial) priest gives order to the Āgnidhra priest (who is to kindle the fire.).

Dāśvān — p.pf. from √*daś* — 'to honour' √*daś* + *Kvasu* but here the reduplication and the augment —*i*— are prohibited as per Pāṇ. VI.1.12.

Svatavān — nom. sg. of *sva-tavas* 'inherently powerful'. This formation takes place in case of *yāpau* but *yāpau* is obscure, (a misprint probably for *Pāyu* ?)

Tribhiṣṭvam <*tribhis* + *tvam*; As per Pāṇ. VII.3.103—*S* coming within the (Vedic) metrical foot is changed —*Ṣ* before the *t* — of *tvam* and of *tatakṣuḥ*.

nṛbhiṣṭutaḥ < *nṛbhis* + *stutaḥ*. Here ending —*s* of *nṛbhis* is changed to —*ṣ*— as per Pāṇ. VIII.3.105 the cerebralization of *st* — > *ṣṭ* — in *ṣṭutaḥ* and *stoma* in *go-ṣṭoma* (< *go* + *stoma*) is allowed.

18-19. (The following forms are derived as explained below).

Abhiṣuṇaḥ — As per Pāṇ. VIII. 3.107, the *s* — > *ṣ* — of the particle — *ṣu* is permissible when it stands in the beginning of a second word and preceded by a word ending in *i* etc. (in the Vedic) e.g. *madhusthānam* : *madhuṣṭhānam*.

Ṛtāvāha — obscure. Is it a misprint for *Ṛtāṣāha*, mentioned by Pāṇ. in *Saheḥ pṛtanartābhyāṁ ca* ? (Pāṇ. VIII.3.109).

nyaṣīdat — Here — *s* — > —*ṣ* — in this form (though — *s* is preceded by *ā*) is permissible as per Pāṇ. VIII.3.119.

Nṛmaṇāḥ — As per Pāṇ. VIII.4.26, in the Vedic *na* of a second term is changed to *ṇa* when preceded by ṛ — even though there is a hiatus (*Avagraha*) between the two terms.

Optionals are of four types : sometimes it shows a tendency to add, sometimes to withhold, sometimes both are optional and sometimes a new substitute is added. Such is the word formation in the Vedic.

√ *bhū* (I. conj.), √ Vā (II conj). — These are the *dhātus* (roots indicating different conjugations). They are remembered as being *Parasmaipadi*.

20*. Thirty-six roots (*dhātus*) beginning with √*edh* — 'to prosper'— are *Udātta* (of acute accent) and *Ātmanepadi*.

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*verses from 20 onwards are based on *Pāṇinīya dhātupāṭha* and the verses are practically quotations from it. For example, after listing 36 *dhātus* from *edh*—'to prosper' to √*katth*—'to boast', Pāṇ. Dhātupāṭha remarks :

edhādaya udāttā anudāttetaḥ ātmanebhāṣāḥ. And after listing 37 (No. 38 to 74) *dhātus* from √*at* 'to move constantly' to √śundh—' to purify or to get purified', the Dhātupāṭha concludes : *atādaya udātta udāttetaḥ parasmai-bhāṣāḥ*. NP. repeats or paraphrases in verse these remarks of Pāṇini's-Dhātupāṭha.

And thirtyeight *dhātus* beginning with √ *at* :- 'to go constantly' or 'to obtain' are *Parasmaipadi.*

21. Fortytwo *dhātus* beginning with √*śi*-, √kṛ-, are spoken of as belonging to Ātmanepada. Fifty *dhātus* beginning with √*phakk*- 'to move slowly' are laid down as *udāttet* i.e. *Parasmai-padi.*

22. Twentyone roots beginning with √*varc* -- 'to shine' are spoken as *Anudāttet* or *Ātmanepadi,* while the group of fortytwo *dhātus* beginning with √*gup*- 'to protect' are said to be *udāttet* (*parasmaipadi*).

23. Grammarians have stated that ten Dhātus beginning with √*ghiṇ*--'to take, to grasp' (cf. Pkt. √*geṇha*-) are *anudāttet* (*Ātm. pada*)[6] while twenty-seven roots[7] beginning with √*aṇ*- ('to breathe' are also *Udāttet* (Parasmaipada).

24. Grammarians have regarded thirty-four[8] *Dhātus* beginning with √*ay*[9] — 'to go' as *Anudāttet* (Ātm. pada), while seventy-two (in all) Dhātus[10] with √*mavy*[11] 'to bind' as its first are *Parasmai-padis.*

25. √*dhāv* — 'to run' is declared as the only root which is *svaritet* while fiftytwo *Dhātus* beginning with √*kṣudh*[12] — 'to be hungry' are spoken as *Anudāttet* (*Ātm. padi*).

26. Eighty *Dhātus* [13]beginning with √*ghuṣ* — 'to make noise', 'to proclaim' are regarded as Udāttet (Parasmaipada) while twenty-two *Dhātus*[14] from √*dyut* — 'to shine' are considered as *Anudāttet* (Ātm. pada).

27. In the group beginning with √*ghaṭ* — the thirteen roots are spoken as *ṣit*[15] and Anudāttet (Ātm. pada). Thereafter fiftytwo[16] *dhātus* from √*ǰval* —'to burn' are regarded as *Udāttet* (*Parasmaipadi*).

28. √*rāj* — to shine is both *Udātta* and *Svarita.*[17] While the three roots √*bhrāj*, √*bhrāś*, √*bhlāś*, are spoken as Anudātta (Ātm. pada), while Dhātus from √*syam* — 'to shout' No. 851) onwards are *Udāttet* (*Parasmaipadi*).

29. There only one Dhātu √*sah* — 'to bear' (recorded as √*ṣah* in the Dhātupāṭha is Anudāttet and √*ram* — 'to play' is *Ātm. padi.* Thereafter three *dhātus* beginning with √ṣad (or √*sad*—) are *udāttet,* while four Dhātus e.g. √*kuc* — and others are *Parasmaipadi.*

30. Thereafter thirtyfive *Dhātus* beginning with √*hikk*-

— 'to make an indistinct sound' (Dhātupāṭha — ibid Nos. 886—921 upto √*guh* — 'to conceal) are *Svaritet* or both the Padas.[18] Similarly √*Śri* — 'to serve' and the four roots √*bhṛ*-, √*hṛ*—, √*dhṛ*— and √nī—are also *Svaritet.*

31. Fortysix Dhātus[19] from √*dhe*—'to drink' are said to be *Parasmaipadi*, while eighteen[20] *dhātus* from √smi 'to smile' are opined to be *Ātm. padi.*

32. Three roots beginning with √*Pū* 'to purify (Dhātu nos. 991-993) are described as *Anudāttet* (*Ātm. padi*). √*hṛ*— 'to take away' is Parasmai-padī, while the three roots √*gup*— 'to protect' (nos. 995-998) are Ātm. padī.

33. √*rabh* —, √*labh*—, √*svaj*—, √*had*—) these four roots are *Anudāttet*, while √*Kṣvid*—'to be wet' is *Udāttet* and fifteen roots from √*skambh*—(Dhātupāṭha records √*skand*—) are Parasmaipadī.

34. √*kit* — 'to desire' is Udāttet (Parasmaipadī) while √dān— ('to cut' ' and √Śaṇ— to shine are *Ubhaya-padi* (i.e. are found both Par. & Ātm. pd). Nine roots beginning with √*pac* — 'to cook' (Dhātu nos. 1021-1029 from √*pac* — to √*vah* — 'in Pāṇ. Dhātupāṭha) are Svaritet. They are regarded as Parasmaipadī, (and Ātm. pd) as well.

35. Three more dhātus are *Svaritet*—. √*Vad*— and √*vac* — both meaning 'to speak' are Parasmaipadī. In this way, one thousand and six are said to be the roots of the group of *Dhātus* beginning with √*bhū* (i.e. of the 1st conjugation).

DHĀTUS OF THE 2ND CONJUGATION

36. √*ad** — 'to eat' and √*han* — 'to kill or to go' are spoken of as belonging to Parasmaipada). And the four Dhātus beginning with √*dviṣ* 'to hate' (i.e. Dhātu Nos. 3-6 of *Pāṇ. Dhātupāṭha*) are regarded as *Svaritet* (both Par. *pada* and *Ātm. pd.*).

37. Here the Dhātu √*cakṣ* 'to speak' is regarded as *Ātm. pd.***, while thirteen roots from √*ir*— 'to go' (Nos. 8-20 in *Pāṇ. Dhātupāṭha*) are *Anudāttet* (*Ātm. pd*).

**√vad* is a misprint as this conjugation is called *adādi* and as such √*ad*— & not √*vad* (of the 1st conj.) can be the original.

***the Dhātupāṭha states *udātto anudātted atmanepadi* /

38. O sage ! grammarians have proclaimed √*sū* — to give birth to and √*śi* — 'to sleep' as Ātmane-padīs, while seven Dhātus beginning with √*ṣū* (it should be √*yu* as per *Dhātupāṭha*).

39. O lord of sages ! Only one root viz. √ūṛṇu 'to cover' is said to be *svarita* (i.e. both Par. pd & Ātm. pd), while three *dhātus* beginning with √*ghu* (a misprint for √*dyu* as evidenced in the *Dhātu-pāṭha* — Dhatu No. 30) are spoken as *Parasmaipadis.**

40. O Nārada ! √*stu* — 'to praise' is the only root pronounced and remembered as *Par. pd.* by the grammarians.

41. Eighteen Dhātus beginning with √*rā* 'to give' (prob. from √yā 'to go' to √vac 'to speak', in the Dhātupāṭha) are Par. pd. O Nārada ! Only √*i* — 'to study' (*adhyayane*) is declared as Ātm. pd.).

42. Four Dhātus from √*vid* — 'to know' to √*rud* — 'to weep', nos. 54-57 in the *Dhātupāṭha* are considered as *Par. padī* √svap — 'to sleep' is pointed as Par. pd.

43. √*Śvas* — 'to breathe' etc. (*syamādayaḥ* in the NP. is probably a misprint as per series of roots in the Dhātupāṭha) have been told by me as Parasmai-padī. √*didhī* 'to shine' and √*vevī*— 'to go' (rarely used in Cl. Sk.) are Ātmanepadī, O sage.

44. Three roots beginning from √*pṛth* — (prob. a misprint for √*prath*— 1st conj. are Ātm. and the *Pāṇ. Dhātu-pāṭha* reads: '68 √*ṣasa*, 69 √*sasti svapne*, 70 √*vaśa kāntau*' as the three Dhātus in the serial list of roots of 2nd conj. are proclaimed as *Udāttet* (Par. pd)**. *Carkarita**** is a term for any intensive formed without the syllable *ya* like *carkariti* <√*kṛ*—. √*hmu* — 'to cover' is declared as Anudātta, O excellent sage.

45. Thus seventythree roots have been said to be included in the 2nd conjugation (*adādi gaṇa*).

(Now begins the list of the 3rd conjugation—*juhotyādayaḥ*)

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*Pāṇ. Dhātupāṭha, 2nd conj. enumerates four dhātus viz. √*dyu*-, √*su*-, √*ku* and √*stu*. NP. records the first-three in this verse and relegates √*stu* to the next (no. 40) verse.

***Ṣasādaya udāttā udāttetaḥ parasmai bhāṣāḥ*—*Pāṇ. Dhātupāṭha.*

***This is listed as *Dhātu* No. 71 in the *Dhātupāṭha.*

DHĀTUS OF THE III CONJUGATION

The four roots from √dā (√*hu* ?) are regarded as parasmaipadi.[21]

47. √*bhṛ* is *svaritet* (both Par. pd & Ātm. pd) & '*ohāk*' (√*hā* 'to abandon') is *udāttet*. √*mā* 'to measure' and √*hā* — 'to go' are Anudāttet. √dā — to give — √ dhā 'to hold', 'to contain' are symbolised as '*it*' indicating their being *svarita* (both Par. pad and Ātm. pad).

47. Three roots beginning with *vānitir* (prob. a misprint for *ṇijir* in the *Dhātupāṭha*) are spoken of as *Svarita* (both Par. pd and Atm. pd.), while twelve *dhātus* from √*ghṛ*—to besprinkle' are regarded as Parasmaipadīs.

48a. Thus twentytwo roots have been mentioned in the 3rd conjugation (*hvādika gaṇa*).

DHĀTUS OF THE IV CONJUGATION

48b. Twentyfive *Dhātus* beginning with √*div*.—'to shine' have been spoken of as being Parasmaipadī.

49. O Nārada ! There are two Ātmanepadi *Dhātus* viz. √*sū*—'to give birth to' and √*dū*. 'to trouble'. The seven Dhātus beginning with √*pū*—are regarded as Ātmanepadī.

50. O Brāhmaṇa ! Roots beginning with √*di*— 'to perish' 'to die' are known here as Ātmanepadī, while the four Dhātus beginning with √*so*—'to kill' are Parasmaipadī.

51. O sage ! Fifteen roots beginning with √*jan*— 'to be born' (Dhātus from 43-49) are Ātmanepadī while the five *dhātus* beginning with √*mṛṣ*—'to bear' 'to endure' are *svaritet* (both Par. pd. & Ātm. pd.)

52. Eleven *dhātus* from √*pad*— 'to go' (Root Nos. 63-74) are considered as Ātm. padīs [22]while eight Dhātus from √*radh* 'to hurt', 'to injure', are known as Parasmaipadī.[23]

53. Fortysix Dhātus from √*śam* -- 'to pacify' are spoken of as *Udāttet* (*Par. pd*). Thus one hundred and forty *Dhātus* are regarded as belonging to the *divādi gaṇa* (IV conjugation).

DHĀTUS OF THE V CONJUGATION (SVĀDI GAṆA)

55. Nine roots beginning with √*su* — 'to extract *soma* juice' are described as being *svaritet* (both Par. & Ātm. pd),

while seven roots such as *dunoti* (√*du* — to trouble) are Parasmaipadīs.

56-57a. The two roots √*aś* — 'to pervade' and √*stigh*— — 'to mount over' are known as *Anudāttet* (*Ātm. pd.*), while fourteen Dhātus beginning with √*tik*—'to go', 'to assail' are Parasmaipadī here. O excellent Brāhmaṇa ! Thirty two *dhātus* are spoken of as constituting the *svādika gaṇa* (V conjugation).[24]

DHĀTUS OF THE VI CONJUGATION (TUDĀDI GAṆA)

57b. O excellent sage ! Six *dhātus*[25] beginning with √*tud*— 'to trouble' are said to be *svaritet* (both Par. pd. & Ātm. pd.)

58. √*ṛṣ* — 'to go' is *udāttet* (Par-pd.), while nine roots from √*juṣ*—'to be pleased' are Ātm. pd., and one hundred and five Dhātus[26] beginning from √*vraśc* — 'to cut' are declared as *Udāttet*.

59. O chief of sages ! Only one *Dhātu* √*gur* — 'to make exertion' is declared as *Udāttet*. Four roots beginning with √*nu* — 'to praise are considered as Parasmaipadī.

60. The *Dhātu* √*ku*—'to sound' is spoken of as *Anudāttet* (Ātm. pd.). Here ends the *Kuṭādi gaṇa*. √*pṛ*— 'to be active' and √*mṛ*— 'to die' are Ātmanepadīs, while six Dhātus from √*pi*-, √*ri*— 'to move 'to go' are Parasmaipadīs.

61. Two roots viz. √*dṛ*. — 'to honour', and √*dhṛ*—'to exist, to live' are spoken of as Ātmanepadīs, while sixteen Dhātus from √*pracch* — 'to ask' are Parasmaipadīs.

62. Thereafter, O sage, six roots beginning with √*mil*— 'to join' are spoken of as *svaritet* (both Par. pd. and Ātm. pd.) And Three Dhātus beginning with √*Kṛt*—'to cut' are Parasmaipadīs.

63a. Thus there are one hundred and fifty seven *dhātus* in the VI conjugation (*tudādi gaṇa*).

ROOTS OF THE VII CONJUGATION

63b. Nine roots beginning with √*rudh* — 'to obstruct are *svaritet* (both Par. and Ātm. pd.), *Kṛti* (Veṣṭane) is parpadī.

64. Three *Dhātus* from √*indh*—to kindle (& √*khid* — & √*vid*) are said to be *Anudāttet* (Ātm. pd.) (Twelve Dhātus from) √*śiṣ* — 'to leave as remainder', √*piṣ*— 'to reduce to powder' are *udāttet*. In this way, there are twentyfive roots in the VII conjugation (*rudhādi gaṇa*).

DHĀTUS OF THE VIII CONJUGATION (TANĀDI GAṆA)

65. Seven Dhātus[27] beginning with √*tan*— 'to spread' are proclaimed as being *Svarita* (both Par. & Ātm. padīs) √*van* — 'to beg', 'to request' and √*man* — 'to think' are Atmanepadi and √*kṛ*— (technically called *ḍukṛñ*) 'to do' is *Svarita* (both Par. and Ātm. Pd.).

66a. In this way, ten *dhātus* have been proclaimed as belonging to the eighth conjugation.

DHĀTUS OF THE IX CONJUGATION (KRYĀDI GAṆA)

66b-67. Seven Dhātus[28] beginning with √*kri*—'to buy' belong to both the Padas. Four dhātus beginning with √*stambh* and which are used (by Pāṇini) in the Sūtras are Parasmaipadī. O chief of sages, twenty two *dhātus* from √*krudh*— 'to get angry' (This is obviously a misprint for √'knūñ' as stated in the Dhātupāṭha) are Udāttet (*Par. pd.*)

68. √Vṛ — 'to select' is Ātmanepadī. Twenty-one Dhātus from √*Śranth* —'to loosen' are Parasmaipadī while √*grah* — 'to take' is *svaritet* (both Par. padī & Ātm. padī).

69a. In this way fiftytwo roots[29] have been enumerated in the IX conjugation by the learned.

DHĀTUS OF THE X CONJUGATION: (CURĀDI GAṆA)

69B. One hundred and thirtysix Dhātus beginning from √*cur* — 'to steal' belong to (both) parasmaipada and Ātmanepada.

70. O sage ! Eighteen (but actually thirtynine roots from 140 √*cit* — to 178 √*kusm*—) Dhātus are Ātmanepadī. O sage ! Roots from √*carc* — 'to study' upto √*dhṛṣ* (Dhātu nos. 318) are declared as belonging to both Parasmaipada and Ātmanepada.

71. Fortyeight Dhātus from √*kath* — (Dhātus 319-365)

—known as *adantas*, and ten Dhātus beginning from √*pad*— (i.e. Dhātus 366-375) are Ātmanepadī.

72. Here eight roots beginning from √*Sūtr* — 'to cover' are spoken as belonging to both *Parasmaipada* and *Ātmanepada* by the wise. In the sense of a root (verb) the *prātipadika* gets the affix *ṇic* (—*i*) and is formed in most cases like the application of the —*iṣṭha*.

73-74. This affix —*i* is in the sense 'does for the sake of' or 'tells the other'. In the sense of causative, this *ṇic* is added. Eight roots beginning with √*Citra* (root no. 385 onwards) upto √*Saṅgrāma* (root no. 390) are spoken as *Anudāttet* by the learned grammarians. Sixteen Dhātus from √*Stoma* 'to praise, are the illustrations of *adanta dhātus*.

75. The meaning of "optionally" (*bahulam etan nidarśanam*—as stated in the *Gaṇa-pāṭha*) is that it includes all the remaining *dhātus* irrespective of their use in (Pāṇini's) Sūtras, *laukika* Sanskrit and the Chāndasa (Vedic) language. All dhātus belong to all conjugations and have different meanings.

76. In addition to these roots, *dhātus* ending in the affixes beginning with —*san* (i.e. the twelve affixes viz. —*san*, —*kyac*, —*kāmyac*, —*kyaṅ*, —*kyaṣ*, —*ācāra-kvip*, —*ṇic*, — *yaṅ*, —*yak*, —*āya*, —*iṣṇuc* and —*niṅ*.) are also called roots, and also Denominatives (e.g. *Garuḍāyate* — acts like a Garuḍa). In this way innumerable number of Dhātus are formed here. O Nārada. Here it is explained in a nutshell. The details are given in the relevant treatises.

77. In Dhātus ending in the vowels, all Dhātus with the exception of those ending in —*ū* and —*ṛ* and the roots √*yu*- √*ru* √*kṣṇu*, √*śi*, √*ṣṇu*, √*ṣnu*, √*kṣu*, √*śvi*, √*ḍi*, √*śri*, √*Vṛ* (of both Padas)— are regarded as *Anudātta* or *Aniṭ*.

78. The following is the list of one hundred and two Dhātus ending in consonants which are *Anudātta* or *Aniṭ*.
√*śakḷ*, √*pac*, √*muc*, √*ric*, √*vac*, √*vic*, √*sic*, √*pracch*, √*tyaj*, √*nij*, √*bhaj*, √*bhañj*, √*bhuj*, √*bhrasj*, √*masj*, √*yaj*, √*yuj*, √*ruj*, √*rañj*, *vi* √ *ji*, √*svañj*, √*sañj*, √*srj*

79. √*ad*, √*kṣud*, √*khid*, √*chid*, √*tud*, √*nud*, √*pad*, (4th conj), √*bhid*, √*vid*, *vi*-√*nad*, √*śad*, √*sad*, √*svid*, √*skand*, √*had*, √*krudh*, √*budh*,

80. √*bandh*, √*yudh*, √*rudh*, √*rādh*, √*vyadh*, √*śudh*,

√*sādh*, √*sidh*, √*man* (IV conj.), √*han*, √*āp*, √*kṣip*, √*chup*, √*tap*, √*tip*, √*trp*, √*dṛp*.

81. √*lip*, √*lup*, √*vap*, √*śap*, √*svap*, √*sṛp*, √*yabh*, √*rabh*, √*labh*, √*gam*, √*nam*, √*yam*, √*ram*, (not *rabhiḥ* i.e. √*rabh*— as in the text of the NP.), √*kruś*, √*damś*, √*diś*, √*dṛś*, √*mṛś*, √*riś*, √*ruś*, √*liś*, √*viś*, √*spṛś*, √*kṛṣ*.

82. √*tviṣ*, √*tuṣ*, √*duṣ*, √*puṣ*, (IV conj.) √*piṣ*, √*viṣ*, √*śiṣ*, √*śuṣ*, √*śliṣ*, √*ghas*, (= *ad*), √*vas*, √*dah*, √*dih*, √*duh*, √*nah*, √*mih*, √*ruh*, (√*lih*, √*vah*.)

83b-85. *Ca* and others are called *Nipātas*.[30] The 'pre'-positions like *pra*—are known as *gatis* (*gavayaḥ* in the NP should have been *gatayaḥ*); words which have been created in different quarters, regions and periods have a number of connotations. And, O Brāhmaṇa , they are characterised by all genders. Here *Gaṇapāṭha*, *Sūtrapāṭha* Dhātupāṭha *Anunāsika Pāṭha* are called *Pārāyaṇa*.

O Nārada ! All words whether *laukika* (current) or Vedic — are permanent and imperishable.

86a. The vocabulary collected by grammarians is hence intended for recitation.

86b.-88. The formation of the (already formed, permanent) words is briefly explained by (the study of) its original form (the noun base or root), terminations, substitutes, the augment, etc.

In this manner a bit of *Nirukta* has been briefly related to you. Who is capable of recounting it in its entirety, as it is infinite (limitless), O Nārada ?

CHAPTER FIFTYTHREE

1. *Hantīti haṁsaḥ.*

2. √*hiṁs* 'to kill' : *hiṁs—a* = *hiṁs* a & metathesis by Pāṇ. VI. 3. 109. Bhaṭṭoji Dikṣita quotes this very verse in the NP. to elucidate the above sūtra of Pāṇini. If Bhattoji Dikṣita is not presumed to have consulted the NP. both S.K. (*Siddhānta Kaumudī*) and the NP. used a common source.

3. As a matter of fact though the form *niṣṭarkya* is sanctioned by Pāṇ. III.1.123 the formation is extremely irregular.

nis + √*kṛt* + *ya* (*ṇyat* instead of the regular *kyap*) and the root √*kṛt* becomes √*tṛk* and we get *niṣṭarkya.*

4. As a matter of fact the change—*bh*>—h is accepted by modern linguists and Vedic √ grbh—>class. Sk √*gṛh. grah*—is more natural linguistically.

5. In the Vedic, the following seventeen letters are implied in *akṣara-samūha* (collection of letters viz. *āśrāvaya* (4 letters), *astu śrauṣaṭ* (4 letters), *ye yajāmahe* (5 letters), *yaja* (2 letters) and *vaṣaṭ* (2 letters) =17 letters in all.

6. *vide* Dhātu Nos. 435-444 (both inclusive) in the Dhātupāṭha (conj. I).

7. *Vide* Dhātu Nos. 445-474. (*ibid*).

8. *vide* Dhātu Nos. 475-508 (*ibid*).

9. *amādayaḥ* is a misprint in the NP.

10. *vide* Dhātu Nos. 509-601 (*ibid*).

11. Dhātu Nos. 602.

12. The *Dhātupāṭha* records √*dīnukṣ*—to be kindled and not √*kṣudh*—vide the group from *dhātu* Nos. 603-653.

13. *vide, ibid* Dhātu nos. 654-741.

14. *vide, ibid* Dhātu nos. 742-763.

15. *ṣit*—an affix attached to roots to show the verb-activity. The *Gaṇa sūtra* in the Dhātupāṭha includes the roots from √*ghaṭ*— to √tvar (nos. 764-776) as *ṣit* for the purpose of adding the *Kṛt.* affix — *a* e.g. *ghaṭā, vyathā, tvarā.*

16. *vide, ibid* Dhātu Nos. (806-846 ?)

17. ,, ,, Dhātu No. 847.

18. *A Dict.* of *Sk. Grammar* (GOS 134, 1961) p. 409.

19. *vide*—Dhātupāṭha (ibid) Dhātu Nos. 927-972.

20. *vide ibid Dhātu* nos. 973-990.

21. The text of this line is as follows :

dādayo dhātavo vedāḥ parasmai-padino matāḥ / The 3rd conjugation is called *juhotyādi* i.e. √*hu dānādanayoḥ* is implied in *dādayo.* V. 46a shows that here in v. 45b dhātus √hu √bhi, √*hrī* and √pṛ are implied, the number 'four' seems to be implied in *Vedāḥ.*

22. √rādh—'to prosper' is also found in the 5th & 10th conjugation (*Svādi-curādike*).

23. Thirteen roots from √*rādh* to √*sidh* in Pāṇ. Dhātupāṭha) are *udāttet* (*tudādya*) in the NP. is a mistake & Pāṇ. Dhātupāṭha does not support it).

24. Actually the Dhātupāṭha gives 35 *dhātus*.

25. Viz. from √*tud*—'to trouble' to √kṛṣ. 'to plough', to draw.'

26. Viz. from No. 12 √Vraśc to No. 115 √*bhṛd*—to plunge', in Pāṇ. Dātupāṭha.

27. i.e. Dhātus from (1) √*tan*—to (7) √*ghṛṇ*—

28. viz. Dhātus from (1) √*krī*—to (7) √*yu*—'to join' or 'to bind'.

29. Pāṇiniya Dhātupāṭha lists sixty one roots in this conjugation.

30. Pāṇini gives no definition of a *Nipāta*, but states a number of particles with no gender, number or sense beginning with *ca* : *cādayo'sattve* /

CHAPTER FIFTYFOUR

Mathematics and Astronomy

Sanandana said :

1. I shall now set out the auxiliary (of the Veda) called *Jyotiṣa* which had been enunciated by Brahmā in days of yore and through the mere knowledge of which men can attain the fulfilment of their ordained duties.

2. O Brāhmaṇa ! the science of *Jyotiṣa*, which has been expounded in four lakhs of verses, falls into three sections, devoted, respectively, to mathematics and astronomy (*Gaṇita*), horoscopy (*Jātaka*) and natural astrology (*Saṁhitā*).

3-4a. *Topics of Mathematics and astronomy.* In the *Gaṇita* section have been set out the arithmetical operations (*vv.*12b-59); computation of the mean and true positions of Planets (*vv.* 60-127); 'the questions' (on time, place and direction)[1] (*vv.* 128-53a); lunar and solar eclipses, (*vv.* 153b-65a); the diagrammatic representation thereof,[2] (gnomonic) shadow, (*vv.* 165b-67a); elevation of the lunar horns (*vv.* 167b-69), (planetary) conjunction (*vv.*170-73) and the (*vyatī-*)*pātas*[3] (*vv.*174-87).

4b. *Topics of Horoscopy.* In the *Jātaka* section are treated — the signs (*rāśi*) (of the zodiac), their divisions (and properties); Nature of the planets (and their properties; (Manifold inferior) births;

5. Conception; Birth; Early death; Longevity; Order of divisions (and subdivisions in one's life): Vocations; Eight emplacements, (being those of the 7 planets and the *lagna*, in the horoscopic chart); 'Royal' planetary combinations; 'Atmospheric' planetary combinations;

6. 'Lunar' planetary combinations; 'Ascetic' planetary combinations; Effect of the planets occupying the different signs; Effect of planets aspecting one another; Effect of the planets being in the several 'houses'; Effect of mutual associa-

tion (of planets); Miscellaneous matters (relating to the association of planets) :

7. Malefic combination (of planets; Female horoscopy; Death; Reconstruction of lost horoscopes; and Effects of decanates.

8. *Topics of Natural astrology.* The contents of the *Saṁhitā* section are: Effects of the motion of the planets (across the different signs) (*vv.* 1-108); *Abdalakṣaṇa* (Characteristics of the year) (*vv.* 109-33a); *Tithi* (Lunar day) (*vv.*133b-56a); *Vāra* (Weekday) (*vv.* 156b-67a); *Nakṣatra* (Asterism) (*vv.* 167b-211a); *Yoga*[4] (*vv.* 211b-19a); *Tithyartha* or *Karaṇa*[5] (*vv.* 219b-23).

9. (*Auspicious moment Muhūrta*) (*vv.*224-2a); *Upagraha* (Secondary atmospheric phenomena) (*vv.* 230-50a); (*Saṅkrānti* (Sun's transit into a sign) (*vv.* 250b-70); *Gocara* (Current motion of the planets) (*vv.* 271-82); *Candra-Tārābala* (Astrological strength of the Moon and of the Asterisms) (*vv.* 283-89); *Sarvalagna* (Rising of the signs) (*vv.* 290-312a); *Ārtava* (First menstruation) (*vv.* 312b-17).

10. *Ādhāna* (Conception) (*vv.*318-19); *Puṁsavana* (Rite for the birth of a male child) (*vv.* 320-25); *Jāta-Nāma-karma* (Birth rites and Naming Ceremony) (*vv.* 326- 30a); *Annabhukti* (*Annaprāśana*, First feeding) (*vv.* 330b-34); *Caula* (Tonsure) (*vv.* 335-43a); *Aṅkurārpaṇa* (Auspicious sowing) (*vv.* 343b- 47); *Mauñjibandhana* (and *Upanayana*, Tying the girdle and commencing studies) (*vv.*348-79), *Kṣurikābandhana*, (Girding the sword) (*vv.* 380-91a).

11. *Samāvartana* (Return from studies) (*vv.* 391b-94a); *Vivāha* (Marriage) (*vv.* 394b-523); *Pratiṣṭhā* (Installation of deities in temples) (*vv.* 524-39a); *Sadma* (Building of human residences) (*vv.*539b-619); *Yātrā* (Travel for pilgrimage, war etc.) (*vv.*620-712): *Praveśana* (Return home) (*vv.* 713-20); *Sadyovṛṣṭi* (Immediate rain) (*vv.* 721-39a); *Kūrma-vibhāga* (Division of the globe) (*vv.*739b-45); and *Utpāta* (Portentuous phenomena) (*vv.* 646-56a). I shall be setting out all these briefly.

MATHEMATICS

12b-14a. *Notational places. Eka* (one), *daśa* (ten), *śata*

(hundred), *sahasra* (thousand), *ayuta* (ten thousand), *lakṣa* (lakh), *prayuta* (ten lakhs/million), *koṭi* (crore), *arbuda, abja, kharva, nikharva, mahāpadma, śaṅku, jaladhi, antya, madhya, parārdha*—these are the names (of the notational places), each succeeding one being ten times (the preceding).

14b. *Addition and subtraction.* Addition and subtraction (of numbers) can be done either in a forward or in a backward manner.[6]

15a. *Multiplication.* In multiplication, the multiplicand (*guṇya*) is multiplied up to its last digit (by the multiplier) (and the products added together).[7]

15b. *Division.* O sage ! In division that is the quotient (*phala*) which when multiplied by the divisor is completely subtractable (from the dividend).

16a. *Square.* The product of a number multiplied by itself is called *varga* (square); the learned call it also (by the term) *kṛti.*

16b-18a. *Square root.* (Mark off the odd digits of the number whose square root is required.) Having subtracted the (greatest possible) square from the last odd place, keep that 'root' apart. Double that 'root' and divide the remainder and place the quotient alongside the previously obtained 'root'. Subtract, O Brāhmaṇa, the square of that and again divide as before by the (newly formed) 'root'. O great sage, by repeating as above (till all the digits are completed) the square root is obtained.

18b-21a. *Cube and cube root.* The product of the multiplication thrice of the same number is called its *ghana* (cube). The method to derive the cube root (*pada*) is as follows : The first place (unit's digit of the number whose cube root is required) is termed 'odd'; the next two digits (*i.e.*, the tens and hundreds) are termed 'even.' (Mark off the digits of the number into groups of three digits each in this manner, each group having one 'odd' and two 'even-s'). Subtract from the last (group having an) odd place the (greatest possible) cube; that is the cube root (*mūla*) (of that group). Divide (the next) even place with thrice the square of the (previous) cube root and place the quotient alongside the previous cube root. Square the new quotient and multiply it by three and by the

last cube root and subtract it (from the next even place). Subtract, the cube (of the new cube root-digit) from the next odd place. Repeat the process and the cube root of the number is obtained.

21b. *Fractions.* Two fractions are reduced to a common denominator when their numerators and denominators are multiplied by the denominator of one by that of the other.

22. *Fractions of fractions.* O sage ! Enquirers into science should understand that in fractions of fractions (*bhāga-prabhāga*), the products of their numerators and of their denominators give the correct figures (of the numerator and denominator of the resultant fraction).

23-24a. *Associated and dissociated fractions.* Associated fractions (*bhāgānubandha*) and dissociated fractions (*bhāgāpavāha*) are those in which a number is increased or decreased (by a fraction of its own). Here, multiply the whole number by the denominator (*talasthahāra*), ascertain whether the fraction is positive or negative and accordingly add to or subtract from it the numerator.

24b. *Addition and subtraction of fractions.* O sage ! (Addition and subtraction of fractions are effected by) adding together or subtracting one from the other their numerators (after reducing the fractions) to a common denominator.

25a. *Denominator of an integer.* When a denominator is not attached to a number, take 1 as its denominator.

25b-26. *Multiplication and division of fractions.* The product of the multiplication of two fractions is obtained by dividing the product of the numerators by the product of the denominators. In the division of two fractions, the numerator and denominator of the divisor are inverted and the process of multiplication applied.

27. *Square etc. of fractions.* For the square, cube, square root and cube root of fractions, calculate the respective squares etc. of the numerator and of the denominator. These for zero are always zero.

28-29. *Inverse operations.* When the result (of certain operations) is 'given' (*dṛśya*) and the original number is to be found (*rāśiprasiddhaye*), calculate taking the denominator as the numerator and the numerator as the denominator, the

square as the square root and the square root as the square, minus as plus and plus as minus. However, in such cases of inverse operation where a part (of an item) has been added to or subtracted from it, the denominator to which the numerator has been added to or subtracted from should be taken as the denominator, and the denominator as such should be taken as the numerator; the rest (of the calculations are to be done) as before.

30. *Operations with assumed numbers* (*Iṣṭakarma*). When an intended number (*uddiṣṭa-rāśi*) has been multiplied, divided, has a part of its taken away from it or added to it (and the result is *dṛṣṭa* 'known'), the intended number can be found by multiplying that result by an assumed number and dividing by the resultant (obtained by subjecting the assumed number to all the said operations).

31. *Operations with sums and differences.* The difference (of two numbers) when added to or subtracted from the sum (of those two numbers) and (the result) divided by two, will give the two numbers.[8] (This operation is called) *Saṅkrama.* The difference of the squares (of two numbers) will give their sum.[9] (And from the said sum and difference), the individual numbers (can be found as stated above).

32-34. *Methods to get perfect squares based on any assumed number* (*vargakarma*). Multiply the square of an assumed number by 8 (*gaja*), subtract 1, halve it and divide by the assumed number. This would be one (number). Square this number and add 1. This would be another such number.[10]

Or, 1 divided by twice the assumed number and the assumed number added is one (number). The other number is 1. The sum or difference of these two numbers reduced by one would be the squares of the two (desired) numbers.

Or, multiply the square of the square and the cube of the assumed number and add 1 to the first. The two desired numbers are obtained. These are according to the methods to be adopted in arithmetic (*vyakta-gaṇita*) and algebra (*avyakta-gaṇita*).

35-36. *Operation involving the addition of a quantity to squares.* When a resultant (*dṛṣṭa*) is obtained by adding to or subtracting from a square its root multiplied by a multiplicand,

that resultant should be added to the square of half the multiplicand and the root of the result calculated. To this result half the multiplicand is added (when *guṇaghanamūla* had been subtracted) and subtracted (when the *guṇaghanamūla* had been added) and the result squared. (This would give the required number). (This is called) *Guṇa-(Karma)*.

When, however, the resultant (*dṛśya*) is less or more by a part of the (required) number, the resultant and the root are to be appropriately reduced or increased and using them the required number is calculated as before.

37. *Rule of three* (In a *Trairāśika*) the *Pramāṇa* (argument) and *Icchā* (requisition) are to be of the same denomination and (are to be placed) at the beginning and at the end. *Phala* (fruit) (which would be of a different denomination) would be placed in the middle. *Phala* multiplied by *Icchā* and divided by *Pramāṇa* (*ādya*) will yield the *Icchā-phala.* In the Inverse (rule of three), (the method is) reversed.

38. *Rule of five etc.* In *Pañcarāśika* etc. the *pramāṇa* side and the *phala* side are properly set down. By dividing the product of the larger number (of quantities) by the product of the smaller number (of quantities) the result is obtained.

39a. *Capital and interest.* Capital is obtained through calculation with an assumed number (*iṣṭakarma-vidhi*, see verse 30, above). That subtracted from the composite amount (of capital and interest) will give the interest (*kalāntara*).

39b-40a. Rate multiplied by time, and the interest multiplied by the invested time are to be calculated and kept independently. Each divided by their sum and multiplied by the composite amount, would yield results which are respectively the capital and the interest.

40b-41a. (In the matter of the loan of different amounts for different periods, the individual income is identical), while arranging the sides (as in *Pañcarāśika* etc., see above, verse 38), if the product of the smaller number of quantities and the months be greater than the product of the larger number of quantities, the interest divided by the total number of months, would give the rate.

41b. (In the case of investments by different people making up the capital), the investment by each (*kṣepa*) multi-

plied by the total income (*miśra*) and divided by the total investment (*kṣepayoga*), would give the (proportionate) income (*phala*).

42a. *Time for filling a tank.* (When different pipes individually take different times to fill a tank, in order to find the time required to fill the tank if all the pipes are opened together), divide the denominators by the numerators of the individual fractions of time taken by each to fill the tank), find the sum (of the new fractions obtained) and (with that sum) divide 1. The time to fill (the tank) is obtained.

42b-43. *Geometrical progression* (*Guṇottaraśreḍhi*). The sum of the series in geometrical progression (*mānaṁ guṇottare*) (is found thus): when the number of terms (*gaccha*) is odd, reduce it by 1 and multiply; when it is even, halve it and square. (Continue the process) till the number ends. Then, beginning from the last term (*gacchānta*) perform backwards (*vyasta*) the operations of multiplication (*guṇa*) and squaring (*varga*) (in continuation). From the result subtract 1, divide the remainder by 'guṇaka-1' and multiply by the first member of the series (*prāg-ghna*).[11]

44-45a. *Triangles and quadrilaterals.* In the case of plane figures (*kṣetra*), like triangles and quadrilaterals (*tri-caturaśraka*), the following apply; The hypotenuse (*karṇa*) is the square root of the sum of the squares of the base (*bhuja*) and altitude (*koṭi*). The base would be the square root of the difference between the squares of the hypotenuse and the altitude. And, the altitude would be the square root of the difference between the squares of the hypotenuse and the base.[12]

45b-46a. (The rational sides of a right angled triangle, as calculated from any two numbers would be : (1) The square of the difference of two (natural) numbers added to twice the product of the numbers, which is equal to the sums of their squares; (ii) the product of the sums and differences of the two numbers, which is equal to the difference of their squares, and (iii) twice the product of the numbers.[13]

46b. *Circumference of a circle.* O sage, the diameter of a circle multiplied by 22 (*ākṛti*) and divided by 7 (*adri*) will give the circumference of a circle.[14]

47-48. *Relation of Sine, Reversed sine and Diameter.* Experts in trigonometry say: Reversed sine (*śara*) is given by multiplying together the sum and difference of the sine (*jyā*) and the diameter (*vyāsa*), finding the square root thereof and halving the result. The sine (*jyā*) is given by (diameter-*minus*-reversed sine) multiplied by the reversed sine, finding its root and doubling it. And, the diameter is obtained by squaring half sine, dividing it by the reversed sine and adding to the result the reversed sine.[15]

49-50a. *Sine of an arc.* Let the (circumference *minus* arc) multiplied by the circumference be called 'First' (*prāg*). One fourth the square/of the circumference is multiplied by 5 and the 'First' subtracted therefrom. With the result divide (Diameter 'First'). O brāhmaṇa ! the result obtained would be the sine (*jyā*) (of the relevant arc).[16]

50b-51a. *Arc from sine.* One fourth the sine is multiplied by the square of the circumference and divided by four times the diameter to which the sine is added. The result is subtracted from one fourth the square of the circumference and the square root (of the same is calculated). Thus, when subtracted from half the circumference, gives the arc.[17]

51b-52a. *Measure of corn heaped up in a cone.*

When coarse, medium and fine grain are heaped, the heights (*vedha*) (of the cones so formed) would, respectively, be one-ninth (*aṅka*) one-tenth (*āśā*) and one-eleventh (*iśa*) of the respective circumferences. The measure of the grain in cubic cubits (*ghana-kara*) would be given by the square of one-sixth (*aṅga*) multiplied by the height.[18]

52b-53a. *Measure of water in a tank.* The length of the (stretch of) water multiplied by its breadth and height in inches and divided by 3100 (*khakhendurāma*) will give the volume of water in *droṇa* measures.[19]

54b-55a. *Measure of rubble.* The height, breadth and length, in inches, O brāhmaṇa, of a heap of rubble, multiplied together and divided by 1150 (*kha-akṣa-īśa*) would give its volume in *droṇa* measures.

55b-56a. *Measure of metal.* In the case of metal pieces, the length, breadth and height, in inches, multiplied together

and divided by 585 (*bāṇa-ibha-mārgaṇa*) should be declared to be the volume of the heap in *droṇa* measures.

56b-57. *Gnomon and the lighted lamp.* O sage ! the gnomon[20] multiplied by the distance between the lamp and the gnomon and divided by the height of the lamp less the gnomon, gives the gnomonic shadow.[21]

Again, the gnomon multiplied by the distance between the gnomon and the lamp and divided by the gnomonic shadow, gives the height of the lamp.[22]

58. The height of the lamp-*minus*-gnomon multiplied by the gnomonic shadow and divided by the gnomon will give the distance between the lamp and the gnomon.[23]

58b-59a. *Two gnomons and the lighted lamp.* The distance between the shadow tips multiplied by the shadow and divided by the difference between the shadows gives the base (*bhūmi* of the relevant shadow).[24]

59. The base multiplied by the gnomon, and divided by the shadow gives the height of the lamp by the rule of three.[25]

ASTRONOMY

Mean Planets (Madhya-graha)

60. (Operational) mathematics has been set out concisely, as above. Now, shall be set out in brief, (the computation of) the mean planets etc. according to (astronomical) mathematics.

61-62a. *The aeon (yuga).* O brāhmaṇa ! The measure of the (great) aeon (*mahā-yuga, caturyuga*) is said to be 43,20,000 (*khacatuṣka-rada-arṇava*) (*divine*) years.[26] Four tenths of it is said to be the *kṛta-yuga*; three tenths form the *Tretā-yuga*; two tenths the *Dvāpara-yuga*; and one tenth the *Kali-yuga.*

62b. Seventyone *yugas* plus one *kṛta-yuga* period form (the time duration of) one Manu.[27]

63. O foremost among brāhmaṇas ! fourteen Manus occur during the day-time of God Brahmā. That much period, again, O foremost among brāhmaṇas ! is said to be His night.

64. O Nārada ! the years that have gone by from the beginning of creation by God Brahmā might be consolidated and the computation of planets could be commenced

from that beginning. Alternatively, the computation could be done from the beginning of any desired *yuga*.

65. *Revolutions of the planets.* The number of eastward revolutions (*bhagaṇa*) in a *yuga* (*i.e.*, *mahā-yuga*) or (*caturyuga*), of the Sun, Mercury (Budha) and Venus (Śukra) and of the *śighrocca*[28] of Mars, Saturn and Jupiter is 43,20,000.

66. The number of revolutions of the Moon is 5,77,53,336; that of Mars is 22,96,832.

67. The number of revolutions of the *śighrocca* of Mercury (*Budha*) is 1,79,37,060. The revolutions of Jupiter are 3,64,220.

68. The number of revolutions of the *śighrocca* of Venus is 70,22,376. The revolutions of Saturn are 1,46,568.

69. The number of revolutions of the Moon's *mandocca* (apogee) is 4,88,203 and the retrograde revolutions of the Moon's ascending node (*pāta*) are 2,32,238.

70. *Terrestrial and Lunar days.*[29] The time from sunrise to sunrise is a terrestrial civil day (*bhūmi-sāvana-vāsara*). The number of terrestrial days in a (*mahā-yuga*) is 1,57,79,17,828. The number of lunar days (*tithi-s*) in the *yuga* is 1,60,30,00,080.

71. *Additive months*[30] *and Subtractive days.*[31] (In a *mahā-yuga*) there are 15,93,336 additive months (*adhimāsa*) and 2,50,82,252 subtractive days (*tithi-kṣaya*).

72. *Solar months*[32] *and lunar months.*[33] There are (in a *mahā-yuga*) 5,18,40,000 solar months (*ravi-māsa*), and the number of lunar months is 5,34,33,336.

73-74. *Mandoccas or Apogees of the planets.*[34] The number of eastward revolutions of the Sun's apogee (*Śūrya-mandocca*) in a *Kalpa* period is 387; that of Mars 204; that of Mercury 368, that of Jupiter 900; that of Venus 535; and that of Saturn 39.

74b-76a. *Pātas or Nodes of the planets.*[35] Now, to the retrograde (*vāma*) revolutions of the nodes (of the planets) in a *Kalpa*: Of Mars it is 214, of Mercury 488, of Jupiter 174, of Venus 903 and of Saturn 662.

76b-79. *Ahargaṇa or number of days from the epoch.*[36] The (solar) years, called *bhagaṇa* that have elapsed in the current *yuga* are converted into (solar) months (by multiplying them by 12) and added to the (lunar) months *Madhu*, (*Caitra*)—Śukla (bright fortnight). etc. which have elapsed (in the

current year), and the result is written down separately (in two places). It is then multiplied by the number of additive months (in a *yuga*) and divided by the number of solar months (in a *yuga*). The quotient got (which will be the elapsed additive months) is added to the result (in months) got before and converted into days (by multiplying by 30). The number of days elapsed (in the current month) is added to it and the result written down in two places. (In one place) it is multiplied by the subtractive days (*tithikṣaya*) (in the *Yuga*) and divided by the number of lunar days (in the *Yuga*). The quotient obtained would be the elapsed subtractive days. These (elapsed subtractive days) are subtracted from the result (kept as above, in the second place). The result would be the number of elapsed terrestrial days (from the commencement of the *yuga*) to the previous midnight at Laṅkā.[37]

79b-80a. *Lords of the day etc.* The Lords of the current day, month and year are reckoned, as counted from the Sun. Thus, (the *ahargaṇa*) divided by 7 and (the remainder) counted from Sunday will give the name of the Lord of the day. (Again, the *ahargaṇa*) is divided by the number of days in a month and that in a year (*viz.*, 30 and 360); the quotients are then multiplied, respectively, by 2 and 3, and the products increased by 1. The results are divided by 7 and the remainders counted from the Sun will give the Lords of the present month and year, respectively.

81b-82a. *Mean planets.* The number of revolutions of a planet (in a *Mahāyuga*) multiplied by the (currently) elapsed terrestrial days and divided by the number of terrestrial days (in the *yuga*) will give the elapsed revolutions of the planet (in signs, degrees etc.).

82b-83a. *Mean apogees and nodes.* In the same manner, can be computed the mean positions of the apogees with direct motion, mentioned before. The nodes, too, (should be computed) similarly, but the results have to be subtracted from the circle (*cakra*, 180° or 12 signs) because of their retrograde motion).

83b-84a. *Measurements of the Earth.* The diameter of the Earth is 1600 *yojanas*.[38] The square there is to be multiplied

by 10, and the square root of the product will give the circumference of the Earth.

84b. The Earth's circumference multiplied by the sine colatitude (*lambajyā*) (of a given place) and divided by the radius (*trijīvā*)[39] is the exact circumference of the Earth at that place.

85-86a. *Deśāntara correction to due terrestrial longitude.* The *Deśāntara* (*i.e.*, the distance of the place, in *yojanas*, along the said local circumference, from Zero or Laṅkā-Ujjain meridian) is multiplied by the daily motion of the planet (in minutes) and divided by the local circumference of the Earth. The quotient, which would be in minutes (*kalā*), should be subtracted from the mean planet (at Laṅkā, *vide* verse 81b-82a, above) if the place is east of the meridian, and added if it is to the west of the meridian. The result would be the mean position of the planet at the given place.

86b-87a. *The central meridian.* On the central meridian, which extends from the capital of the demons (Laṅkā) to the divine mountain (Meru), are (the cities of) Avantikā (Ujjain), Rohitaka and the one near the 'Tank' (Kurukṣetra).

87b-88a. *Beginning of the weekday* (*Vārapravṛtti*). A weekday (at a place) commences (at midnight at that place, which would be) midnight (at Laṅkā meridian, vide verse 79) to which the *deśāntara-nāḍis* (time-difference due to terrestrial longitude) are added (if the place is) to the east and subtracted from (if the place is) to the west (of the meridian).

88b-89a. *Mean-position of a planet at any time.* The desired time in *nāḍi-s* (after the local midnight as calculated above) multiplied by the mean daily motion of the planet and divided by 60 gives a result in terms of minutes. This, when added (to the mean position at midnight) if the time taken after midnight and subtracted from it before midnight, will give the position (of the planet) at the desired time.

89b-91a. *Vikṣepa or Celestial latitude of the Moon and the planets.*[40] The Moon is deflected by its node towards north and south from the limit of its declination, the maximum deviation being 1/80 of a circle (i.e. 4°30'). Jupiter (is similarly deflected) by twice one-ninth (*i.e.*, 2/9) thereof (*i.e.*, of the deflection of the Moon (*i. e.*, 2/9 of 4°30' = 1°), Mars thrice (*i.e.*,

3/9 of 4°30 = 1° 30') and Mercury, Venus and Saturn are deflected four times (*i.e.*, 4/9 of 4°30' = 2°).

TRUE PLANETS (SPHUṬA-GRAHA)

91b-93a. *Primary Sines.* The eighth part of the minutes contained in a sign (*rāśi*) is the first sine (*jyārdha*).[41] That divided by itself, the quotient subtracted from the sine and the remainder added to the sine will give the second sine. In the same manner, divide, successively, the sines found by the first sine, subtract (the sum of) the quotients from the divisor and add the remainder to the previous sine. The result will be the next sine. Thus the 24 sines are to be calculated successively.[42]

93b-94a. *Krānti or declination.* The sine of Maximum declination (*Parama-apakramajyā*) is 1397.[43] When any sine is multiplied by this and divided by *trijivā* (sine 90°, *i.e.*, 3438), the arc of the result would be the declination (of the planet required).

94b-95a. *Sines re. planetary positions.* When (the longitude of) the planet is subtracted from that of its *mandocca* (higher apsis of the equation of the centre) or from its *śighrocca* (higher apsis of the equation of conjunction), the remainder is its *kendra* anamoly); the *pada* (quadrant) (of the *kendra* is noted, and from that) its base-sine (*bhuja-jyā*) and perpendicular-sine (*koṭi-jyā*) are found.[44]

95b-96a. In an odd (*viṣama*) quadrant the base-sine is reckoned from the part gone by (*gata*) and the perpendicular-sine from the part yet to be covered (*gamya*). In an even quadrant (*sama*), the base-sine is reckoned from the part yet to be covered and the perpendicular-sine from the part gone by.

96b-98a. *Derivation of sines of arcs.* (To derive the sine of any arc, *e.g.*, the kendra-*minus*-planet, convert the arc) to minutes and divide by 225 (*tattva-locana*); the result would be the number of the preceding tabular sine (*jyā-piṇḍaka*). Multiply the remainder (in minutes) by the difference of the preceding and following tabular sines and divide by 225 (*tattva-locana*). The quotient obtained is added to the preceding tabular sine; the result would give the sine (of the arc taken).

The same procedure is to be adopted also for versed sines (*utkramajyā*).

100b-101a.[45] *Derivation of arcs from sines.* Subtract from the given sine the next less tabular sine; multiply the remainder by 225 (*tattvāśvi*) and divide by the difference between the next lower and next higher tabular sines. Add the quotient to the product of the serial number of the next less sine and 225. The result would be the arc (of the sine taken).

101b-103a. *Manda-paridhi* (*Epicycle of the apsis or the equation of the centre*). The number of degrees of the Sun's *mandaparidhi* is 14, and that of the Moon 32, at the end of the even quadrants; at the end of the odd quadrants, they are 20 minutes less (in each case).

(In the case of the other planets, they are), at the end of even quadrants, 75 for Mars, 30 (for Mercury), 33 (for Jupiter), 12 (for Venus) and 49 (for Saturn). At the end of the odd quadrants, (they are) 72 for Mars, 28 (for Mercury), 32 for Jupiter, 11 (for Venus) and 48 (for Saturn).

103b-105a. *Śighraparidhi or Epicycles of the equation of conjunction.* The *Śighraparidhis* at the end of the even quadrants are 235 for Mars, 133 (for Mercury), 70 (for Jupiter), 202 (for Venus) and 39 (for Saturn). At the end of the odd quadrants they are 232 for Mars, 132 (for Mercury), 72 (for Jupiter) 260 (for Venus) and 40 (for Saturn).

105b-106a. *Sphuṭaparidhi or corrected epicycle.* The base-sine (*bhujajyā*) should be multiplied by the difference of the epicycles at the odd and even quadrants and divided by the Radius (*trijyā*) and the result, (which would be in minutes), should be applied to the even epicycle (*Yugma-vṛtta*): (these minutes are) additive if the even epicycle is less than the odd epicycle and subtractive otherwise. The corrected (*sphuṭa*) epicycle (is thus obtained).

106b-107a. *Mandaphala or Equation of the centre.* The base-sine (*bhujajyā*) and perpendicular sine (*koṭijyā*) should be multiplied by the corrected epicycle and divided by the number of degrees in a circle (360). (The result would be the corresponding *bhujāphala* and *koṭiphala*, respectively, in minutes). The arc corresponding to the base-sine (*bhujajyā*) would be the equation of the centre (*mandaphala*) in minutes etc.

107b-108. *Śighraphala or Equation of conjunction.* When the *kendra* is in the half-orbit beginning with capricorn (*makarādi*), the result from the perpendicular-sine (*koṭi-phala*) of the distance from the conjunction (*kendra*) is to be added to Radius (*trijīvā*) and subtracted when in that beginning with Cancer (*karkyādi*). The square of this sum or difference is added to the result from the base-sine (*bhujāphala*). The square root of their sum is called *calakarṇa* (variable hypotenuse).

110b-111.[46] The result from the base-sine (*bhujāphala*) is multiplied by radius and divided by the variable hypotenuse (*calakarṇa*). The arc corresponding to the quotient is in minutes and will be the equation of conjunction (*śaighrya-phala*). This (the *Śaighryaphala*) is to be employed in the first and fourth process of correction for Mars and other planets.

112. *Computation of True planets.* For the Sun and the Moon, *mandakarṇa* alone is required. That for Mars etc. is now stated: (First) that for conjunction, then that for the apsis, again that for apsis and for conjunction—the four in succession (half the corrections being applied of the first two and the entire correction of the last two).

113. When the *kendra* is in the half or bit beginning with Aries (*Ajādi*) the equation is additive (*dhana*) for all planets, both in the correction for conjunction and for the apsis; they are all subtractive in the half orbit beginning with Libra (*Tulādi*).

114. *Bhujāntara correction for the equation of time.* The daily motion (*bhukti*) of a planet multiplied by the sun's result from the base-sine and divided by the number of minutes in a circle (*bhacakra*). The result, which would be in minutes, is applied to the True planet got (verses 112-13 above) in the same direction as (the equation applied to) the Sun.

115-16. *Mean daily motion.* The equation of a planet's daily motion is to be calculated like that for the Mean planet in the process for the apsis. The daily motion is multiplied by the difference of the tabular sines corresponding to the base-sine (*doriyāntara*) of anamoly and then divided by 225 (*tattvanetra*). The result is multiplied by the corresponding epicycle of the apsis (*mandaparidhi*) and divided by the number of degrees in a circle (*bhagaṇa*); (the result) is additive when

in the half-orbit beginning with cancer, and subtractive when in the half-orbit beginning with Capricorn.

117-18. Subtract the daily motion of the planet corrected for the apsis from the daily motion of its conjunction (*śighra*). Multiply the remainder by the difference between the last hypotenuse (*antya-karṇa*) and the radius and divide by the variable hypotenuse (*calakarṇa*), verses 107b-108). The result is to be added to the daily motion when the hypotenuse is greater than the radius and subtractive when it is less; (in the latter case, if the result) is greater (than the daily motion) subtract the latter from it; the remainder will be the retrograde (*vakra*) daily motion (of the planet).

119-120a. *Retrogression of planets.* Mars and other planets would (commence to be in retrograde motion (*vakri*) when the degrees of their *kendra* in the fourth process (verse 112) are, respectively, (Mars) 164, (Mercury) 144, (Jupiter) 130, (Venus) 163 and (Saturn) 115. They cease to be retrograde from when the degrees (of their *kendras*) are equal to the above-said numbers subtracted from (the degrees in) a circle.

120b-121a. *Length of day and night.* Sine declination (*krāntijyā*) multiplied by the equinoctial shadow (*viṣuvadbhā*)[47] and divided by 12 is the Earth-sine (*kṣitijyā*).[48] This multiplied by Radius (*trijyā*) and divided by the 'day-radius' (*dina-vyāsa*)[49] (gives the sine of the ascensional difference, *cara*). The correspondic arc (in minutes) would be the ascensional difference in *prāṇas*[50] (*cārāsavaḥ*).

121b-122. The said arc added to and subtracted from the fourth part of the day and night, separately, will give the duration of half day and half night respectively, when the declination is north (*udak-krānti*). The reverse would be the case when the declination is south (*yāmya-krānti*). Double these (half days and nights) would give (the lengths of) the day and night, respectively.

123. *Position of a planet in an asterism,*[51] (Since 27 *nakṣatra-s* or *bham-s* or asterisms make up the full ecliptic of 360°), the extent in it of one asterism (*bha-bhoga*) is 800 minutes (or 13° 20'). (And, since the Moon gains in longitude over the Sun one circle or 360° in 30 lunar days or *tithis*), the extent of a *tithi* (*tithi-bhoga*) is 720 minutes. The asterisms crossed by a

planet is got by dividing the longitude of the True planet by 800. (The remainder divided) by the daily motion of the planet will give the days etc. (traversed by the planet in the next asterism).

124. *Yoga at a given time.*[52] The sum of the true longitudes of the Sun and the Moon at the required time, reduced to minutes, if divided by 800, will give the number of *Yogas* which have elapsed. The portion gone (*gata*) and to go (*gamya*) in the current *Yoga* multiplied by 60 and divided by the sum of the daily motion of the Sun and the Moon will give the corresponding *nāḍikās* thereof.

125. *Tithi at a desired time.* Subtract the longitude of the Sun in minutes from the longitude of the Moon in minutes and divide by the extent of a *tithi* (*tithibhoga*, 720'); the result will be the *tithis* elapsed. The *nāḍis* gone or to go in the current *tithi* at the desired time are derived by multiplying the remainder by 60 and dividing by the difference between the daily motion of the Sun and Moon at the desired time.

126-127. *The Karaṇa at the desired time.*[53] The *tithis* elapsed after the first half of the first *tithi* of the bright fortnight are multiplied by two and divided by seven (*nāga*). The remainder, counted as Bava, Bālava, Kaulaka, Taitila, Gara, Vaṇij and Viṣṭi, would give the elapsed *karaṇas*. The *karaṇas* from the latter half of the fourteenth *tithi* of the dark fortnight (to the first half of the first *tithi*, of the bright fortnght) are *Śakuni*, *Nāga*, *Catuṣpāt* and *Kiṁstughna*.

ON DIRECTION, PLACE AND TIME

128. *Setting the gnomon.* On a stone slab, levelled with water, or on hard level plaster, describe a circle with any radius measured in gnonomonic digits.

129-131. At its centre fix the gnomon, of twelve digits of the measure of the gnomonic digits used above. Mark the two points where the (gnomonic) shadow meets the circumference of the circle, before and after noon; these two points are to be called the west and east points, (respectively). Midway between them, draw, (using a pair of compasses), by means of a fish-figure (*timi*), a north-south line. Also, Midway bet-

ween the north and south directions, draw, by means of a fish-figure, an east-west line. In the same manner, by means of fish-figures (*matsya*), draw the intermediate directions between the four cardinal directions.

132. Draw a square circumscribing (the circle), along with the (eight) lines emanating from the centre. Any given shadow is reckoned by the digits of its base-sine (*bhujā-sūtra*) projected on the square.

133. *Prime vertical etc.* The east-west line is called the prime vertical (*sama-maṇḍala*); it is termed also the equatorial horizon (six o'clock circle, *unmaṇḍala*) and equinoctial circle (celestial equator, *viṣuvanmaṇḍala*).

134. *Agrā* (*Amplitude*). (In the circle) draw another east-west line through the extremity of the equinoctial shadow (*viṣuvadbhā*); the interval between any given shadow and the line of the equinoctial shadow is termed the amplitude (*agrā*).

135. The square root of the sum of the squares of the gnomon and of the shadow is the hypotenuse (*karṇa*). If, from the square of the latter, the square of the gnomon be subtracted, the square root of the remainder is the shadow; the gnomon is found by the converse process.

136. *Precession of the equinoxes* (*Ayanacalana*), *at any desired time.* In a *Yuga*, the circle of asterisms librates eastward thirty score (*i.e.*, 600) times. This (number) multiplied by the terrestrial days elapsed (at the desired time) and divided by the number of days in a *Yuga* gives the elapsed liberations, (signs, degrees) etc.

137. Derive the sine (of the *ayana-sphuṭa* thus got), multiply it by three and divide by ten. The result will be the amount of the precession of the equinoxes (at the desired time). The longitude of the planets should be corrected (by adding to or subtracting from the longitudes) the said precession. It is from this (corrected longitude of the planets) that their declination (*krānti*), gnomonic shadow (*chāyā*), ascensional difference (*cara*) etc. are to be calculated.

138. *Latitude and co-latitude from shadow.* The radius multiplied separately by the gnomon (12) and the equinoctial shadow (*chāyā*) and divided by the equinoctial hypotenuse

(*viṣuvatkarṇa*)[54] will give the cosine and sine, respectively, of the latitude. The arcs of these sines will be the co-latitude and latitude. These two will always be inclined to the south.

139. *Zenith distance of the Sun.* The Zenith distance of the Sun (at any time) would be the sum of the latitude of the place and the Sun's declination, when both are in the same direction; and, their difference when in opposite directions. From the Zenith distance, its sine and cosine are to be found.

140. *The shadow and its hypotenuse from Zenith distance.* The sine (of the Zenith distance, found as above) and the Radius[55] multiplied by the length of the gnomon in digits (*i.e.*, 12) and divided by the cosine (of the Zenith distance), give, respectively, the shadow of the gnomon and its hypotenuse at midday (*ahardala*).

141. *Sun's declination and longitude from latitude of a place and zenith distance.* Find the difference between the degrees of the latitude (of the place) and those of the Sun's zenith distance at noon when both are in the same direction and their sum, otherwise. The sun's declination (apakrama) would be detained.

141b-143a. Multiply sine declination by the Radius and divide by the maximum declination of the Sun (*i.e.*, 1397 minutes). (Taking the quotient as the sine) find its arc. This arc will be the longitude of the Sun (in the first quarter of the ecliptic) beginning with Aries. When the Sun is (in the second quarter) beginning with Cancer, subtract (the arc) from 6 signs (*cakrārdha*). When (in the third quarter beginning with Libra), add (the arc) to 6 signs (*bhārdha*). When (in the fourth quarter) beginning with Capricorn subtract (the arc) from 12 signs (*cakra*); in each case, the result will be) the true longitude (*sphuṭa*) of the Sun at midday.

143b. *Mean Sun.* Apply to this the equation of the apsis (*mandaphala*) repeatedly in the opposite sign and the Sun's mean longitude will be got.

144. *Ahorātrāsu of a planet.* The diurnal motion (in minutes) of any planet (on any day) is to be multiplied by the number of *prāṇas* (*asus* or respirations, of time) contained in the rising periods of the sign (*rāśi*) occupied by the planet and

divided by 1800. The quotient added to the number of *prāṇas* in a circle is termed the day-night duration in *prāṇas* of the planet (on that day).

145-146. *Right ascensions of the Signs at Laṅkā.* (Towards finding the right ascensions of the ends of the first three signs, Aries, Taurus and Gemini, find the declinations of the said ends), multiply the day-radius of three signs (*tribhaḍyukarṇārdha*) and divide by their own respective day-radii (*svāhorātrārdha*), in order, the sines of one, of two and of three signs. The quotients when converted into arc and subtracted, each from the one following, give, beginning with Aries, the times of rising (in *prāṇas*) (of the three signs) at Laṅkā. They are, respectively, 1670, 1795 and 1935.

147a. *Right ascensions at any place.* The above, diminished each by its portion of ascensional difference (*carakhaṇḍa*), as calculated for a place, give the times of rising at that place.

147b-148a. For the three signs beginning with Cancer, invert the times of rising at Laṅkā and add the portions of ascensional difference of the respective signs inverted. The above six, in inverse order, will be the times for the other six commencing with Libra.

148b-149a. *Udaya-Lagna (rising point of the ecliptic) at any time.* The ascensional equivalents of the parts of the sign (occupied by the planet) which are gone (*bhukta*) and to come (*bhogya*) are to be calculated from the longitude of the Sun at the given time. They will be given by the number of degrees traversed and to be traversed, multiplied by the ascensional equivalent (*udayāsavaḥ*) of the sign and divided by 30.

149b-150a. From the desired time in *nāḍikās* (as reckoned from sunrise) reduced to *prāṇas*, subtract the equivalent in *prāṇas* of the part of the sign to come, and also the ascensional equivalents of the further signs, in succession. In the same manner, subtract the equivalents of the part which has gone by and of the signs which have to go, in inverse order.

150b-151a. If there be a remainder, multiply by 30 and divide by the equivalent of the unsubtracted sign; subtract or add the quotient, appropriately, to the whole signs. The

result would be the point of the ecliptic at the horizon at that time.

151b-152a. *Madhyalagna* (*Point of the ecliptic at the meridian*). From the east or west hour-angle of the Sun in *nāḍīs* (*nata-nāḍī*), calculate as above using the equivalents in right ascension (*laṅkodayāsavaḥ*) and apply the result as an additive or subtractive equation to the Sun's longitude. The point of the ecliptic upon the meridian (*Madhya-lagna*) at that moment would result.

152b-153-a. *Time from Lagna.* (In order to find the instant when a given point of the ecliptic would be upon the horizon), add together the ascensional equivalents, in *prāṇas*, of : (1) the part of the sign to be traversed by the given point (on the ecliptic) if it is less (than the longitude of the Sun), (2) of the part traversed if it is greater (than the longitude of the Sun), and (3) of the intervening signs. The sum (in *prāṇas*) will give the instant (for the given *lagna*).

SOLAR AND LUNAR ECLIPSES

153b-154a. *Possibility of a lunar eclipse.* (Compute the True Sun, Moon and Node at the syzygies). If sine (Sun-minus-Node) is less than 14 (Indra), there is a possibility of an eclipse. The said sine in minutes is to be multiplied by 11 (Śiva) and divided by 7 (śaila). The result is called *Śara* in digits (*aṅgulas*), and would be directed towards the hemisphere in which (Sun-minus-Node) lies.

154b. *Eclipser and the eclipsed.* (In the solar eclipse, which occurs only at new moon), the Moon obscures the Sun; and in the lunar eclipse, (which occurs only at full moon), the shadow of the Earth obscures the Moon.

154b-155a. Half the (angular) diameters of the eclipsed and the eclipser minus the *śara* is called *channa* (*ka*), (the eclipsed portion, reckoned in digits).[56] Subtract, (if possible), the eclipsed body from the *channa*; the result would be *kha-cchanna* (empty space eclipse).

155b-156b. *Computation of the lunar eclipse.* Half the angular diameters is to be added to the *śara*, the sum multiplied by ten and divided by *channa*. The square root (of the product) is found and a sixth of it is subtracted from it and

divided by the angular diameter of the Moon (*glau-vapuḥ*). The result will give the half-duration of the eclipse (*sthityardha*) in *ghaṭikā* etc.

156b-158a. The *sthityardha* (is placed at two places). Sine Sun-minus-Node in degrees is doubled and the number taken as *palas*. They are subtracted from or added to the *sthityardha* if Sun-minus-Node is less than 6 signs or 12 signs, respectively, and vice versa if otherwise. The results got would be the true *sthityardha* (as reckoned) from the commencement and completion of the eclipse. The eclipsed portion (in digits) multiplied by 20 (*nakha*) and divided by the angular diameter of the eclipsed body will give the results called *Vi(ṁ)śopaka-s*.

158b-159. *Computation of the solar eclipse.* (In the solar eclipse), the mid-eclipse occurs at the moment of conjunction. Calculate the *tribhona-lagna* (rising point of the ecliptic-minus-three signs) of the Sun for the moment of conjunction (*parvānta*) and keep it apart. (For the *tribhona-lagna*) calculate the parallax in latitude in degrees (*natāṁśa*) by combining, appropriately, the declination (*krānti*) and latitude (*akṣa*). Divide it by 22 and square the result. If the square is less than 2, halve it and add to the square; if the square is more than 2, subtract 2 from it, halve the result and add to the square. The result thus got is added to 12 and the sum is called 'divisor' (*hara*).

160. Find the difference between *tribhona-lagna* and the Sun, reduce it by a tenth thereof, multiply by 14 (*purandara*) and divide by the 'divisor' (found in verse 159). The result would be the *lambana* (parallax in longitude, in *nāḍikās*). If *tribhona-lagna* is more than 12 (arka), the *lambana* is positive and, if otherwise, negative.

161. The *lambana-nāḍikās* are multiplied by 13 (viśva); the result is to be reckoned in terms of minutes and added to or subtracted from Sun-minus-Node appropriately and (from its sine) its *śara* is determined (*vide* verse 154a). The *lambana* therefrom is multiplied by six. After appropriate addition and subtraction thereof, re. *tribhona-lagna*, the *natāṁśas* are again calculated.

162-163a. A tenth part of these *natāṁśas* are subtracted

from 18 and the result multiplied by the said tenth part. The product is subtracted from 18 minutes and divided by 6. The result will give parallax in longitude (*nati*) in the same direction of the (previous) *natāṁśas*. Appropriate application of this subtractively or additively in accordance with opposite directions or the same direction of the two, will render the *śara* accurate.

163b-165a. Using the said *śara*, the (exact) eclipsed portion (*channa*) and half duration of the eclipse are to be found (as before). The half-duration is multiplied by 6; the result, which would be in degrees, is kept at two places and the *tribhona-lagna* subtracted from or added to it, respectively, and the *lambana* calculated from the two, as before. The results being appropriately applied, the exact (first and second) half durations are obtained. These subtracted from and added to, as the case may be to the mid-eclipse (*madhya-kāla*), will give the exact times of the commencement and the conclusion of the eclipse.

MISCELLANEOUS MATTERS

165b-166a. *Heliacal visibility of the planets*[57]. The *kālāṁśa*-(degrees of time) of the planets beginning with the Moon are : 12 (Moon), 17 (Mars), 13 (Mercury), 11 (Jupiter), 9 (Venus) and 15 (Saturn). The heliacal setting and rising of these planets occur, respectively, at times got by subtracting (the *kālāṁśas*) from sunrise and by adding them to sunset.

166b-167a. *Shadow of a planet.* Consider the reflection of a planet (in water or in a mirror) and ascertain the ocular altitude (*dṛgaucyaṁ lambam*). The distance between the foot of the gnomon and the spot of the reflection, multiplied by 12 (*ravi*) and divided by the ocular altitude, will give the measure of the shadow of the planet (in digits).

167b-168. *Elongation of the Moon's horns.* At sunset (on the desired day) the *tithi* and its divisions (*nāḍikā*, *vināḍikā* etc.) gone and to go are accurately determined. The *tithis* are multiplied by 16 and the square of the *tithis* subtracted therefrom. The result is multiplied by the equinoctial shadow (*akṣabhā*) and divided by 15. The direction of the result is taken as north and corrected appropriately with the declination (in minutes) of the Sun and also by *śara* of the Moon in minutes applied

reversely. The result is divided by twice the *tithis*. The *valana* (deflection) in digits towards the direction of the correction (i.e., the direction in which the Sun is with reference to the Moon) is got.

169. Subtract from the *tithi* one-fifth of itself; (the measure of) the illuminated part of the Moon (phase, *sita*) is obtained. The horn of the Moon will be elongated in the direction of *valana*. The measure in digits of the elongation shall be ascertained by means of a diagram.

170-171a. *Conjunction of the planets.* The numbers 5, 6, 7, 9 and 5 (corresponding to the five planets Mars etc.) are multiplied by *Trijyā*-minus-the respective *śighrakarṇa* and (placed at two places. One set is divided, respectively by 21, 12, 6, 24 and 3 and the result is applied to other set, *i.e.*, subtracted if the hypotenuse is larger than *trijyā* and added otherwise. The results divided by 3 will be the angular diameters of the discs of the several planets beginning from Mars.

171b-172a. *Time of conjunction.* (When it is necessary to determine when two planets will meet): If the two planets are both regular or retrograde, the difference in their longitudes is divided by the difference of their rates of motion; if one is regular and the other retrograde, (the difference of their longitudes) is divided by the sum of their rates of motion. The result in days etc. would give the time to pass for their conjunction.

172b-173. *Mutual non-obscuration of planets in conjunction.* (The two planets in conjunction) should be corrected by their respective parallaxes in latitude (*nati*) according to their *śaras*, it being addition if in the same direction and subtraction otherwise. When the north-south difference of the two planets is less than half the sum of their diameters, there will be (visual) distinction between the two, (there being no obscuration). True (*sphuṭa*) results can, of course, be arrived by working with the parallax in longitude (*lambana*) etc. as in the case of the solar eclipse.

YATIPĀTA AND VAIDHṚTA : MALIGNANT SITUATIONS OF SUN AND MOON

174. *Vaidhṛta.*[58] When the Sun and the Moon are in

the same *ayana*, *i.e.*, on the same side of either solstice, if the sum (of their longitudes) is one circle (360) , and both have equal declinations, that situation is called *Vaidhṛta.*

175. *Vyatipāta.* When the Sun and the Moon are on the opposite sides of either solstice and have equal minutes of declination, that situation is called *Vyatipāta*, the sum (of their longitudes) being a half-circle.

176. *Time when declinations are equal.* When the longitudes of the Sun and the Moon corrected by the degrees of precession of the equinoxes as found by observation, is equal to 12 signs or 6 signs, respectively, compute their declinations.

177. Then, if the declination of the Moon, which is in an odd quadrant, and had been corrected for its latitude (*Vikṣepa*), is greater than the declination of the Sun, the situation of *pāta* is already past.

178. If less, it is still to come. In an even quadrant, the reverse is the case. If the Moon's declination is subtractible from its latitude, the rules as to the quadrant are to be reversed.

179. Multiply the sines of the two declinations separately by Radius (*trijyā*) and divide by the sine of the maximum declination (*parakrāntijyā*, *viz.*, 1397) and find the arcs (of the two results). The difference (of the arcs) or half that difference is to be added to the Moon's longitude when the *pāta* is yet to occur.

180. It is to be subtracted from the Moon's longitude when the *pāta* is past. The said (difference) when multiplied by the Sun's daily motion and divided by the Moon's daily motion, gives a correction, in minutes, to be duly applied to the longitude of the Sun, (being subtracted from the Sun if the *pāta* is past and added to it if the *pāta* is yet to occur).

181. A similar correction is to be applied, in the reverse order, to the Moon's mode. This operation is repeated until the declinations (of the Sun and the Moon) are equal.

182. *Mean time of the Pāta.* The *pāta* occurs at the moment when the declinations are equal. (To find out whether a *pāta* is past or yet to come): If the Moon's longitude at the *pāta* found by applying the correction to the Moon (vide verse 180) is less or greater than (the Moon's longitude) at

midnight (of that day), the *pāta* is past or is yet to occur, respectively.

183. *True time of Pāta.* The minutes of the interval between the Moon's longitude (at the Mean *pāta*), as ascertained, and that at midnight, when multiplied by 60 and divided by the Moon's daily motion, will give the time of the *pāta* in *nāḍikās.*

184. *Half-duration of the Pāta.* Multiply half the sum of the diameters of the Sun and the Moon by 60 and divide by the difference of their daily motions. The result will be the half-duration, (*sthityardha* (of the *pāta*), in *nāḍikā* etc.

185. *Beginning, Middle and End of the Pāta.* The true time (of the *pāta* (vide verse 183) is the middle (moment of the *pāta*). That diminished by the half-duration (vide verse 184) is the moment of its commencement and that increased by the half-duration is the moment of its end.

186. *Consequence of the Pāta.* Compared to the beginning and the end, the middle moment of the *pāta* is extremely harmful. It is like burning fire and is to be avoided in all (auspicious) rites.

187. O brāhmaṇa ! Thus has been stated, in brief, matters relating to mathematics and astronomy (*gaṇita*). I shall, now, set out horoscopy (*jātaka*) commencing with (the statement of) the nomenclature of the *rāśi-s* (signs).

CHAPTER FIFTYFOUR

NOTES

1. Hindu texts on astronomy call this section as *Tripraśna-adhyāya*, since it deals with 'problems' concerning the 'three' topics, *viz*., time, place and direction.

2. Actually, however, this topic is not treated in the *Purāṇa*.

3. The two *vyatīpatas*, being malignant aspects of Sun and Moon, called *Lāṭa* and *Vaidhṛta*, occur at the moments when the sum of the longitudes of the Sun and the Moon is equal to 180° and 360°, respectively. These moments are considered to be highly inauspicious (*vi-ati-pāta*).

4. For the constitution and list of *Yogas*, see below, note under verse 211b. See also ch. 54, Verse 124 and footnote.

5. For the nature of *karaṇa* and the list thereof, see below, note under verse 219b. See also ch. 54, verses 126-27 and footnote.

6. The idea is that the operation could start from the unit digits *i.e*., from the right end of the numbers, as is the general practice, or from the highest digits of the numbers at the left end.

7. For the detailed working, see *Līlāvatī* of Bhāskarācārya, (edn. Hoshiarpur, 1975). So also, for the arithmetical operations set out below.

8. Written in modern convention, this would be

$$\frac{(a+b)+(a-b)}{2} = a; \quad \frac{(a+b)-(a-b)}{2} = b$$

9. $$\frac{a^2-b^2}{a-b} = a+b$$

10. 1. Verses 32-34 give three methods to derive, on the basis of any assumed number, sets of two numbers which when squared and added together or one subtracted from the other, and reduced by 1, give perfect squares.

Method I. The numbers are : $\frac{8x^2-1}{2x}$ and $1/2\frac{(8x^2-1)^2}{2x}+1$.

Sum of their squares *minus* $1 = 64x^4-2+\frac{1}{64y}4 = (8x^2-\frac{1}{8y}2)^2$

Diff. of their squares *minus* $1 = 64x^4+6+\frac{1}{64x}4 -32x^2-\frac{1}{2x^2} = (8x^2-2+\frac{1}{8x^2})^2$

Method II. The numbers are : $(x+\frac{1}{2x})$ and 1.

Sum of their squares *minus* $1 = (x+\frac{1}{2x})^2 + 1^2 - 1 = (x+\frac{1}{2x})^2$

Diff. of their squares *minus* $1 = (x+\frac{1}{2x})^2 - 1^2 - 1 = (x+\frac{1}{2x})^2$

Method III. The numbers are : $(8x^4+1)$ and $8x^3$

Sum of their Squares *minus* $1 = (8x^4+1)^2+(8x^3)^2-1 = (8x^4+4x^2)^2$

Diff. of their Squares *minus* $1 = (8x^4+1)^2-(8x3)^2-1 = (8x^4-4x^2)^2$

Thus, all the results obtained are perfect squares.

11. Here, the first two lines give the method to calculate the last term of the series and the third line, the sum of the series. Thus, in a geometrical series, if m is the first member (*mukha, prāg*), g is the common ratio (*guṇaka*), r is the number of terms (*gaccha*) and s the sum of the series (*dhana, sarvadhana*) :

The last term $= m \times gr$

Sum of the series $= \dfrac{m(g^r - 1)}{(g-1)}$

For detailed working, see *Līlāvatī, op. cit.*, 125 (pp. 256-64).

12. Thus, in a right angled triangle, if a is the altitude, b the base, and h the hypotenuse, $a^2 + b^2 = h^2$.

13. The three sides would thus be i. $(a-b)^2 + 2ab = a^2 + b^2$; ii. $(a+b)(a-b) = a^2 - b^2$; iii. 2ab, for $(a^2 - b^2)^2 (+2ab)^2 = (a^2 + b^2)^2$.

14. Thus the circumference of a circle is $22/7d$.

15. Thus: *śara* $= 1/2 \ (vyāsa - \sqrt{(vyāsa + jyā)(vyāsa - jyā)})$

jya $= 2 \sqrt{(Vyāsa - śara) \times śara}$

Vyāsa $= \dfrac{(1/2 jya)^2 + śara}{śara}$

16. If a is the arc, c circumference, d diameter and s sine;

'First' $= (c-a) \ a$

Sine $= 4 \ d \times \dfrac{a \ (c-a).}{5/4c^2 - a(c-a)}$

17. Arc $= \dfrac{c}{2} - \sqrt{\dfrac{c^2}{4} - \dfrac{5 \ s.c^4 \div 4}{4d + s}}$

18. Different heights for different grains are suggested for the reason that when made into a conical heap, coarse grain would pile up higher while fine grain would slip down and so pile up only to a lesser height.

19. *Droṇa* is one of the bigger measures of volume used in ancient and mediaeval India.

20. The gnomon in general use in ancient India was a strong, straight, cylindrical rod, made of metal or of wood, 12 inches in height, and pointed at the tip. In use, it was fixed firmly on a hard, level surface at the centre of a graduated circle.

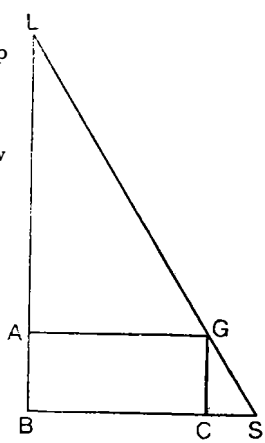
21. In the figure, LA = Height of the lamp

GB = Gonomon

CS = Gnomonic shadow

By the application of the rules of similar triangles, shadow,

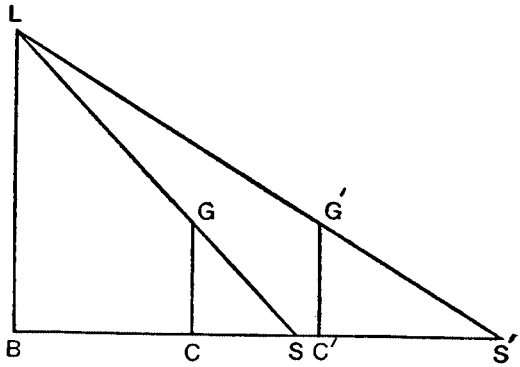
$$CS = \frac{GC \times BC}{LA}$$



22. Height of the lamp,
$$BL = \frac{GC \times BC}{CS}$$

23. Lamp to gnomon,
$$BC = \frac{LA \times CS}{GC}$$

24. If LB, the lamp, GC and G' C', the two gnomons, CS and C' S', the two shadows BS and BS', the two bases,



$$\text{Base } BS = \frac{SS' \times CS}{(C'S' - CS)}$$

$$BS' = \frac{SS' \times C'S'}{(C'S' - CS)}$$

25. Lamp $LB = \frac{BS \times GC}{CS} = \frac{BS' \times G'C'}{C'S'}$

26. A 'divine' year (*divya-varṣa*) is equal to 360 'mortal' years or siderial years of current astronomical parlance.

27. Manu is one of the mythical progenitors of man and the time mentioned here is called a *manvantara.* 14 *manvantaras* constitute a longer Puranic duration of time mentioned in the next verse, which is termed *Kalpa.*

28. By *Śīghrocca* is meant the farthest point from the centre of the earth in the orbit of the planet, or the higher apsis of the epicycle related to the equation of conjunction.

29. A lunar day (*tithi*) is equal to one-thirtieth of a lunar month (*cāndra-māsa*) which is the interval between two conjunctions (or oppositions) of the Moon, being the period of the moon's synodical revolution, and is reckoned either from new moon to new moon or from full moon to full moon.

30. A lunar month, extending over 29.5306, days, being shorter than a solar month of 30.4380 days, the number of lunar months in about three solar years would be one more than that of the solar months. This extra lunar month is called *adhimāsa* (additive or intercalary month).

31. A lunar day (*tithi*) being smaller than a terrestrial day (*bhūdina*), if the two begin simultaneously at a sunrise, the lunar day will end earlier. This difference will increase day by day and when it is equal to one day (24 hrs.), it constitutes one *tithikṣaya* or subtractive day.

32. The solar month (*saura-māsa*), being one-twelfth of a solar year (*saura-varṣa*) or siderial year (*nakṣatra-varṣa*), is the time required by the Sun to pass through one *rāśi* (sign or 30°) of the Zodiac and is equal to 30.4380 terrestrial days.

33. A lunar month (*cāndra-māsa*) is equal to 30 lunar days (*tithis*) and is equal to 29.5306 terrestrial days.

34. *Mandocca* is equivalent to the higher Apsis. The *mandoccas* of the Sun and the Moon are the same as their Apogees (points on the orbit farthest from the planet), while the *mandoccas* of the other planets are equivalent to their Aphelions (points on the orbit farthest from the Sun).

35. *Pāta* (node) is the point at which the orbit of a planet intersects the ecliptic.

36. The *ahargaṇa* (lit. 'total of days') or *bhūdina* at any time is the number of (terrestrial) days that have elapsed upto the previous midnight from the time of the commencement of the epoch, which latter is generally taken as the current *Yuga*.

37. Laṅkā is one of the cardinal hypothetical cities on the Earth's equator where the meridian of the Indian city of Ujjain cuts it. In Indian astronomy, days are reckoned from midnight (or sunrise, according to different systems) at the meridian of Laṅka. For a discussion on the position of Laṅkā, see *Āryabhaṭīya*, Ed. with Tr., (Delhi 1976), pp. 123-25. See also below, verses 86b-87a.

38. 1. A *Yojana*, according to this, will be about 4.95 miles or 7.56 km. Thus, if r is the radius of the Earth, Circumference $= 2r^2 \times \sqrt{10} = 2r \times \sqrt{10}$. Here $\sqrt{10}$ is taken as π as per the formula, *cir.* $= 2\pi r$. This works out of 5059.556 *yojanas*.

39. *Trijīvā*, called also *trijyā*, *tribhajyā*, *triguṇa*, *trirāśijyā*, is sine 3 *rāśis* (or 90) and is equal to the radius of the circle.

40. *Vikṣepa* (celestial latitude) is the deviation of the planets from the plane of the ecliptic.

41. Thus : The cycle=360°, *rāśi* or sign = 1/12 x 360°=30° 1/8 sign = 3°45' or 225'. This is the first of the 24 signs contained in a quarter (90° or 3 signes).

42. The second sine, being the sine for the second section (*khaṇḍa*) 225'+225'=450', would be : 225/225=1; 450-1=449'.

The third sine, being the sine for the third section (*Khaṇḍa*), 225'+ 225'+ 225=675', would be : Present quotient 449/225=2; the sum of the quotients= 2+1=3; the sum reduced from the first sine 225=225 – 3 = 222. The result added/to the second sine = 449+222=671, the third sine.

The process is repeated. The several sines calculated thus are given below :—

No.	*Khaṇḍa in minutes*	*Sine*	*No.*	*Khaṇḍa in Minutes*	*Sine*
0	0	000			
1	225	225	13	2925	2585
2	450	449	14	3150	2728
3	675	671	15	3375	2859
4	900	890	16	3600	2978
5	1125	1105	17	3825	3084
6	1350	1315	18	4050	3177
7	1575	1520	19	4275	3256
8	1800	1719	20	4500	3321
9	2025	1910	21	4725	3372
10	2250	2093	22	4950	3409
11	2475	2267	23	5175	3431
12	2700	2431	24	5400	3438

43. In Hindu astronomy, the maximum declination (obliquity of the ecliptic) is taken as 24′; and 1397 represents sine 24°.

44. While the *mandoccas* of the Sun and the Moon are the same as as their apogees, that of the other planets are equal to their aphelions. For details on the concept of and computations with *mandoccas* and *śīghroccas* in Hindu astronomy, see E. Burgess, *Translation of the Sūryasiddhānta*, ed. by P. Gangooly, Calcutta, 1935, pp. 53-56.

45. The Venkatesvara Press edn. of *Nārada Purāṇa* used for this translation, repeats, here, haplographically, two verses, thus erratically increasing serial number of the verses by two. While the repeated verses are dropped in the translation the increased serial number is retained so that there might not be any discrepancy in the number of the verses in the text edition and the present translation.

46. The Venkatesvara Press edition of *Nārada Purāṇa* used for this translation repeats here haplographically three earlier lines, increasing the serial numbering of the verses correspondingly. Here, the changed verse number is adopted according to the edition; the repeated lines are not translated.

47. *Viṣuvad-bhā* or Equinoctial shadow at a place is the shadow of the Sun cast by a gnomon of 12 digits at Midday on the day of the Vernal equipox (March 21) or Autumnal equinox (Sept.23) at that place.

48. *Kṣitijyā* (Earth-sine) is the sine of the arc of the diurnal circle intercepted between the horizon and the six o'clock line.

49. *Dina-vyāsa-dala* (day-radius), called also *dyu-jyā* ('day-sine') is the radius of the diurnal circle, in contrast to *trijyā* which is the radius of the 'great circle' or the 'tabular radius'.

50. *Prāṇa* or *Asu* ('respiration') is the period of time required for one respiration and is /equal to 4 seconds.

51. The ecliptic is divided into 27 asterisms or lunar mansions of equal extent of 13°20' or 800' each, called Aśvinī, Bharaṇī etc. The *nakṣatra* forms one of the members of the five-member, almanac (*Pañcāṅga*) of the Hindus, the other four members being, *Vāra* (weekday), *tithi* (lunar day), *Yoga* and *Karaṇa*, for which see below.

52. *Yoga*, one of the members of the five-membered Hindu almanac, is used only for astrological purposes. It is a period of time of variable length during which the joint motion of the longitudes of the Sun and the Moon amounts to 13°20' or 800', being the extent of a lunar mansion. They are 27 in number, and are mentioned in Hindu almanacs for each day. They have individual names, as follows :—

1. Viṣkambha, 2. Prīti; 3. Āyuṣmān; 4. Saubhāgya; 5. Śobhana, 6. Atigaṇḍa, 7. Sukarma, 8. Dhṛti; 9. Śūla; lp, Gaṇḍa; i1. Vṛddhi; 12. Dhruva; 13. Vyāghāta; 14. Harṣaṇa; 15. Vajra, 16. Siddhi, 17. Vyatīpāta, 18. Varīyas; 19. Parigha, 20. Śiva, 21. Siddha; 22. Sādhya; 23. Śubha; 24. Śukla, 25. Brahman, 26. Indra, and 27. Vaidhṛti.

53. The *karaṇa* is also an entity made use of only in astrology and forms a member of the five-membered (*pañcāṅga*), Hindu almanac. Each *Karaṇa* extends over half a *tithi*. The four *dhruva* ('fixed') *karaṇas viz.*, *Śakuni*, *Nāga*, *Catuṣpāt* and *Kiṁstugna* occupy the four half-*tithis* as stated above, and the other seven *karaṇas* repeat eight times through the next 56 half-*tithis*, when the cycle of 60 *karaṇas* in a lunar month is completed. The cycle is then repeated.

54. *Viṣuvatkarṇa*, or equinoctial hypotenuse, is the hypotenuse of the equinoctial shadow found by calculating the square root of the sum of the squares of the equinoctial-shadow and the gnomon.

55. By 'Radius' (with capital 'R') is meant the radius of the great circle or the tabular radius. In Sanskrit it is called *trijyā*, *trijīvā*, *tribhajyā* etc., meaning the sine of three sines or 90°.

56. It might be noted that if the śara is larger and cannot be subtracted from half the (angular) diameters of the eclipsed and the eclipser, there will be no *channa* (eclipsed portion) and so no eclipse.

57. For a little time before sunrise and after sunset, the planets, near the Sun, would be invisible on account of the sun's brilliance. The times after sunset and before sunrise they would be visible are indicated here.

58. This section, called *Pātādhikāra* (Section on *pātas*) in treatises, treats of two astronomical situations called *Vyatīpāta* and *Vaidhṛta* which are highly malignant in character. They are computed and used for astrological purposes, *viz.*, to avoid auspicious acts being held at these situations.

CHAPTER FIFTYFIVE

Delineation of Horoscopy

Sanandana said :

1. The twelve limbs of Kālapuruṣa, the Cosmic Being, viz. (1) head, (2) face, (3) arms, (4) heart, (5) breast, (6) entrails, (7) pelvis, (8) genital organ, (9) thighs, (10) knees, (11) shanks and (12) feet are (represented by) the twelve Signs of the Zodiac viz. *Meṣa* (Aries), *Vṛṣabha* (Taurus), *Mithuna* (Gemini), *Karkaṭaka* (Cancer), *Siṁha* (Leo), *Kanyā* (Virgo), *Tulā* (Libra), *Vṛścika* (Scorpio), *Dhanus* (Sagittarius), *Makara*, (Capricorn), *Kumbha* (Aquarius) and *Mina* (Pisces), respectively.[1]

2. The lords of the twelve Signs (Rāśis) beginning with Meṣa (Aries) are in order (1) Mars, (2) Venus, (3) Mercury, (4) Moon, (5) Sun, (6) Mercury (7) Venus, (8) Mars, (9) Jupiter, (10) Saturn (11) Saturn, and (12) Jupiter.

3. In the odd Signs of the zodiac the first Horā i.e. 15 degree portion, is ruled by the Sun and the second by the Moon, while in the even signs the first is owned by the Moon and the next by the Sun. The lords of the three decanates i.e. 10 degree portions, in each Rāśi are those of the same Sign, the fifth one from the first and the ninth from the first respectively.[2]

4. In the odd Signs the lords of *Triṁśāṁśas* (degree portions) are Mars who owns the first 5 degrees, Saturn who owns the next 5 degrees, Jupiter who owns the next 8 degrees, Mercury who owns the next 7 degrees, and Venus who owns the last 5 degrees. This order of ownership is reversed in the case of even Signs.[3]

5. The Navāṁśas (1/9 of a Sign or 3 degrees and 20 minutes) of *Meṣa*, *Siṁha* and *Dhanus* begin with *Meṣa* itself; those of *Vṛṣabha*, *Kanyā* and *Makara*, with *Makara*; those of *Mithuna*, *Tulā* and *Kumbha*, with *Tulā*; and lastly those of *Karkaṭaka*, *Vṛścika* and *Mina*, with *Karkaṭaka*. The lords of the *Dvādaśāṁśas* (1/12 portions of a Rāśī or $2\frac{1}{2}$ degree portions) are those of the 12 Signs beginning with the same Rāśī. Thus

the six sub-divisions of a Sign are based upon the Signs of the zodiac.[4]

6. *Meṣa*, *Vṛṣabha*, *Mithuna*, *Karkaṭaka*, *Dhanus* and *Makara* are termed *Nocturnal* Signs, and these Signs rise with their hind parts first. The remaining Signs are called *Diurnal*, while Pisces rises both ways. The Signs are called *Cruel* and *Gentle* in order. They are also named *Male* and *Female* respectively.[5]

7. The three Signs beginning with Meṣa, taken at a time, represent in order *Male*, *Female* and *Eunuch* as well as *Movable*, *Fixed* and *Dual* Rāśis. The four Signs, Aries, Taurus, Gemini and Cancer, represent the four quarters, east, south, west and north respectively. The 12 Signs have their respective haunts or abode.[6]

8. The *Exaltation* Signs of the Seven planets headed by the Sun are in order *Meṣa*, *Vṛṣabha*, *Makara*, *Kanyā*, *Karkaṭaka*, *Mina* and *Tulā*. Their highest exaltation points are in order the 2nd (?), 3rd, 28th, 15th, 5th, 27th and 20th degrees in their respective exaltation Signs.[7]

9. The *Debilitation* Rāśis of the seven planets beginning with the Sun are the 7th ones from their respective Exaltation Signs. The *Vargottama Navāṁśas* of the three Signs *Movable*, *Fixed* and *Dual*, repeated four times, are in order the first, middle i.e. 5th, and the last one. The 12 Bhāvas or houses beginning with the *Lagna* or Body constitute the whole personality of an individual.[8]

10. The *Mūlatrikoṇa* Signs of the seven planets beginning with the Sun are in order Leo, Taurus, Aries, Virgo, Sagittarius, Libra and Aquarius. *Caturasra* or Square houses are the 4th and 8th ones from a particular Sign, house (Bhāva) or a planet. The *Trikoṇa* or Triangular houses are the 5th and 9th from the house of reference or the Lagna.[9]

11. The triad of houses (that are termed inauspicious) consists of the 6th, 8th and 12th from the Lagna. The *Kendras* of *Angular* houses are the ascendant (1st), 4th, 7th and 10th. The Signs named *Human*, *Watery* (or Aquatic), *Reptile* and *Quadruped* are strong in the above four *Kendras* respectively.[10]

12-13. The houses immediately following the Kendras are termed *Paṇaphara*; and those following the latter, *Āpoklima*. The colours of the 12 Rāśis beginning with Aries are in order

(1) Red, (2) White, (3) Green, (4) Pink, (5) Brown, (6) Grey, (7) Variegated, (8) Black, (9) Yellow, (10) Saffron, (11) Deep Brown, and (12) Bright.

14. The seven planets beginning with the Sun represent (1) the *Soul* of Kālapuruṣa or Time, (2) His *Mind*, (3) His *Prowess*, (4) His Speech, (5) His *Wisdom* and *Happiness*, (6) His *Sexual Passion*, and (7) His *Sorrow*, in order.

15. The Sun and the Moon are the Royal planets (King and queen); Mars, the commander of the army; Mercury, the royal prince; Jupiter and Venus, the ministers; and Saturn, the messenger. This is the opinion of the leading luminaries of astrology.

16. The colours of the seven planets are in order (1) copper colour, (2) white, (3) deep red, (4) green, (5) yellow, (6) variegated, and (7) jet black. Their presiding Deities are in order (1) Rudra, (2) Goddess Durgā, (3) Śeṣa, (4) Viṣṇu, (5) Indra, (6) Indra's consort Śacī, and (7) Yama.[11]

17. The lords of the 8 quarters are in order (1) the Sun, (2) Venus, (3) Mars, (4) Rāhu, (5) Saturn, (6) The Moon, (7) Mercury and (8) Jupiter. The following are termed *Malefic* planets : The weak Moon, the Sun, Saturn, and Mercury in association with a malefic planet.

18. Mercury and Saturn are termed Eunuchs; the Moon and Venus, *Female*; and the rest, Male. The abodes of Mars, Mercury, Jupiter, Venus and Saturn are in order Fire, Earth, Ether, Water and Air.[12]

19. Venus, Jupiter, Mars and the Sun are the rulers of the *Ṛgveda*, *Yajurveda*, *Sāmaveda* and *Atharvaveda* respectively. They also preside over the four classes viz. Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras in order. Saturn is said to be the leader of outcasts, and Rāhu, the lord of Mlecchas (barbarians).[13]

20. The Sun, Moon and Jupiter are *Sāttvika* (pure) in nature; Mercury and Venus, *Rājasa* (active or passionate); and Mars and Saturn, *Tāmasa* (dark, inert or ignorant).

21-22. Their clothes are in order (1) thick, (2) new, (3) singed by fire, (4) soft, (5) fine (strong ?) (6) silken and (7) rags. Their metals are (1) copper, (2) silver, (3) copper, (4) lead, (5) gold, (6) bell-metal, and (7) iron. These metals

are to be deduced from the rulers of the decanates rising at the time. The six seasons viz. winter, spring, summer, monsoon, autumn and dewy season are ruled over by Saturn, Venus, Mars, Moon, Mercury, and Jupiter respectively.[14]

23. O Nārada, Saturn aspects fully the 3rd and 10th houses, Jupiter the 5th and 9th, Mars the 4th and 8th houses counted from the one occupied by them and all the planets cast their full aspect on the 7th house.

24. The periods allotted to the seven planets from the Sun onwards are in order. a solstice (six months), —a Muhūrta or moment, a day, two months, a month, a fortnight, and a year. Their tastes are in order pungent, bitter, salt, mixed, sweet, sour and astringent.[15]

25-26. The friends of a planet are the lords of the 2nd, 4th, 5th, 8th, 9th and 12th Rāśis counted from the *Mūlatrikoṇa* Rāśi of the planet concerned. Friends of the seven planets beginning with the Sun are : (1) Jupiter, (2) Jupiter and Mercury, (3) Venus and Mercury, (4) all planets except the Sun, (5) all except Mars, (6) all except the Sun and the Moon, and (7) all except the Sun, Moon, and Mars. Planets that are posited in the 2nd, 12th, 11th, 3rd, 4th and 10th from one are his (temporary) friends.[16]

27. O Sage (Nārada), after ascertaining the natural friends, enemies and neutrals, the temporary friends also should be determined. A natural friend who happens to be a temporary friend also, becomes an *Adhimitra* (an intimate friend). Similarly, a natural friend would become a *neutral*, if he has no temporary friendship. A natural enemy, who is a temporary friend, would become *neutral*. By the same argument a natural enemy would become a bitter enemy too.[17]

28. A planet attains *positional strength* (*Sthāna-bala*) by its occupation of its exaltation house, Mūlatrikoṇa, own house and Navāṁśa owned by itself. Murcury and Jupiter get *directional strength* (*Digbala*) when they are posited in the East; the Sun and Mars. in the South; Saturn, in the West; and the Moon and Venus, in the North.[18]

29. Planets are said to be strong in their respective seasons, and in the *uttarāyaṇa* or Winter Solstice; while others get strength by retrograde motion. Planets in conjunction being

to the north of others and possessed of brilliant rays are considered to be possessed of *Ceṣṭābala* or Motional strength.[19]

30. The *Temporal* strength (*Kālabala*) of planets is explained by scholars thus : The Moon, Mars and Saturn are strong at *night*; Mercury is strong *always*; while the rest are strong by *day*. Malefics are strong in the dark fortnight, while benefics in the bright one.[20]

31-32. Among the planets, Saturn, Mars, Mercury, Jupiter, Venus, the Moon and the Sun, each succeeding planet is stronger than its predecessor. When malefics are powerful and benefics devoid of strength; when there a eunuch planet occupies or aspects a Kendra, the birth of a sub-human being (say, animal or bird) takes place. The birth will correspond to the nature of the Aṁśa of the Sun or the Moon (whichever is stronger). When malefics are in their own Aṁśas, and benefics in those of malefics, the birth of sub-human beings is to be predicted.[21]

33-34. Where the Lagna is weak, in addition, scholars should predict the birth of an animal. In the case of quadrupeds the 12 Rāśis beginning with Meṣa represent their (1) Head, (2) Face and Neck, (3) Fore-Legs and Shoulders, (4) Back, (5) Chest, (6) Sides, (7) Stomach, (8) Anus and Hind legs, (9) Genital Organ, (10) Testicles, (11) Haunches, and (12) Tail.

35. The colour of the animal will have to be predicted from the strongest of the Rāśis represented by the Navāṁśa of the ascendant and those that are occupied by planets. The lines on the back of the animal will correspond to the number of planets in the 7th house, or the number of planets aspecting that house.[22]

36. Birds are born when the lord of the ascendant is posited in a *Bird Decanate*, and in the last Navāṁśa of a Rāśi, in conjunction with another planet. Similar is the result when the ascendant is aspected by or is conjoined with Saturn or the Moon. The nature of bird, whether belonging to water or land, is to be deduced from that of the Navāṁśa of the ascendant. [Or it may be thus :—If the decanate of the ascendant is connected with the Moon (by aspect or conjunction),

the bird must be an aquatic one, while with Saturn, it is a land bird.][23]

37. When the Lagna, the Moon, Sun and Jupiter are devoid of strength, the birth of trees should be predicted. The distinction between water and land trees is to be made on the basis of the Navāṁśa of the ascendant, as given previously.

38. The number of trees that are born on land or water corresponds to the one denoted by the number of Rāśis by which the lord of the Lagna is separated from the Lagna.

39. When the lord of the ascendant happens to be the Sun, the trees born are those that are strong internally (i.e. whose pith is strong); if it is Saturn, they would be worthless trees; if it is the Moon, they would be milky trees; if Mars, thorny ones; if Jupiter, fruit-bearing ones; and if Mercury, fruitless ones.

40. If the lord of the Lagna is Venus, the trees will be flower-bearing trees; if it is the Moon, glossy or juicy ones; if Mars, pungent ones. If the concerned planet be benefic posited in the Rāśi owned by a malefic, the result would be a good tree growing on a bad soil.

41. A retrograde planet will yield results similar to those of one posited in another's (i.e. enemy's) Aṁśa. In this world the menstrual flow of women takes place every month owing to the inter-action of the Moon and Mars.[24]

42. When the Moon in her transit comes to an *Upacaya* house (3, 6, 10 or 11 from the Lagna) in the woman's birth chart and is aspected by Jupiter, man unites with woman for impregnation. If the 7th house from the ascendant at the time of sexual union is occupied or aspected by malefics, the union takes place in a huff; if by benefics, with pleasure.[25]

43. O Foremost of Brahmins, men possessed of strong vitality (virility) would be able to beget issue, if, at the time of coitus, Venus, the Sun and Mercury be posited in their own Rāśis or Aṁśas and Jupiter in a *Trikoṇa* house from the Lagna.[26]

44. If Mars and Saturn be posited in the 7th house from the Sun and Moon at the time of sexual union, the man and woman would fall ill. The couple would meet with their end, if the luminaries (the Sun in the case of the man, and the Moon in that of the woman) should have Mars and Saturn

in the 12th and 2nd places from them, or be aspected by one of these malefics, or conjoined with them.[27]

45. For day-births Venus and the Sun are considered as *mother* and *father* respectively; and for night-births they are the Moon and Saturn respectively. When one pair acts as the parents, the other does as maternal aunt and paternal uncle respectively. If these planets occupy even and odd houses respectively, they confer auspicious results on the parents or aunt and uncle, as the case may be.[28]

46. If a weak benefic is posited in the Lagna and aspected by a malefic, or if Saturn in exaltation is posited in the Lagna, being aspected by the weak Moon, and Mars, the woman will certainly meet with death ere long.[29]

47. If the Lagna and the Moon, either together or separately, are surrounded by malefics, then the pregnant woman will die.

48. The same result will follow, if there are malefics in the 4th house counted from the Lagna and the Moon and Mars in the 8th house; or if the New Moon, and Mars and the Sun are in the 4th and 12th houses respectively.

49. If Mars and the Sun occupy the Lagna and the 7th house respectively, the woman's death takes place as a result of a surgical operation, or a weapon. Abortion is likely to take place in the particular month of pregnancy whose lord is eclipsed.[30]

50. If the Lagna at *Ādhāna* (impregnation) or the Moon are conjoined with benefics, or if the benefics are posited in the 2nd, 4th, 5th, 7th, 9th and 10th houses counted from either, and if the malefics be in the 3rd, 6th and 11th houses, without aspecting the Lagna or the Moon, as the case may be, the foetus will grow happily.[31]

51. It should be predicted that a boy will be born, if the Sun, Moon, Jupiter and the Lagna, being possessed of strength, occupy odd Rāśis and masculine Aṁśas (odd ones); or if Jupiter and the Sun at least are in odd places.[32]

52. The wise should declare the birth of a female, when the above (the Sun, Moon, Jupiter and the Lagna,) or Mars, the Moon and Venus, are posited in even Signs and even Navāṁśas.

53. If the planets (viz. Mars, Venus and the Moon) are posited in dual signs and Aṁśas, and are aspected by Mercury, twins will be born. Similarly, Saturn occupying an odd house other than the Lagna makes for a male birth.[33]

54-56. The pregnant woman gives birth to a eunuch under the following yogas :—(1) The Sun and Moon should aspect each other; (2) Mercury and Saturn should aspect each other; (3) Mars should aspect the Sun in an even Rāśi; (4) Mars aspects the Lagna and the Moon that are in odd Signs; (5) Mars aspects the Moon in an even Sign and Mercury in an odd sign; (6) Mars should aspect the odd Aṁśa (of the Lagna ?). If the Moon and Venus occupying even Rāśis are aspected by a male planet, and if the Lagna, Mercury, Mars and Jupiter occupy odd Rāśis, the result is the birth of twins. The same result will follow, if both the Lagna and Moon occupy either even Signs or dual ones. So too when Mercury situated in his own Aṁśa (or Rāśi) aspects the dual Aṁśas occupied by planets and the ascendant.[34]

57-58. Triplets will have to be predicted on the basis of Mercury's occupation of even and dual Vargas (Rāśi and Aṁśa). When the Lagna is the last Aṁśa of Dhanus, and when strong planets occupying the Aṁśa of the Lagna are aspected by strong Saturn and Mercury, there would be many children in the foetus. The lords of the 10 months of pregnancy are Venus, Mars, Jupiter, the Sun, the Moon, Saturn, Mercury, lord of Lagna, the Sun and Moon respectively.[35]

59. The welfare of the child in the womb in the different months depends on the condition of the lords of the respective months. If Mercury is posited in the 5th or 9th house, and the others weak, the child will have two faces (i.e. heads)and (four) hands and feet.[36]

60. When the malefics, the Sun, Mars and Saturn, are posited in the junctions of Rāśis viz. the last parts of Karkaṭa, Vṛścika and Mīna, the child will be dumb and without feet.[37]

61. Should Mars and Saturn occupy a Sign or Aṁśa owned by Jupiter, the child would have teeth at birth. Should the Moon occupying her own house (Karkaṭaka) which is the Lagna at birth, be aspected by Mars and Saturn, it would be

hunch-backed. If the Lagna be the last portion of Mīna and aspected by the Moon, Mars and Saturn, it would be lame.

62. If the Moon, conjoined with malefics, be posited in a Rāśi-Sandhi (i.e. the last part of Karka, Vṛścika or Mīna) without any benefic aspect, the child would be a dullard or imbecile. When the Lagna is the last part of Makara, aspected by Saturn, the Sun and Moon, the child would become a dwarf. If malefics occupy the second and third decanates, it will be born without head and feet respectively.[38]

63. When the Lagna, which is Siṁha, is occupied by the two luminaries and aspected by Mars and Saturn, the child will be blind. On the other hand, if the aspecting planets are both benefic and malefic, the child will be blear-eyed. If under the above conditions the Sun and the Moon be in the 12th house, its right and left eye respectively will be destroyed.

64. Inauspicious planetary-combinations, though aspected by benefics, do not at all give up their maleficence. If at Niṣeka (impregnation) Saturn occupies the 7th house, and the ascending Navāṁśa belongs to Saturn, child-birth will take place after three years.[39]

65. It will be after 12 years, if the planet concerned is the Moon. In this manner the time of delivery should be considered.[40]

66-67. Note the Dvādaśāṁśa Rāśi of the Moon at Ādhāna (impregnation). The delivery will take place when the Moon in transit passes though the Rāśi that is removed by the number of Dvādaśāṁśas from the Dvādaśāṁśa Rāśi. The distance in degrees travelled by the Moon in the particular Rāśi at birth, being doubled, would give the time of birth in Ghaṭīs from Sun-rise.[40a]

68. The childs' father will be away from home, if the Moon at birth does not aspect the rising Sign (Lagna) and if the Sun has fallen from the Zenith (i.e. 10th house). The father must be in a foreign country at the time, if the Sun is also in a movable Sign.[41]

69-70. The same result should be declared by expert astrologers, if Saturn be in the Lagna, and Mars in the 7th; or if the Moon be between Mercury and Venus; or if the Moon be posited in the Lagna owned by a malefic and in the decanate

owned by Vṛścika, and if benefics be in the 2nd and 11th houses or if the Sun be aspected by the benefics.

71. O Great Sage, twins will be delivered from the foetus, when the Sun is posited in a quadruped Sign, and the other planets are possessed of strength.

72. If Mars and Saturn occupy Siṁha-lagna and an Aṁśa belonging to the Moon or Mercury, the child will have a cord around its limb signified by the Navāṁśa Rāśi of the Lagna. The above thing will happen if Jupiter does not aspect the Lagna, the Moon or the Lagna along with the two luminaries.[42]

73-73½. If the Sun or the Moon is conjoined with malefics (in Vṛṣabha?), the child may be illegitimate. If Mars and Saturn occupying Rāśis owned by malefics and conjoined with malefics, happen to be in the 5th or 9th from the Sun, the child's father is imprisoned in his own country or in a foreign land, according as the Rāśi occupied by the Sun is fixed or movable.[43]

74-75½. When the full Moon occupies her own Rāśi; Mercury the Lagna, and a benefic the 4th house, birth takes place in a sailing boat. Similar is the result, when the Lagna is a watery Sign and the Moon is posited in the 7th house. Undoubtedly, O Nārada, birth takes place on water, when the full Moon occupying Gemini or Virgo, aspects the Lagna, or is posited in the Lagna, 2nd or 4th house.[44]

76. Delivery takes place clandestinely, if Saturn occupying the 12th place from the Lagna or the Moon, is aspected by another malefic.[45]

77-77½. Birth takes place in a pit or dungeon, if Saturn occupies the Lagna identical with *Karka* (Cancer) or *Vṛścika* (Scorpio) or aspects the Lagna or the Moon, or is conjoined with the Moon or Lagna. If the Lagna of birth is aspected by Mercury, the Sun and Moon, the places of delivery would be a place of sport, a temple, and a barren spot respectively.[46]

77½-79. Birth takes place in a burial ground, if Mars should aspect the Lagna; in a rural place, if the Moon and Venus; in a sacrificial house, if Jupiter; in a house of ornaments and decorations, if the Sun; and in a house of fine arts; if Mercury, in all cases, the aspecting planets being strong.

80. If the lord of the Lagna is posited in his own house or Aṁśa, which is a fixed Sign, the birth takes place in the father's house; and if it is a movable Sign, in transit (during a journey), the nature of the road being determined by that of the Rāśi concerned. The child is abandoned by the mother, if the Moon occupies the 7th house which is trine (5th or 9th) to Mars and Saturn.[47]

81. However, if the ascendant is aspected by Jupiter, the child will live long and be rescued by somebody. On the other hand, if the ascendant occupied by the Moon is aspected by malefics and if Mars occupies the 7th house, the abandoned child will die.

82. If the trine (5th) from Mars and Saturn are aspected (by a benefic), the child lives happily in the protection of a stranger. If the above house be occupied by a malefic, the child will die in a month and a half, even though rescued by others.[48]

83-83½. O Sage, the birth takes place in the house of the father or mother, according as the planet owning the house is strong. If the ascendant is occupied by a debilitated benefic and the Moon and the Lagna are neither together (i.e. the Moon does not tenant the ascendant), nor aspected (by any planet), the birth takes place in a lonely place.

84-85. When the Moon is posited in the 4th house owned by Saturn or in an Aṁśa of Saturn, or aspected by Saturn, the birth takes place in darkness or in dim light and the woman lies down on the floor. Similarly, the direction of the house or the lying-in-chamber should be guessed from the nature of the Rāśi, whether it is *Śīrṣodaya* (rising with its head) or *Pṛṣṭhodaya* (rising with its hind part first).

86-87. Trouble will have to be predicted for the mother, if there are malefics in the 4th and 7th houses from the Moon. When the strongest (or aspecting) planet in the chart happens to be Saturn, Mars, the Moon, the Sun, Mercury, Venus or Jupiter, the house in which the child is born should be an old house that has been renovated, a burnt one, a newly built one, a wooden house that is not very strong, one with many architectural embellishments, a new house adorned with paintings, or a strong and attractive one, as the case may be.[49]

88. The house of birth or lying-in chamber is in the *East*, if the ascendant is *Tulā*, *Meṣa*, *Karka*, *Vṛścika* or *Kumbha*; it is in the *North*, if the Lagna is owned by Mercury or Jupiter; in *West*, if it is Vṛṣabha; and in the South, if it is Siṁha or Makara.

89. The directions of the house are represented by two houses beginning with *Meṣa* for each cardinal point and a dual house for an intermediate quarter. The legs of the cot are represented by the 3rd, 6th, 9th and 12th houses respectively, as in the case of a house.

90. The number of women in attendance in the lying-in chamber corresponds to that of the planets that are situated between the Lagna and the Moon. The persons inside and outside the room are read from the planets in visible and invisible halves of the Zodiac.[50]

91. The child's body will correspond to the characteristics of the planet that occupies the Lagna, or of the one that is strongest in the chart. Its complexion will be like that of the Moon's *Navāṁśa*. The delineation of the native's limbs from head to foot, should be done on the basis of the 12 Rāśis commencing from the ascendant (as explained below).[51]

92-93. When any of the three decanates of a Rāśi rises, the native's limbs are allotted to the different houses in the following manner :—(1) When the first decanate rises, those of the 12 houses counted from the Lagna onwards represent the head, eye, ear, nostril, cheek, jaw and mouth on the right and left sides. Similarly, the second decanates of the houses represent in order the neck, shoulder, side, heart, arm, chest and navel on the two sides. The last ones likewise represent the pelvis, the genital organ, anus, thighs, knees, shanks, and feet.[52]

94-95. Whichever decanate Rāśi is occupied by malefics, will have a wound or ulcer in the corresponding limb of the native; if the planet is benefic, the particular limb will have a mole or mark. The mark will be natural or inborn, when the conjoining planet is posited in its own Sign or Aṁśa that is a fixed Rāśi; otherwise it will be an accidental one. If the planet concerned be Saturn, the wound would be one caused by wind or stone; if Mars, by poison, weapon or fire;

if Mercury, by earth (i.e. mud); and if the Sun, by wood, animals or horned animals of the class of goats.[53]

96-96½. There will undoubtedly be a wound, caused by malefics, in the limb signified by the decanate which is occupied by three planets. A decanate that is aspected (by malefics) will cause a mole in the corresponding limb, while one occupied by benefics, a good mark.[54]

97-100. The *Sun* has a square body, pink eyes, bilious constitution and sparse hair; the Moon has a round body, wind and phlegm in constitution, intelligence, measured (or slow) speech and attractive eyes; Mars is youthful, possessed of fierce eyes, fickle and bilious in constitution; Mercury has all the three humours in his constitution, practises jokes, appreciates tastes and speaks cogently (or with pun); Jupiter has pink hairs and eyes, a tall body, phlegmatic nature and great erudition and Wisdom; Venus has a charming body, attractive eyes, black and curly hair and enjoys happiness; and Saturn has tawny eyes, a bluish or black complexion, coarse hair and indolent nature.[55]

101. Muscles, bone, blood, skin, semen, marrow and fat are ruled in order by Saturn, the Sun, Moon, Mercury, Venus, Jupiter and Mars.

102. When the ascendant, the Moon and malefics are all posited in the last portion of Rāśis, 'when malifics occupy the Kendras from the Moon, when malefics and benefics occupy the first and second half respectively and when Scorpio is the rising Sign, the child will die soon.

103. If there be malefics both in the ascendant and in the 7th house and if the Moon, conjoined with malefics, be not aspected by benefics, the child would certainly meet with its end.[56]

104-104½. When the weak Moon occupies the 12th house, malefics the ascendant and the 8th house, and benefics are not in Kendras; or when the Moon, not conjoined with benefics, occupies the Lagna, the 7th, 8th or 12th house, unaspected by benefics posited in Kendra etc., the child perishes.[57]

105-105½. If the Moon be posited in the 6th or 8th house and be aspected by malefics, the child will die soon after birth. On the other hand, if the Moon in the above yoga is aspected

by benefics also, it will die in 8 years. The same result i.e. death in the 8th year, will follow, if the Moon is aspected both by malefics and benefics.[58]

106-106½. When the weak Moon is in the Lagna, or is hemmed in between malefics, or when malefics occupy the 8th house or Kendras; or when the Moon is posited in the 4th, 7th or 8th house, or when the Lagna is surrounded by malefics, the child will die likewise.

107-108. The child will die along with its mother, if malefics occupy the 7th house from the Moon, provided there is no benefic aspect. The same prediction will have to be made, when the Moon occupies the end of a Rāśi without any benefic aspect, and malefics, the 5th and 9th houses; or when the Moon occupies the Lagna and malefics the 7th house.[59]

109. If the Moon is eclipsed at the time and malefics occupy the 8th house, both the mother and child will die soon. The death will be due to a surgical operation, if the Sun be in the Lagna and strong malefics in the 8th house.[60]

110. When Sign Cancer (Karka) rises along with the Moon and Jupiter in it, Mercury and Venus occupy Kendras, and the rest the 3rd, 6th and 11th house, the child will indeed be blessed with an unlimited span of life.

111. The maximum span of life is enjoyed by one, in whose birth Sign Pisces rises with its own Navāṁśa, the Moon occupies Taurus (Vṛṣa) and the 25th degree, and all the planets their exaltations.[60a]

112-114. A strong planet posited in the ascendant or a Kendra, aspected by benefics confers on the native both long life and wealth. One lives for 60 years, if the Moon is in her own or exaltation house, benefics in their own houses, and the lord of the Lagna, possessed of strength, in the Lagna itself. The longevity is of 70 years, when benefics are in the Kendras and the 8th house devoid of planets, and when Jupiter is strong (?). The native lives for 80 years, if benefics occupy their *Mūlatrikoṇa* houses, Jupiter his exaltation, and the lord of the ascendant is strong. One lives for 30 years only, when strong malefics occupy Kendras and the 8th house is free from planets.[61]

115. When the lord of the 8th occupies the 9th, and Jupiter occupying the 8th is aspected by malefics, the native

lives for 24 years. The longevity is of 27 years (or 12 years?) if the lords of both the Lagna and the 8th house occupy the 8th.[62]

116. When the Lagna is occupied by a malefic and Jupiter, aspected by the Moon, and the 8th house is tenanted by some planet, the child will live for 20 years. The same age is to be predicted, when Saturn is in the Lagna or 9th house, Venus in a Kendra and the Moon in the 9th or 12th.

117. The span of life is 100 years, when Jupiter occupies Cancer (Karka) or when Venus and Jupiter are in Kendras. It is 40 years, when the lord of the 12th house occupies the Lagna, and the 8th house is devoid of benefics.

118. If the lords of the Lagna and the 8th house exchange their positions, the child will live for five years only. When Jupiter and Venus are combined in the Lagna, and Mercury and the Moon in the 8th house, it is 50 years.

119-119½. The above-mentioned spans of life are called those caused by Yoga or planetary dispositions. Now I shall explain the one-called *Spaṣṭa* or one based on planetary strength or longitudes. When the Sun is most powerful in the chart, the Span is called *Piṇḍaja*, whereas when the Moon is very strong, it is called *Nisargaja*; and when the ascendant is very strong, it is *Aṁśāyuḥ*. Now listen to their delineation.

120-122. The years contributed by the seven planets headed by the Sun, when they are in their highest exaltation, are in order 19, 25, 15, 12, 15, 21 and 20, in the Piṇḍāyurdāya system, while in the Nisargaja one they are 20, 1, 2, 9, 18, 20 and 50 years respectively. Subtract a planet's longitude from its highest exaltation figures. If the result is less than six Signs (Rāśis), it should be subtracted from 12 Rāśis and its Aṁśas be taken towards its contribution.[63]

123. A planet posited in an inimical house loses a part (i.e. 1/3) of its contribution except when it is retrograde. Similarly, one that is combust will lose half of its contribution. However Venus and Saturn do not lose anything on the score of eclipse.

124-124½. When there is a possibility of reduction on two counts for a planet's contribution, only the bigger one should be resorted to. When there is a malefic in the Lagna, the contribution of the Lagna should be reduced thus : Leave

off the number representing the Signs in the longitude of the ascendant and reduce the degrees etc. to minutes and multiply the result by the rectified contribution of that planet. Divide the product by the number of minutes in Bhagaṇa (360°, which is 21,600). Now subtract the quotient from the rectified Āyus of that planet. The result will give the final rectified contribution of that malefic.

125-127. The contribution of a malefic (aspected by a benefic ?) is completely left out, while that of the benefic is halved. These contributions of the several planets (and the Lagna) thus rectified should be multiplied by their respective multipliers (Guṇakas) and divided by 360. The quotient will give the Āyus in years and the remainder being multiplied by 12 and divided by the above divisor will give the months. The remainder should be multiplied by 30 and divided as before by 360. The result will be days, and the remainder being multiplied by 60 and divided as before will yield Ghaṭīs etc.

127½-128½. The rectified contribution of the Lagna is got by leaving off the Rāśis in its figures and converting the degrees etc. into minutes and dividing the result by 200. The quotient gives years, and the remainder being multiplied by 12 and divided by 200, gives months etc.

129-129½. In the Aṁśāyurdāya system the longitudes of the planets and the ascendant should be converted into minutes and divided by 40. The result will give the years etc. contributed by the planets etc. I shall now explain the rectification of the contributions.

130-131. Subtract the longitude of a planet from the figures for the ascendant. If the result is less than six Signs, there should be rectification, and not otherwise. Convert the balance thus got into degrees and divide it by 30. Then reduce the quotient by 1. The result in degrees is to be divided by 30. This result again reduced by one will be the multiplier.[64]

132. The contribution of a benefic should be reduced to a half and that of a malefic to nil, without doubt. The contributions of planets when multiplied by the Guṇaka give their nett Āyus. This is what is meant by rectification.

133. The degrees etc. in the Āyus of a planet should be divided by 200. The quotient will give years, and the

remainder multiplied by 12 and divided by 200 will yield months, days etc.

134. The contribution of the Lagna multiplied by 3 and divided by 10 gives its Āyus in years. The remainder should be multiplied by 12 and divided by 10. The result will give months and days.

135-135½. When the Lagna is very strong, its nett contribution would be the above result increased by so many years as there are Rāśis in the Lagna. The degrees etc. multiplied by two and divided by 12 would give months, and the remainder being multiplied by 30 and divided as before, days etc. This is not done in the case of *Piṇḍa* and *Nisarga* systems.

136-137. The Daśā (major period) of that planet which is the strongest among the three viz. Ascendant, the Sun and Moon, will operate in the beginning. Then will come the Daśās of those that are in Kendras. In case there are many planets posited in Kendras (quadrants), then the strongest of them will have precedence over others. If two planets are equally strong, then that which contributes a greater number of years of Āyus, will operate first. In the case of planets that are associated with the Sun, the faster-moving one will come first (i.e. the one which becomes visible first).

138-140. The order of the Daśās is the following : A planet whose Ṣadvargabala is a half (of its maximum), one whose Bala is 1/3, a planet which is situated in a trine, one in the 7th (therefrom), one in the 7th itself, one in the 4th house and one in the 4th or 8th from the previous (This translation is tentative). As in the previous Āyurdāya, here too the rules regarding the precedence of Daśā with regard to the planets posited in quadrants, their order in case of a tie, are the same as noted already. The Guṇakas (multipliers) for the various types of planets are the following: for the Daśānātha (i.e. the planet whose Daśā comes first) it is 84 (or does it mean 4 or 8 according to his strength?); for one in conjunction with another it is 4; for one posited in a line, it is 28; for one posited in the 7th house, it is 12; and for one in the 4th or 8th house, it is 21.

141. O Nārada, the Daśā period being multiplied by these Guṇakas and divided by the Guṇaikya (the combined Guṇa or product of the Guṇakas) yields the nett result in years.

When the remainder is multiplied by 12 and divided by the above divisor, months etc. are got.

142. The sub-divisions or minor periods of a Daśā are *Vidaśās* and *Upadaśās*. When the lord of the sub-period happens to be an Adhimitra (fast friend) or is posited in the former's house, exaltation or in the Lagna, the period should be increased in order by 1, 4, 1 or 7 years(?).

143. A benefic occupying a house increases its prospects, provided he is aspected by another occupying a contributory house. On the other hand, if he is posited in any other house, he will destroy it.

144. Whatever substances are allotted to a planet, all that should be mentioned as occurring in the Daśā of that planet by its occupation, aspect and conjunction, to the person concerned in his profession, life etc.

145-146. If the lord of the sub-period—Vidaśā or Upadaśā—is aspected by an inimical planet, he will cause only disasters. On the other hand, one who is aspected by a benefic, or a friend and is posited in benefic or friendly Vargas, and is strong at the time (of the sub-period) is declared to be a destroyer of all troubles. This applies also to one whose Aṣṭakavarga results are excellent.

147-148. A planet that is posited in its exaltation house identical with an auspicious house counted from the Lagna, Moon or Sun, will yield the best results, while one posited in its own house, Mūlatrikoṇa or friendly house, moderately good effects. The effect of one that is posited in an untoward house, will be undesirable. The effect, good or bad, will be intense or otherwise, according as the planet is strong or otherwise.

149. In a movable Lagna the effects of the three decanates, first, second and third, are good, middling and bad respectively; in a fixed one, they are in order bad, good and middling; and in a dual one, middling, bad and good.

150. The Lagna being aspected or joined by its own lord, Mercury or Jupiter confers excellent results on the native, while being hemmed in between malefics or being aspected or joined by malefics, it leads to his ruination.

151-152. In the Sun's Aṣṭakavarga chart he produces beneficent influences on houses, 1, 2, 4, 7, 8, 9, 10 and 11,

counted from his own position; he is good in these houses counted from the positions of Mars and Saturn also; he is good in 6, 7, and 12 from Venus; he is good in 5, 6, 9 and 11 places from Jupiter; good in 3, 6, 10 and 11 from the Moon; he is good in 3, 5, 6, 9, 10, 11 and 12 places counted from Mercury; and lastly in 3, 4, 6, 10, 11 and 12 places from the Ascendant.

153-154. The Moon is beneficial in places 1, 3, 6, 7, 10 and 11 from himself; in 3, 6, 7, 8, 10 and 11 places from the Sun; in places 2, 3, 5, 6, 9, 10 and 11 from Mars; in 1, 3, 4, 5, 7, 8, 10 and 11 places from Mercury; in 1, 2, 4, 7, 8, 10 and 11 places from Jupiter; in 3, 4, 5, 7, 9, 10 and 11 places from Venus; in 3, 5, 6 and 11 places from Saturn; and in 3, 6, 10 and 11 places from the ascendant.

155-156. Mars is good in 3, 5, 6, 10 and 11 places from the Sun; in 3, 6, and 11 places from the Moon; in 1, 2, 4, 7, 8, 10 and 11 places from himself; in 3, 5, 6 and 11 places from Mercury; in 6, 10, 11 and 12 places from Jupiter; in 6, 8, 11 and 12 places from Venus; in 1, 4, 7, 8, 9, 10 and 11 places from Saturn; lastly in 1, 3, 6, 10 and 11 places from the Lagna.

157-158. Mercury is beneficial in 1, 3, 5, 6, 9, 10, 11 and 12 places from himself; in 5, 6, 9, 11 and 12 places from the Sun; in 2, 4, 6, 8, 10 and 11 places from the Moon; in 1, 2, 4, 7, 8, 9, 10 and 11 places from Mars and Saturn; in 6, 8, 11 and 12 places from Jupiter; in 1, 2, 3, 4, 5, 8, 9 and 11 places from Venus; and in 1, 2, 4, 6, 8, 10 and 11 places from the Lagna.

159-160. Jupiter is beneficial in 1, 2, 3, 4, 7, 8, 9, 10 and 11 places from the Sun; in 2, 5, 7, 9 and 11 places from the Moon; in 1, 2, 4, 7, 8, 10 and 11 places from Mars; in 1, 2, 4, 5, 6, 9, 10 and 11 places from Mercury; in 1, 2, 3, 4, 7, 8, 10 and 11 places from himself; in 3, 5, 6, and 12 places from Saturn; in 2, 5, 6, 9, 10 and 11 places from Venus; and finally in 1, 2, 4, 5, 6, 7, 9, 10 and 11 places from the Lagna.

161-162. Venus is beneficial in 8, 11 and 12 places from the Sun; in 1, 2, 3, 4, 5, 8, 9, 11 and 12 places from the Moon; in 1, 2, 3, 4, 5, 8, 9 and 11 places from the Lagna; in 1, 2, 3, 4, 5, 8, 9, 10 and 11 places from himself; in 3, 5, 6, 9, 11 and 12 places from Mars; in 3, 4, 5, 8, 9, 10 and 11 places from Saturn; in 3, 5, 6, 9 and 11 places from Mercury; and in 5, 8 , 9, 10 and 11 places from Jupiter.

163-164. Saturn is auspicious in 1, 2, 4, 7, 8, 10 and 11 places from the Sun; in 3, 6 and 11 places from the Moon; in 3, 5, 6 and 11 places from himself; in 3, 5, 6, 10, 11 and 12 places from Mars; in 5, 6, 11 and 12 places from Jupiter; in 6, 8, 9, 10, 11 and 12 places from Mercury; in 1, 3, 4, 6, 10 and 11 places from the Lagna; and in 6, 11 and 12 places from Venus.

165. In the above beneficial houses (mentioned in the Aṣṭakavarga charts of the planets) put vertical lines and in others mere dots. If these houses that contain benefic lines happen to be auspicious, when counted from one's natal sign i.e. Rāśi, and also to be owned by a benefic, friendly planet or the planet concerned or to be the planet's exaltation, the result must be wholly favourable, and in others it will be unfavourable.[64a]

166. The effects of benefic lines from 1 to 8, contained in a Rāśi, are in order (1) hardship, (2) loss of wealth, (3) trouble, (4) moderate effects, (5) acquisition of wealth and happiness, (6) influx of money, (7) happiness, and (8) accomplishment of one's ambitions.

167. The seven planets beginning with the Sun represent seven relations in order : (1) *Father*, (2) *Mother*, (3) *Enemy*, (4) *Friend*, (5) *Brother*, (6) *Wife*, and (7) *Servant*. When the Ascendant, its lord, the Moon and Sun are well-placed, the native will be blessed with wealth, fame and security.[65]

168-169. When the *Navāṁśa* (of the Lagna or 10th house) is owned by the Sun, the subject earns his living by (selling) grass, gold, horses, elephant-drivers, etc.,when it is owned by the Moon, through agriculture, marine products and women; when by Mars, through metals (or ores), weapons and adventures; when by Mercury, through poetry, fine arts (architecture etc.) and the like; when by Jupiter, through Gods (i.e. worshipping Gods), Brahmins and mines; when by Venus, through silver, cattle, gems etc.; and when by Saturn, through murderous deeds, wearisome tasks and mean activities.

170. If Saturn, Jupiter and Mars are exalted at a birth and when the ascendant is strong, the native will become a great monarch. When the Lagna is Vargottama and when the Moon is aspected by four or more planets, the same effect will follow.

171. When Mars is exalted, the Sun and Moon in Dhanus, and Saturn in the Lagna, the native becomes a landlord or king. The same effect takes place, when the exalted Sun is posited in the Lagna, Jupiter in the 10th house, and the Moon and Saturn in the 7th house.

172. When Saturn or the Moon occupies the Lagna in exaltation, the Sun and Mercury the 6th house, Venus and Mars in Tulā and Meṣa respectively; or when Jupiter is in *Karkaṭaka* Lagna along with the Moon and Mars, one becomes a King.

173. One becomes a King, if at one's birth the Moon occupies Vṛṣabha-Lagna, and the Sun, Jupiter and Saturn in the 4th, 7th, and 10th houses; or if Saturn occupies Makara-Lagna and the Moon and others the 3rd, 6th, 9th (?) and 11th (?) houses.[66]

174. When Jupiter and the Moon are together posited in Dhanus, Mars in Makara, and the exalted Sun or Venus in the Ascendant; or when the Karka-lagna is occupied by Jupiter, Meṣa by the Sun and the 11th house by Mercury, the Moon and Venus, the native becomes a King.

175. When the Lagna happens to be Vṛṣabha, occupied by the Moon, Signs *Siṁha*, *Kumbha* and *Makara* are occupied by the Sun, Saturn and Mars respectively, a king is born.[67]

176. When the Lagna is Meṣa occupied by Mars, or when it (Lagna) is Siṁha occupied by Jupiter, the native becomes a king. The same effect takes place, when Mars and the Sun occupy the 5th house, Jupiter, the Moon and Venus the 4th house, and Mercury the Lagna which is identical with Kanyā.

177. An illustrious king is ushered into the world, when the Lagna happens to be Makara occupied by Saturn, the Moon occupies Meṣa, the Sun Siṁha, and Venus and Jupiter Tulā and Mithuna respectively.[68]

178. Under the above planetary configurations even an ordinary person's son will become a king. On the other hand, O great Sage, under the following yogas only a king's son can hope to be one such.

179. One becomes a king, if three or more planets possessed of strength occupy their exaltation houses or Mūla-

trikoṇas. The same event takes place, when the Sun is posited in *Siṁha*, the Moon in the ascendant identical with Meṣa, Mars in Makara, Kumbha or Vṛścika and Jupiter in Dhanus.

180-180½. O Sage, when Venus occupies the 4th house identical with his own Rāśi, and the Moon the 9th house, either joined or aspected by benefics, and the rest the 3rd, 1st (6th ?) and 11th houses, one becomes a ruler.[69]

181-181½. A virtuous king is born, if Mercury occupies the Lagna in strength, a benefic (Jupiter) possessed of strength an auspicious house (or 9th ?) and the rest the 9th, 2nd and the Upacaya houses (3, 6, 10 and 11).

182-182½. One becomes a king with the Moon, Saturn and Jupiter occupying the 10th, 11th and the ascendant respectively, Mars and Mercury the 2nd house, and Venus and the Sun the 4th house, at one's birth.

183. When the Moon occupies the ascendant identical with Vṛṣabha, Jupiter and Saturn the 2nd and 6th respectively, and the rest the 11th house, the person concerned becomes a ruler.

184-184½. Jupiter in the 4th house, the Sun and the Moon in the 10th house, Saturn in the Lagna and the rest is in the 11th house, produce kings. Similarly, Mars and Saturn in the Lagna, the Moon, Jupiter, Venus, the Sun and Mercury in the 4th, 7,th, 9th, 10th and 11th respectively usher kings into the world.[70]

185-185½. One attains kingship or a kingdom during the major period (Daśā) of the planet posited in the ascendant or the 10th house, or of one that is very strong; whereas that of such planets as are posited in inimical houses, in debilitation etc. is productive of great troubles.

186-187. If at a birth all the planets are posited in any two contiguous quadrants (Kendras) (i.e. 1 and 4, 4 and 7, 7 and 10 or 10 and 1), the yoga named *Gadā* or *Mace* is generated. If all the planets occupy only the 1st and 7th houses, it will be called *Śakaṭa* (carriage). The *Yoga* called *Vihaga* (Bird) is caused by the planets occupying the 4th and 10th houses. *Śṛṅgāṭaka* is brought into effect by all the planets being posited in the 5th, 9th and 1st houses. The *Hala* yoga is brought

about by all the planets being posited in mutual trines beginning with any house other than the ascendant.[71]

188. The yoga termed *Vajra* (*Diamond* or *Thunderbolt*) is caused by benefics being posited in the 1st and 7th houses, and by malefics in the 4th and 10th houses. *Yava yoga* (*Barley*) is the result of the benefics and malefics exchanging the positions mentioned in the previous yoga (i.e. benefics should be in 4th and 10th and malefics in the 1st and 7th houses). The *Kamala* (*Lotus*) yoga is the effect of all the planets occupying the Kendras in any manner. The *Vāpi* (*Well*) yoga is the result of the planets occupying houses other than the Kendras (i.e. in Paṇapharas or Āpoklimas).[72]

189. The *Yūpa yoga* (*Plough*) is the effect of all the planets occupying the four houses beginning with the Lagna. The *Śarayoga* (*Arrow*) is caused by their staying in the four contiguous houses from the 4th house. The *Śakti yoga* is caused, if they occupy the 7th, 8th, 9th and 10th houses. *Daṇḍa* (*Rod*) is caused by their occupying the 10th, 11th, 12th and 1st houses.[73]

190. When all the planets occupy the seven contiguous houses beginning with the Lagna, the yoga is called *Nau* (*Boat*); while the *Kūṭa* yoga (*Fraud*) is caused by the planets being in the 7 houses beginning with the 4th house. The *Chatra* (umbrella) yoga results from the planets occupying the 7 houses beginning with the 7th house. The *Cāpa* (Bow) yoga is caused by the planets occupying the 7 houses beginning with the 10th house. The *Ardhendu* (Crescent) yoga results from their occupying seven houses other than the above, i.e. beginning with any *Paṇaphara* or Āpoklima house.[74]

191-192. *Cakra* (Wheel) yoga is formed by all the planets occupying all the odd houses; and *Samudra* (Ocean), the even houses. Seven yogas called (*Viṇā* (Lute), *Dāman* (Garland), *Pāśa* (Noose), *Kedāra* (Field), *Śūla* (Spike), *Yuga* (Yoke) and *Golaka* (Sphere) are caused when all the seven planets are posited in 7 Rāśis, 6, 5, 4, 3, 2 and 1 respectively. When all the planets are in movable Rāśis, the yoga called *Rajju* (Rope) is formed.[75]

193. When the planets are only in fixed Rāśis, *Musala* (Stave) yoga is formed; in dual Rāśis, *Nala* (Reed) yoga. The *Mālā yoga* (Wreath) is formed by the benefics (Jupiter,

Mercury and Venus) occupying the Kendras; by malefics (the Sun, Mars and Saturn) therein, *Sarpa* (Serpent) yoga is formed.

194. One born under the *Rajju Yoga* becomes envious and fond of wandering; one of *Musala yoga* is blessed with wealth and honour; one born under the *Nalayoga* becomes deficient in a limb and full of prominent veins; under the *Mālā* or *Srak* yoga, commands pleasures; and under *Sarpayoga*, gets afflicted or becomes miserable.[76]

195. A person born under *Vīṇāyoga* is very clever and very much interested in music and dancing; one under *Dāmayoga* becomes wealthy and munificent; and under *Pāśayoga*, possessed of wealth and character.[76a]

196. One having *Kedāra yoga* become an agriculturist; one with *Śūlayoga*, brave unharmed and poor; with *yuga yoga*, with *Gola yoga*, and slovenly.

197. In *Cakrayoga* one becomes great that his feet are worshipped even by kings; in *Samudrayoga*, one enjoys the pleasures of royalty; in *Ardhacandra*, possesses a charming body; and in *Cāmara*, becomes happy and heroic.[77]

198. Under *Chatrayoga* one helps one's friends; under *Kūṭayoga*, suffers imprisonment, and becomes a liar; under *Kamalayoga*, becomes famous and happy without doubt.[78]

199. Under *Yūpa yoga* one becomes charitable, performs sacrifices and controls his senses; under *Śara yoga*, becomes murderous and a leader of hunters; under *Śakti* low, mean, lethargic and poor; and under *Daṇḍa yoga*, suffers from separation from his beloved.

200. The yogas termed *Sunaphā*, *Anaphā* and *Duradharā* are formed when there is any planet, other than the Sun, in the 2nd, 12th and both the houses respectively. In the absence of any of these three yogas, *Kemadruma yoga* is formed.

201. A person born with the *Sunaphā yoga* at birth will enjoy the wealth earned by his own efforts, be charitable, wealthy and happy; and with *Anaphā yoga*, one becomes healthy, famous, dressed attractively and of good character.

202. Under *Durdhara-yoga* one enjoys pleasures, becomes happy, wealthy, munificent and charitable; while under

Kemadrumayoga, one becomes very dirty, miserable, mean and penniless.

203-204. O Sage, if the Sun is conjoined with the Moon, the native will become a mechanic or mason; with Mars, a wanderer; with Mercury, famours, clever, learned and wealthy; with Jupiter, engaged in helping others; with Venus, earning one's livelihood by means of weapons; and with Saturn, clever in metallurgy and pottery.[79]

205-206. O Sage, the Moon combined with Mars makes one a dealer in hammers, liquor and such other commodities, and hater of his mother; with Mercury, clever in economics, polite and famous; with Jupiter of unsteady mind, leader of his family, valiant (heroic) and rich; with Venus, seeker of pleasures (?); and with Saturn, the son of a remarried woman.[80]

207. Mars combined with Mercury makes one a single-combatant; with Jupiter, mayor of a city; with Venus, a gambler and fighter; and with Saturn, a liar and gambler.

208. O Nārada, Mercury combined with Jupiter makes one proficient in dance and music; with Venus, clever in magic; and with Saturn, greedy and cruel.

209. Jupiter combined with Venus makes one learned; and with Saturn, a cook or potter. Venus conjoined with Saturn makes one have poor eye-sight, and earn wealth through his association with a woman.[81]

210-211. Among the planets Mars, Mercury, Jupiter, the Moon, Venus, Saturn and the Sun, if any four planets should combine in the 10th or 2nd house (?), a Buddhist monk, an Ājīvaka monk, an aged mendicant, a wandering recluse, and an ascetic living on rain-water respectively are brought into existence. In case the planets owning the concerned houses are defeated in a planetary war, there will be a fall from asceticism.

212-213. Should the planets be tiny or eclipsed, one would not actually don the ochre robes; on the other hand, should they be powerful, persons would be strongly attached to their respective ascetic orders. O Nārada, one will become an ascetic, when the lord of the Lagna, being unaspected by any planet, aspects Saturn; or when Saturn aspects the lord of the ascendant that is eclipsed; or when Saturn, the Sun and

the lord of Lagna occupy the Aṁśa of Mars or the Sun; or when the Moon is aspected by Saturn.[82]

214-215. One born under *Aśvini* constellation becomes handsome, and endowed with ornaments; under *Bharaṇi*, efficient and truthful; under *Kṛttikā*, gluttonous and addicted to others' wives; under *Rohiṇi*, of stable mind and sweet-tongued; under *Mṛgaśirṣa*, wealthy and enjoyer of pleasures; under *Ārdrā*, cruel, roguish and sinful; under *Punarvasu*, Self-controlled, sickly and auspicious; and under *Puṣya*, happy and a poet.

216. One born under *Āśleṣā* will be a villain, rogue and ungrateful; under *Maghā*, sinful and eater of all and sundry (gluttonous); under *Pūrvaphalguni*, enjoys luxuries, becomes wealthy, a devotee, donor and sweet-tongued.[83]

217. One born under *Uttaraphalguni* becomes rich and commands luxuries; under *Hasta*, a thief, stubborn and merciless; under *Citrā*, possessed of colourful clothes, and fine eyes; under *Svāti*, without piety or kindness.

218. One born under *Viśākhā* becomes avaricious, clever and irascible; under *Anurādhā*, a wanderer and one who goes abroad; under *Jyeṣṭhā*, devoted to Dharma and content; and under *Mūla*, proud, rich and happy.[84]

219. Under *Pūrvāṣāḍhā* one becomes proud, happy and content; under *Uttarāṣāḍhā*, humble and pious; under *Śravaṇa*, wealthy, happy and famous; under *Dhaniṣṭhā*, charitable, heroic and rich.

220. One born under *Śatabhiṣak*, destroys one's enemies and gets addicted to some vice; under *Pūrva-bhādrapadā*, comes under the influence of women and becomes rich; under *Uttarā bhādrapadā*, eloquent, happy, and attractive; and under *Revati*, heroic, wealthy and pure.

221. If a persons' natal sign (Janma-rāśi—the one occupied by the Moon) happens to be *Meṣa* (Aries), he becomes lustful, heroic and grateful; if *Vṛṣabha* (Taurus), attractive, charitable and forgiving; if *Mithuna* (Gemini), proficient in gambling, Śāstras (scriptures) and pleasing women; if *Karkaṭa* (Cancer), effeminate and short.

222. If the natal sign is *Siṁha* (Leo), one hates women, becomes short-tempered, proud, valiant, happy and of steady

mind; if *Kanyā* (Virgo), pious, tender and wise; if *Tulā* (Libra), learned, tall and rich.

223. If it is *Vṛścika* (Scorpio), one becomes sickly, respectable and receives wounds; if *Dhanus* (Sagittarius), a poet, artist and wealthy; if *Makara* (Capricorn), lazy, wanderer and possessing beautiful eyes; if *Kumbha*, stealer of others' wealth and wives.[85]

224. When the natal Sign and its lord are strong, and when the Moon also is possessed of strength, all good results will accrue to the native; otherwise they will be the opposite of what has been given above. The effects of the Sun's occupying the 12 Signs beginning with Meṣa are in order (1) fame, (2) hatred for women, (3) wealth, (4) cruelty or sharpness, (5) wisdom or learning, (6) poetic gift, (7) keeping a liquor shop, (8) riches, (9) respectability, (10) avarice, (11) penury, and (12) being without friends.

225-225½. Mars occupying *Siṁha* at birth makes one poor; *Karkaṭa*, wealthy; his own house, gluttonous; *Mithuna* or *Kanyā*, grateful; *Dhanus* or *Mīna*, famous; *Vṛṣa* or *Tulā*, having illicit connection with other women; *Makara*, blessed with many sons and affluence; and *Kumbha*, grief-stricken, wicked and a liar.

226-227½. Mercury occupying the houses of the seven planets beginning with the Sun makes one (1) hateful in the eyes of women, (2) hater of one's own kinsmen, (3) observing vows (?) (4) blessed with intelligence and wealth, (5) having honour and riches, (6) blessed with sons, and (7) getting gold from women (?) respectively. In the case of Jupiter the above results are : (1) commander of an army, (2) blessed with wife, wealth and children, (3) having efficient friends (?), (4) commanding a vast following or good clothes, (5) governor of a province, (6) having wealth and happiness. and owner of much gold (?).[86]

228-228½. The effects of Venus occupying the houses of the planets are in order (1) acquiring wealth through women, (2) riches and freedom from grief, (3) hating one's kith and kin, (4) wealth and sin, (5) wealth and intelligence, (6) uniform fame, and (7) defeat at the hands of woman.[87]

229-229½. The effects of Saturn occupying the Rāśis owned by the seven planets are in order : (1) Deficient in limbs (or with deformed limbs) and poor, (2) motherless, (3) having many friends (?) (4) afflicted by the three-fold calamities, (5) blessed with children, wife and wealth and (6) a king and (7) leader of a village or town.[88]

230-231. The Moon occupying *Meṣa*, when aspected by Mars and five other planets, produces the following effects in order : (1) kingship, (2) learning, (3) virtues, (4) mayorship of a city, (5) penury and (6) poverty; in *Vṛṣabha*, (1) poverty, (2) thievish propensities, (3) kingship, (4) learning (5) messengership and (6) sickness; in Mithuna, (1) living by working on metals, (2) kingship, (3) scholarship, (4) fearless, (5) weaver, and (6) penniless.

232. The Moon occupying her own house, produces the following effects in order, when aspected by the six planets, Mars and others : (1) a warrior, (2) poet, (3) learned man, (4) a respected teacher (or king ?), (5) metallurgist, and (6) suffering from eye-disease; and sign Siṁha, (1) astrologer, (2) wealthy, (3) respected teacher or king, (4) king, (5) barber, and (6) a great king.[89]

233. The Moon tenanting *Kanyā* and being aspected by the above planets, produces the following effects in order : (1) a pure and virtuous person, (2) a king, (3) an army-commander, (4) a skilful person, (5) a landlord and (6) a king; *Tulā*, (1) a king, (2) a goldsmith, (3) a merchant, (4) a king, (5) a goldsmith, and (6) merchant.[90]

234. The effects of the Moon's stay in *Vṛścika* under the aspects of the six planets are— (1) father of twins, (2) fond of water (?), (3) a king, (4) of defective limbs, (5) wealthy, and (6) a king; in *Dhanus*, they are : (1) protector of kinsmen, (2) a king, (3) leader of men, (4) of virtuous mind, (5) showy person, and (6) a cheat.[91]

235. In *Makara* the effects are— (1) king, (2) scholar (or ornamented ?) (3) a friendly person, (4) a sacrificer (or teacher), (5) a king, and (6) taking a boy in adoption (?); in *Kumbha* and *Mina* they are—(1) humorous, (2) learned, (3) a king, (4) learned, (5) a virtuous person, and (6) intelligent person.[92]

236. The Moon confers beneficial results, when she is joined or aspected by planets that are posited in the Rāśī or Aṁśa of the lord of the Lagna. The same result will follow, if she is combined with or aspected by those that are posited in a Rāśi that is owned by a friend of the lord of the Lagna-decanate.

237-238. The results of the Moon's being placed in the various *Dvādaśāṁśas* (1/12 of a Sign) have already been enunciated. Those of her *Navāṁśa* placements will now be explained: When the Moon is posited in the *Navāṁśa* Rāśi owned by Mars (i.e. *Meṣa* or *Vṛścika*), the native becomes a policeman (or watchman), interested in killing, single combat, and quarrels, and wealthy; when in one of Venus (*Vṛṣabha* or *Tulā*), foolish and addicted to others' spouses; when in one of Mercury (*Mithuna* or *Kanyā*), a poet, happy, dancer (actor), thief, learned and an artist (or artisan).[93]

239. When the Moon is in her own Aṁśa i.e. *Karka*, one becomes short in stature, wealthy, ascetic and greedy; when in that of the Sun, i.e. *Siṁha*, hot-tempered, owner of treasures, a minister, king, cruel and childless.[94]

240. When the Moon is in an Aṁsa of Jupiter (*Dhanus* or *Mina*) the person concerned becomes an expert in comics, endowed with a strong physique, a minister and religious-minded (or virtuous); when she is in one of Saturn (i.e. *Makara* or *Kumbha*), he will have very few children, be wretched (distressed), indigent and associated with a wicked woman.[96]

241-242. When the Sun is aspected by the Moon and other planets, the results are the same as for the Moon being aspected by others (vide Ślokas 230-235). When a planet is posited in *Vargottamāṁśa*, own house or in another's house, the good results enumerated will be full-fledged, middling or very meagre, as the case may be : If the owner of the Aṁśa (occupied by a planet) is strong, he bestows very good results, according to the effects of the (Rāśi occupied and the aspects he receives from others.

243. If the Sun should occupy the Lagna at birth the native would become a hero, stubborn, of defective eyes

and merciless; if the Lagna is Meṣa, he will suffer from cataract in the eye and be wealthy; if it be Siṁha, night-blind.

244. If the Sun occupies the ascendant identical with *Karka* (Cancer), the native will be mean, poor and blear-eyed; if the second house, very wealthy, punished by the ruler and suffering from some facial disease.[96]

245. The Sun in the 3rd house makes one learned and full of prowess; in the 4th house, depressed (or unhappy) and afflicted; in the 5th, bereft of wealth and issue; and in the 6th house, powerful and victorious over his foes.[97]

246-246½. The Sun in the 7th house makes one under the thumb of a woman; in the 8th, have few children and poor eye-sight; in the 9th, blessed with children, wealth and happiness; in the 10th, full of heroism and learning; in the 11th, endowed with wealth and honour; and in the 12th, fallen from position, and poor.[98]

247-249. The Moon occupying the Lagna makes one dumb, deaf, blind and a servant; but if the ascendant is Cancer, Aries or Taurus, one becomes rich; in the *second* house, a religious student or rich; in the *third*, cruel; in the *fourth*, endowed with a virtuous disposition, in the *fifth*, father of girls and indolent; in the *sixth*, of poor digestion and sexual urge, and cruel, and envious; in the *seventh*, an administrator (?), and learned; in the *eighth*, afflicted with diseases; and in the *ninth*, endowed with friends and riches.[99]

250. The Moon in the *tenth* house confers virtues or piety, intelligence and riches; in the *eleventh*, fame, intelligence and wealth; and in the *twelfth*, meanness and loss of limbs. These are the results mentioned by the wise for the Moon's stay in the various houses at a person's birth.

251. Mars occupying the Lagna at birth causes wounds in the body; the *second* house, makes one eat forbidden or rotten food; the *third* house, perform virtuous deeds; the *fourth* house, sinful activities; and the remaining houses, as in the case of the Sun.

252. Mercury gives the following effects in the first eight houses beginning with the ascendant : (1) Learned; (2) Wealthy; (3) Leader of men; (4) Scholar; (5) Minister; (6) Having Enemies; (7) Appreciator of virtues; and (8) a

paragon of virtues. In the remaining four houses the effects are similar to those of the Sun.[100]

253. Jupiter produces the following effects in the 12 houses :— (1) Learned; (2) of pleasant speech; (3) Miserly; (4) Happy; (5) Wise; (6) Vanquisher of foes; (7) Intelligent; (8) Mean; (9) Ascetic; (10) Blessed and Wealthy; (11) Greedy, and (12) Wicked.[101]

254. Venus causes the following effects in the first five houses : (1) Passionate and Happy; (2) Quarrelsome; (3) Anxious for sexual pleasure; (4) Happy; and (5) Having many daughters; and in other houses he gives the same results as Jupiter.[102]

255-255½. Saturn occupying the ascendant at birth makes one penniless, sickly, voluptuous, slovenly, sickly during childhood and indolent; but if it is his exaltation, one becomes virtuously disposed, a king or administrator of a village, learned and of attractive physique. In other places he is similar to the Sun.

256-257. A planet in exaltation yields its results in *full*; in *Mūlatrikoṇa, three-fourth.*; in the house of a benefic as well as in its own house, *a half*; in the house of a friendly planet, *one-fourth*; in an enemy's house, *very little*; and in its debilitation and when it is eclipsed, the result is *nil.*

258-259. When one or more planets are posited in their own houses, Mūlatrikoṇa, exaltation or friendly houses the person becomes a worthy scion of his family, leader of the family and respected by his kinsmen; wealthy, happy, enjoyer of pleasures and a king; or enjoyer of others' wealth, protector of friends and relatives (or protected by friends and kinsmen), leader of a group:; commander or king, as the case may be.[103]

260-261. When benefic planets are posited in odd houses and in the Sun's Horā the native becomes famous, very enterprising, brilliant or valiant, intelligent, wealthy and strong; and when the benefics are posited in even Signs and in the Moon's Horā, he becomes lustrous, tender, attractive, enjoyer of luxuries, and wise.[104]

262. Malefics occupying even houses and the Horā of the Sun, will produce moderate results, while benefics occupy-

ing odd Rāśis and the Sun's Horā, will not yield the results expected of them (i.e. mentioned above).[105]

263. If the Moon at a birth occupies a decanate (Drekkāṇa) owned by a friendly planet, the native becomes handsome, and virtuous while in any other decanate, he gets the qualities and form appropriate to the owner of the decanate.

264-265. When the planets are posited in decanates that are designated as (1) Serpent, (2) Weapon, (3) Quadruped, and (4) Aquatic, the native becomes in order: (1) Cruel, murderous, cohabiting with revered women and wanderer; (2) thief, gluttonous, wealthy, intelligent, a king, impotent and destroyer of enemies; (3) a slave and one labouring under somebody without payment; and sinful, murderous and foolish.[105a]

266-267. The effects of *Vargottama Dvādaśāṁśas* in the Signs, *Meṣa etc.* are the same as for the Rāśis themselves. When Mars occupies his own *Triṁśāṁśa*, the native will have wife, strength, ornaments, prowess, daring spirit, and brilliance, or will be hostile to his wife and attached to other women.[106]

268-268½. When Saturn occupies his own *Triṁśāṁśa*, the person becomes miserable, untidy and endowed with followers. When Jupiter occupies his own *Triṁśāṁśa*, one gets happiness, intelligence, wealth, fame, brilliance, respect of the people, enjoyments, horses and elephants (?).[107]

269-270½. When Mercury occupies his own *Triṁśāṁśa*, one will be blessed with a highly developed intelligence, proficiency in fine arts, poetry, architecture and disputations; he will also be deceitful and well-versed in the Śāstras and be clever in adventurous deeds. When Venus occupies his own *Triṁśāṁśa*, one will have many children, happiness, health, enjoyments, an attractive personality and riches; he will have a tender body and uncontrolled senses.[108]

271-271½. When the luminaries are conjoined with Mars and other planets, the following effects are produced: (1) Heroic and obdurate; (2) Abnormal and a killer; (3) virtuous; (4) Happy and Learned; and (5) Attractive in action and body.

272-273. Planets that are posited in Kendras identical with their *own house*, *Mūlatrikoṇa* or *Exaltation*, are considered to be *Mutual Kārakas* (Significators), especially the one that is in the 10th house. A birth is highly auspicious, if the ascendant

is in *Vargottamāṁśa* and if there are planets in the *Veśi* house (2nd house from the Sun).[109]

274. When *Kendras* (Quadrants) as well as the houses of the *Kārakas* (Significators) are not vacant, Jupiter and the lords of the ascendant and the lunar Sign, posited in kendras, confer beneficial results in the middle of their periods.

275. Planets posited in Rāśis that rise with their hind part foremost, in those that rise both ways—and in those that rise with their head first produce effects at the end and in the middle and in the beginning of their periods respectively. The Sun and Mars confer their results at the beginning, while Jupiter and Venus in the middle.[110]

275½. The Sun and the Moon yield their results at the end, while Mercury does it always.

276-276½. If the 5th and the 7th houses counted from the ascendant or the Moon, be aspected or joined by their own lords or by benefics, there would be all-round progress and prosperity for the two Bhāvas (i.e. issue and wife or husband); otherwise their progress would be hindered.[111]

277-278. If the Sun be posited in *Mīna*, Saturn in the 7th therefrom would destroy the wife; while Mars in the 5th from the Sun would kill the issue. Malefics in the 12th and 2nd houses or in the 4th and 8th houses from Venus would destroy the wife with fire, provided he is neither conjoined with nor aspected by benefics.[112]

279-280. [In addition to the yoga mentioned in the previous verse], if the Moon and the Sun occupy the 12th and 8th houses (or 6th ?), the man too will die along with his wife. The nature of the wife is determined from the planets occupying the 7th house. When the luminaries are situated in the 7th or 9th or 5th house, the wife would be a handicapped person. When the Sun and Venus are together in Koṇa or in the Lagna, or when Venus is in Sandhi either in the 7th or 12th house, the native's wife would be barren.[113]

281. If the 5th house is not occupied by benefics, if the ascendant, 7th and 12th houses are occupied by malefics, and if the weak Moon be in the 5th house, the native will have neither wife nor children.[114]

282. If Saturn be in the 10th house and aspects Venus posited in the 7th house, the person would be committing adultery. Should the two viz. Venus and Saturn, be combined with the Moon, the man would be adulterous along with his wife.

283. When the Moon and Venus are in the 7th house, the man, his wife or at least his son will have undeveloped organs. This defect will not arise, if they are aspected by benefics.

284. One becomes the destroyer of one's family (lineage), if the Moon, Venus and a malefic occupy the 10th, 7th and 4th house respectively. One will become an artist (artisan or architect), if the rising decanate is occupied by Mercury and aspected by Saturn occupying a kendra.[115]

285. One should be said to be born of a slave woman, if the decanate be owned by Saturn, and if Venus be in the 12th house, being debilitated. The result would follow, if both the luminaries be in the 7th house and be aspected by Saturn.[116]

286. Mars and Saturn occupying the 7th house and being aspected by another malefic, produce rheumatism; while a malefic occupying the Aṁśa of *Karka* or *Vṛścika* in a *kendra*, would cause venereal disease.

287. One is afflicted with leprosy, if the Lagna and the Moon are hemmed in between malefics, and the Sun is posited in the 7th house. One would be of defective limbs, if the Moon be in the 10th house, Mars in the 7th, and Saturn in the 2nd house from the Sun.

288-289½. If the Sun and Moon are posited in mutual Rāśis or Aṁśas, one will suffer from colic; and if the luminaries are combined, one will be lean in body. If the Sun, Moon, Mars and Saturn are posited in the 8th, 6th, 2nd and 12th house respectively, one is deprived of one's eye-sight by the affliction caused by a wandering spirit known as *Bālagraha* (which attacks children). Malefics in the 5th house, unaspected by benefics, make one deaf; while the same in the 7th house cause bad (ugly) teeth.[117]

290-291. When the ascendant is occupied by Jupiter and the 7th house by Saturn, the native will be afflicted by rheumatism. One becomes mad, if Mars occupies the 4th

or 7th house and Jupiter or Saturn, the ascendant; or if Mars occupies the 5th house, Mercury the 7th and the Moon, the 12th house.[118]

292. Malefics occupying the 2nd, 5th, 9th and 12th houses cause bondage corresponding to the type of decanate occupied by them. When the decanates happen to be *Serpent*, *Fetters* and *Noose* and are aspected by strong malefics, a person suffers bondage.[119]

293-293½. When the Moon and Saturn are together and aspected by Mars, the native will be afflicted with epilepsy, be foul-mouthed and consumptive. When the Sun, Mars and Saturn occupy the 10th house, are aspected by benefics and are of bright orbs, natives become servants of the highest, moderate and low order, according to the strength of the planets.

294-295. Whatever effects have been declared for male births should be applied to female births, as far as they are applicable to them; and such effects should be declared in the case of their husbands; and in the case of death, it should be taken to apply to their husbands. Their physical features should be read from the Moon and ascendant; and paramours from the malefics occupying the 7th house.[120]

296. If both the ascendant and the Moon occupy even houses, the woman concerned will be of normal conduct; and if they are aspected by benefics, she will be of excellent character and will possess many ornaments (or will be charming).

297. If the two (Lagna and the Moon) be in Odd Signs, the woman would be masculine in physical features and mental disposition. If the two be aspected by malefics, they would be wicked (sinful) and devoid of all virtues.

298. When Mars, Saturn, Jupiter, Mercury and Venus are posited in a Sign belonging to Mars in a girl's horoscope, she will be in order (1) spoiled in girlhood, (2) a slave, (3) virtuous, (4) cunning, and (5) immoral.

299. When the Lagna and the Moon are in odd Signs, the girl will have the character and physical features corresponding to those of the planet owning the Sign, or be wicked. She will be sinful and devoid of virtues, when these two are aspected by malefics.[121]

300. When the five planets mentioned above (viz. Mars, Saturn, Jupiter, Mercury and Venus) are posited in a Rāśi owned by Venus, the respective effects would be (1) foul-tongued, (2) one remarried, (3) virtuous, (4) a scholar and (5) famous. In a house owned by Mercury the effects are : (1) deceitful, (2) impotent, (3) a devout wife, (4) virtuous, and (5) of wandering habit or fickle-minded.[122]

301. When these planets are in Gemini (*Mithuna*), she will be (1) a harlot, (2) killer of her husband, (3) virtuous, (4) artisan (artiste) and (5)ignoble. In *Siṁha* the effects are : (1) talkative, (2) a concubine, (3) passionate, (4) of masculine disposition, and (5) ugly ? (or unapproachable ?).[123]

302. In a house of Jupiter they are : (1) very virtuous, (2) having very little Sex life, (3) appreciator of merits, (4) learned, and (5) devout wife. In a house of Saturn the effects are : (1) a slave, (2) attached to a low-born person, (3) virtuous or devoted wife, (4) wicked, and (5) barren.

303-304. The above-mentioned effects for the Signs of the five planets are also applicable to the *Triṁśāṁśas* or decanate of the stronger of the two viz. Lagna and the Moon, happening to be that of one of the five planets viz. Mars, Saturn, Jupiter, Mercury and Saturn. It Venus and Saturn should occupy each other's Navāṁśa or if Venus be in *Kumbha Navāṁśa*, the woman concerned would get highly inflamed by sexual passion and have sexual congress with members of her own sex. If the 7th house be vacant and weak, the husband would be a despicable person; and if Mercury and Saturn, without receiving any benefic aspect, be posited there, he would be a eunuch. If the 7th house be a movable Sign (and its lord in a movable Sign), the husband would always be in a foreign country.

305-306. If Sun be in the 7th house, she would be deserted by her husband; if Mars, a virgin widow; if Saturn, aspected by a malefic, she remains a spinster throughout her life; if powerful malefics, a widow; and if both malefics and benefics, a widow who is remarried.[124]

307. When a weak malefic occupies the 7th house, the woman is abandoned by her husband, unless the malefic is

aspected by benefics. When Venus and Mars occupy each other's Aṁśas, the woman becomes another's mistress.[125]

308-309. When the Moon (also) is in the 7th house (in addition to Mars and Venus), she goes astray with the approval of her husband. If the Lagna be a Sign owned by Saturn or Mars and be occupied by the Moon and Venus, she would be a harlot. If in this yoga there is also malefic aspect on the Lagna, she goes astray along with her mother. If the Aṁśa of the 7th house is owned by Mars and aspected by Saturn, her genital organ will be diseased. On the other hand, if the Aṁśa belongs to a benefic, she would be loved by her husband.[126]

310-311. If the 7th house or its Aṁśa is owned by Saturn, the husband will be a foolish old fellow; if by Mars, he will be hot-tempered and libidinous; if by Mercury, learned and skilful; if by Jupiter, virtuous and self-controlled; if by the Moon, lustful and tender; if by Venus, attractive and charming; and if by the Sun, one doing very gentle deeds.[127]

312. When Venus and the Moon occupy the Lagna, she becomes happy but envious; and when Mercury and the Moon, proficient in fine arts, happy and virtuous.

313. If Venus and Mercury should occupy the ascendant, the woman would be exceedingly charming, attractive and skilled in fine arts. When there are three benefics in the Lagna, she will command immense wealth and happiness as well as virtues.

314. A woman would be widowed during the Daśā (major period) of the malefic planet occupying the 8th house or of the planet occupying the Aṁśa of the lord of the 8th house. Still she herself will predecease her husband, in case there are benefics in the second house.

315-317. A woman will have few children, if at her birth the Moon occupies *Kanyā*, *Vṛścika*, *Siṁha* or *Vṛṣabha* identical with the 5th house. A woman becomes ugly, if the Lagna is an odd Rāśi, Saturn moderately strong, the Moon, Mercury and Venus weak, and the rest strong. She becomes famous. learned in many Śāstras and a philosopher, when the Lagna is an even Sign and Jupiter, Mars, Venus and Mercury strong. She takes to asceticism of the type corresponding to the planet posited in the house, when there is a malefic in the 7th house.

318-319. All these things (mentioned above regarding a girl's horoscope) should be considered before marriage or electing a partner or at a query regarding the same. (Now about the cause of death of a person), death should be declared to be caused by the vitiation of the paticular physical constituents belonging to the strongest of the planets aspecting the 8th house. If the seven planets beginning with the Sun are posited in strength in the 8th house, the causes of death are in order : (1) Fire, (2) Water, (3) Wound caused by a weapon, (4) Fever, (5) Disease, (6) Excessive thirst and (7) Inordinate hunger.[128]

320-321. If the 8th house (as well as its lord) be in a movable, fixed or dual house, the end occurs in a far-off place from one's own house, or on the way, as the case may be. When the Sun and Mars occupy the 2nd and 4th house respectively, the death is caused by a fall from the top of a mountain, and when Saturn, the Moon and Mars are in the 4th, 7th and 10th houses in order, by a fall into a well.[129]

322. One dies at the hands of one's own kinsmen, if the two luminaries occupy Virgo (*Kanyā*) and receive malefic aspect. A person gets a watery grave, if the luminaries occupy the ascendant that is a dual Sign.[130]

323. If the Moon occupying a Sign owned by Mars is hemmed in between malefics, death is by fire or weapon; and if she be in *Makara* and Saturn in *Karka* , by dropsy.

324. If the Moon be in Kanyā under the above mentioned condition, death would be through vitiation of blood or swelling in the body; and if it be Saturn, it is due to fire, hanging or a fall. If there be malefics both in the 5th and 9th houses without receiving any benefic aspect, death would take place in captivity.[131]

325-327. If the decanate of the 8th house happens to be *Noose*, *Serpent* or *Fetters*, death will be in prison. If the Moon along with malefics be in *Virgo* (*Kanyā*) which is the 7th house, Venus in *Meṣa* and the Sun in the ascendant, death would take place at home as a result of womens' intrigues. If the Sun or Mars be in the 4th house, Saturn in the 10th and the weak Moon conjoined with malefics in the Lagna, 5th or 9th house, death would be through impalement (?). Death would be in the

battle-field, if the Sun be in the 4th and Mars in the 10th aspected by the weak Moon. One will be beaten to death with clubs, if the 1st, 10th, 8th and 4th are occupied by the weak Moon, Mars, Saturn and the Sun respectively.[132]

328. If the above four planets viz. weak Moon, Mars, Saturn and the Sun be posited in the 10th, 9th, 1st and 5th house, death is due to suffocation by smoke, fire, imprisonment or beating[133].

329. When the 4th, 7th and 10th houses are occupied by Mars, the Sun and Saturn respectively, death is due to weapons, fire or king's displeasure. When Saturn, the Moon and Mars are in the 2nd, 4th and 10th houses respectively, it is due to wounds or worms or a fall from a tree.[134]

330. If the Sun be in the 2nd house and Mars in the 4th, death is due to a fall from a vehicle; if, in the above yoga, Mars be in the 7th house along with the weak Moon, it is by the destruction of a machine.[135]

331. When Mars, Saturn and the Moon are in Libra, Aries and a sign belonging to Saturn respectively, or when the weak Moon, the Sun and Mars are in the 10th, 7th and 4th house respectively, it is in the midst of filth and night-soil.

332. If the weak Moon be aspected by the powerful Mars, and Saturn be in the 8th house, the cause of death will be some disease of the privities, worms (basilli), weapons, fire or wood.

333. When Saturn is in the 7th, the Sun in the 8th, and the weak Moon conjoined with Mars in a house of Saturn; or when the Sun, Mars, Saturn, and the Moon are posited in the 1st, 5th, 11th, and 7th respectively, the native will die as a result of a fall from the top of a mountain or tree.[136]

334-335. Death will be caused by the stronger of the two planets viz. the lord of the 22nd decanate and the lord of the 8th house, through, his characteristic disease or agency. Death of a person will take place in a place corresponding to the lord of the Aṁśa occupied by the ascendant, this being influenced by the aspect and conjunction of other planets.[137]

336. The period of unconsciousness of the dying person will correspond to the Aṁśas of the Lagna that have not yet risen. If it (Lagna) is aspected by its lord, the period in to be

doubled; if by a benefic, to be trebled; and if by more benefics, it should be increased proportionately through one's intelligence.[138]

337. If the decanate of the 8th house be *Fiery*, the dead body would be burnt to ashes; if *Aquatic*, thrown to the waters; and if *Serpent*, dried by being exposed to the Sun and wind. These results are to be read from the 8th house counted from the Moon as well.[139]

338. If Jupiter be in the 8th house, the departed soul would go to the world of Gods; if the Moon or Venus, to the world of the *Manes*; if the Sun or Mars, to that of mortals (?); and if Saturn or Mercury, to the infernal regions.[140]

339. The previous world of a soul can be read from the lord of the decanate occupied by the stronger of the two viz. the Sun and the Moon. The world must have been very high or exalted, if the concerned luminary is in its exaltation; moderate, if in its own house; and low, if in debilitation.[141]

340. If the lord of the decanate of the 6th or 8th house occupies the 7th house, or if Jupiter occupies the 6th, a kendra or 8th house, or if he is in his exaltation, identical with the Lagna or the 12th house or in a benefic Aṁśa, possessed of strength, the soul attains emancipation.[142]

341. When neither the time of impregnation nor that of birth is known, the life of querists has to be predicted from the ascendant at the query. The solstices of birth has to be deduced from the two halves or Horās of the ascendant, the first standing for the winter solstice, and the second for the summer one.[143]

342. The age of the person (who asks for a *Naṣṭajātaka* as a result of his not knowing his date and time of birth) should be read from the ages of the lords of the Trines counted from the Lagna, or from the (lord of) Aṁśa (or decanate) occupied by Jupiter. The season of birth would be summer, if the Sun be in the Lagna. Similarly, the presence of other planets in it would indicate other seasons. Or it may be read from the Sign occupied by the Sun.[144]

343. The Moon, Mercury and Jupiter are to be interchanged with Venus, Mars and Saturn respectively, if necessary. If the decanate of the planet concerned that deter-

mines the season is the initial one of the Sign, the month of the season (Ṛtu) should be the first. The lunar day should be found out proportionately.[145]

344. If the Lagna of query be a *nocturnal* Sign, the ascendant at birth must be a *diurnal* one, and *vice versa*; and the time elapsed from sunrise or sunset should be read from the degrees elapsed. If the lord of the Lagna be in a *Trikoṇa* or be possessed of great strength, the Lagna of birth would correspond to the star ruling at the time of query (?).[146]

345-347. Subtract the longitude of the Moon from the position of the ascendant at query. The natal ascendant would be so far removed from the Moon at query as is represented by the balance. Multiply *Vṛṣabha* and *Siṁha* by 10; *Mithuna* and *Vṛścika* by 8; *Meṣa* and *Tulā* by 7; *Makara* and *Kanyā* by 5; and the remaining Rāśis viz. *Karka*, *Dhanus*, *Kumbha* and *Mina* by their respective numbers. Jupiter, Mars, Venus and Mercury are to be increased (?) by 3, 1, 11 and 11 respectively. The calculation of the lunar mansion (*Nityanakṣatra*) as well as of the *Ahargaṇa* (the total number of days elapsed), is done by multiplying it by 7 and dividing by 27. The remainder will give the *Nakṣatra* in question.[147]

348. By adding to or subtracting from the above shown result, 9, double the figure. You get the year, season and month. The fortnight and lunar day are got by multiplying it by 8. The same being multiplied by 7 will yield the day, night and asterism; and being multiplied by 5, the degree of the ascendant as well as the time of birth in *Ghaṭīs*.[148]

349. The following are the characteristics of the first, second and third decanates of *Meṣa* (Aries): (1) It is a man holding an axe, dark in complexion, with red eyes, and capable of protecting others. (2) It is a woman wearing red garments, pot-like in shape, with canine face, ugly feet and sore (?) eyes. (3) It is a man, of brown complexion, blind, cruel, wearing red cloths, and who has broken his vow or promise.[149]

350-351. Those of the decanates of Taurus (*Vṛṣabha*) are : (1) A man oppressed by hunger and thirst, wearing singed clothes, and with his trimmed hair hanging. (2) Man, hungry, dirty, with a goat-like face, but clever in agriculture

etc. (3) Man with an elephantine body, impatient (hurrying), pink in complexion, and with a perplexed mind.[150]

352-352½. Those of the decanates of Gemini (*Mithuna*), are : (1) A woman engaged in needle-work, beautiful, chaste, issueless and with raised hands. (2) A man in a garden wearing armour, holding a bow, intent on sport, and with an aquiline face. (3) A man well-versed in dance and other fine arts, holding a bow, and possessing a vast treasure of gems like *Varuṇa*.

353-354. The characteristics of the decanates of Cancer (*Karka*) are : (1) A man with an elephantine face and neck, or with hog's face, standing in a forest and shooting arrows (or hunting Śarabhas and snakes). (2) A woman, who is very coarse from head downwards (or who is coarse and has a snake on her head), and who shrieks holding the branch of a Palāśa tree. (3) A man with a flat face, having a serpent coiling round his body, and sailing in a boat for the sake of a woman.[151]

355. The characteristics of the decanates of Leo (*Siṁha*) are : (1) A monkey (or a man with a dog) who has caught an eagle and jackal, cries aloud on (or near) a silk-cotton tree. (2) A man, holding a bow, wearing the skin of an antelope, roars aloud like a lion, and is sickly. (3) A man with a beard, with a bear's face, acting like a monkey, and destroying (for) fruits and meat.[152]

356-357. Those of the decanates of Virgo (*Kanyā*) are : (1) A girl in unclean clothes, wearing lots of flowers on her locks, (2) A bowman, harming and causing loss to others, dark, a writer, and hairy. (3) A very tall woman of golden complexion, wearing clean, washed clothes, holding a pot in her hand, in a temple.[153]

358. The characteristics of the decanates of Libra (Tulā) are : (1) A man engaged in weighing with a balance and measuring commodities in a shop, thinking of the prices of articles (or costly things); (2) A man oppressed by hunger and thirst, holding a pot, with an aquiline face, and accompanied by wife and children. (3) An archer, wearing a golden armour, behaving like a Kinnara (a semidivine being with a horse's face), and pursuing an animal (or deer).

359-360. The decanates of Scorpio (*Vṛścika*) are repre-

sented by (1) a woman seated on a lion (?) going to a well, with many snakes curling round her legs; (2) a woman, having husband and wealth (or for the sake of her husband), with the form of a tortoise, with her body covered with serpents, and yearning for happiness; and (3) a man having the face of a tortoise and hunting lions, dogs, hogs and deer.[154]

361-361. Those of Sagittarius (*Dhanus*) are represented by (1) a boy with the body of a dog (or a man with a tail and horse's body), holding a bow, and protecting ascetics and sacrificial performances; (2) a middle-aged woman seated on a seat bedecked with Campaka-flowers, and opening a lion's mouth (or, looking after elephants); and (3) a man with the complexion of Campaka, seated on a straw seat, holding a rod in a forest of Kuśa grass (or, having a piece of silk over his face).[155]

362-363. The decanates of Capricorn (*Makara*) are the following:—(1) A man with an aquiline face, holding an axe (?), and eager for oils, wine and food. (2) A woman who has been burnt (?), holding iron, and having ornaments, valuable things or pots and dirty things. (3) A man full of treasures or pots, with hairy ears, dark in complexion, wearing a crown, and holding fruits and machines in his hands.[156]

364-365. The decanates of Aquarius (*Kumbha*) are the following:—(1) A man seated in boat, with his hands adorned with all kinds of gems, who is anxious for collecting ornaments and decorative articles; (2) a woman sailing in a boat towards the shore, whose face is like the Campaka flower (in colour), and who is followed by her retinue; and (3) a naked man coiled by a serpent sitting in a cavern and weeping, as he is troubled by robbers and fire. These are the 36 decanates that have been delineated in proper sequence.[157]

366. O great Sage, in this manner horoscopy has been expounded to you succinctly. Now you will know the branch of astrology known as *Saṁhitā-Skandha* (a compilation of all useful thinking which is highly beneficial for worldly activities.

CHAPTER FIFTYFIVE

1. In Sanskrit the word *Kāla* is used in many senses. It means time, the God of Death, the Cosmic Being, the Supreme Lord etc. It is derived thus: संकलयति कालयति इति कालः', 'स सूक्ष्मामपि कलां न लीयते इति कालः' कालशब्दात्ककाराकारौ लीधातोश्च लकारमादाय कालशब्दनिष्पत्तिः ।' 'कलनात्सवधातूनां स कालः परिकीर्तितः । सुख-दुःखाभ्यां भूतानि योजयतीति कालः । कालयति संक्षिपतीति वा कालः । मृत्युसमीपं नयतीति वा कालः ।' The Bhāgavata has the following to say : 'कालो बलीयान् बलिनां भगवानीश्वरोऽव्ययः । प्रजाः कालयते क्रीडन् पशुपालो यथा पशून् ।' "Time is called Kāla, because it controls the life and death of all beings; it does not leave even the minutest part of time, Kalā; it seizes or gathers together all beings; it drives beings; it invests all beings with weal and woe; it contracts their span of life; or it leads them to abode of Death.

Varāhamihira too says : "कालाङ्गानि वराङ्गमाननम्....." "The use of Greek words such as Kriya and Āsphujit, indicates that the chapters bearing on astrology are not very ancient. They may even be post-Varāhamihira. The printed text reads 'कोडान्त बस्तिव्यञ्जसोनखः," which is palpably wrong. It should be 'क्रोडान्त्रवस्तिव्यञ्जनोरवः'.

2. There was a dispute about the origin of the word Horā. Burgess first thought that it was borrowed from the Greeks, but later he changed his view. However, the word *Drekkāṇa* or *Dreṣkāṇa* is evidently a Greek word. In each Sign there are two Horās and three decanates. In Meṣa, Mithuna, Siṁha and other odd Rāśis the first half or 15 degree portion is presided over by the Sun, while the next half by the Moon. In the even Signs i.e. Vṛṣabha, Karkaṭaka, Kanyā etc. they are ruled by the Moon and the Sun respectively. There are three decanates in each Sign, the dimension of each being 10 degrees. In each Rāśi the first part or decanate is owned by the same Rāśi and its lord; the second by the Rāśi that is 5th from it; and the third by the Rāśi that is 9th from the original. For example, take Sign Cancer. Its three decanates are called respectively Cancer, Scorpio and Pisces. Their lords too are in order the Moon, Mars and Jupiter.

3. *Triṁśāṁśa* is 1/30 of a Rāśi which consists of 30 degrees. So one *Triṁśāṁśa* means one degree. But in Hindu astrology each degree is not given a ruler. On the other hand these 30 degrees are distributed among the non-luminaries. In the odd Signs, Meṣa, Mithuna etc., Mars, Saturn, Jupiter, Mercury and Venus own in order 5°, 5°, 8°, 7° and 5°. In the even Signs, Taurus, Cancer etc. This order is reversed. In other words, the first 5° are ruled by Venus, the next 7° by Mercury, the next 8° by Jupiter 'the next 5° by Saturn and the last 5° by Mars.

4. There are two printing mistakes in the text viz. क्रियण for क्रियैण, and षडर्ग for षड्वर्ग. The *Navāṁśas*, (3°-20' portions of a Rāśi) of each Sign bear the names of nine Signs and are owned by their lords.

The first Navāṁśa of Aries is owned by Aries itself and its lord is that of Aries viz. Mars; the second by Taurus whose lord is Venus; the third by Gemini ruled by Mercury; the fourth by Cancer and the Moon; the 5th by Leo and the Sun; the sixth by Virgo and Mercury; the 7th by Libra and Venus; the 8th by Scorpio and Mars; and lastly the 9th by Sagittarius and Jupiter. This method should be followed in the case of Leo and Sagittarius also. So it will be seen that for *Meṣa, Siṁha* and *Dhanus* the first *Navāṁśa* is Meṣa and the last one *Dhanus*. Similarly in the case of *Vṛṣabha, Kanyā* and *Makara* the first Navāṁśa is *Makara* itself and the last one Kanyā. In the case of *Mithuna, Tulā* and *Kumbha* the first and last ones are *Tulā* and *Mithuna* respectively. In respect of the last group of *Karkaṭaka, Vṛścika* and *Mīna*, They are *Karkaṭaka* and *Mīna* respectively. Here it can be seen that every Rāśi participates in the *Navāṁśa* scheme in one way or other. In every triad of Signs the first owns the first Navāṁśa, the second the middle one, and the third the last Navāṁśa. Thus Taurus, Leo, Scorpio and Aquarius own their middle or fifth Navāṁśas; and Gemini, Virgo, Sagittarius and Pisces own their last Navāṁśas. If a planet is posited in one and the same Rāśi and *Navāṁśa* it is said to be in *Vargottamāṁśa*.

5. The first quarter of the verse is wrongly printed and should read 'गोजाश्वकर्कयुग्मैणाः'. The statement made here to the effect that Sign *Mithuna* is *Pṛṣṭhodaya* (rising with its back first) is not corroborated by ancient authorities. On the other hand it rises bothways, because the male and female face each other. (See 'Fundamentals of Astrology', Page 9). *Śīrṣodaya* or those that rise with their heads foremost are *Siṁha, Kanyā, Tulā, Vṛścika* and *Kumbha*.

6. In this verse the 12 Rāśis are distinguished on the basis of their sex, nature, quarters they own and their habitats. For the first two 3 Rāśis are taken at a time and the process repeated. Thus we get four signs under each : *Meṣa, Karkaṭaka, Tulā*, and *Makara* are *Male* and *Movable*; *Vṛṣabha, Siṁha, Vṛścika* and *Kumbha, Female* and *Fixed*; and lastly *Mithuna, Kanyā, Dhanus* and *Mīna, Eunuch* and *Dual*. Next four Signs are taken together at a time to represent the four cardinal points. For showing eight quarters we have to consider *Meṣa* and *Vṛṣabha*—as forming the *East* and *Mithuna* the *South-East* and so on. For knowing the habitats of the Signs one has to understand, their forms. For example, Aries is represented by a *Ram*, Taurus by a *Bull*, Gemini by a human couple, and so on. So the habitats of the 12 Signs are in order (1) Forest or Plateau, (2) Field or Meadow, (3) Bed chamber or village, (4) Pond, (5) Mountain cave, (6) Land with water and vegetation, (7) Market-place, (8) Hole, (9)Battle-field, (10) Forest with plenty of water, (11) Place of potters, and (2) Water.

7. The extant reading उच्चानि द्वित्रि... gives the 2nd degree as the Sun's highest exaltation point in Aries, which is definitely wrong. It is well known that that point is the 10th degree. It is possible that the manuscript was illegible here.

8. The Vargottama Aṁśas have already been explained under verse 5 *supra*. The Debilitation Signs of the planets are Libra, Scorpio,

Cancer, Pisces, Capricorn, Virgo and Aries. Here the readings चराद्येषु, भावा द्वादश and मूतिमान् require emendation as चराद्येषु, भावा द्वादश and मूर्तितः Here Mūrti should connote the ascendant (Lagna).

9. The reading 'सिंहोक्षाविस्तश्च...' should be corrected as 'सिंहोक्षाविस्तयश्च...' The words *Mūlatrikoṇa* and *Trikoṇa* are to be distinguished. The former are certain Signs where the planets find special kinship and strength, while the latter are those reckoned from a particular Rāśi or Lagna.

10. The word त्रिक here stands for the three untoward houses : 'षष्ठं द्वादशमष्टमं च मुनयो भावाननिष्टान्विदुः' । It is to be remembered that many of the words such as Kendra, Paṇaphara, Āpoklima, Rippha etc., are of foreign origin. Kendra means right angle i.e. the four kendras at a distance of 90° from one another. *Mithuna*, *Kanyā*, *Tulā*, the first half of *Dhanus*, and *Kumbha* are termed *human* Signs; Signs *Karkaṭaka*, *Vṛścika*, *Makara* and *Mīna*, *Watery*; *Karkaṭaka*, *Vṛścika* and *Mīna*, *Reptile*; and *Meṣa*, *Vṛṣabha*, *Siṁha*, the letter half of *Dhanus* and the first half of *Makara* *Quadruped*. *Human* signs are strong when they occupy the ascendant (Lagna); *Watery* ones, the 4th house; *Reptile* ones, the 7th house; and the *Quadruped* ones, the 10th house.

The reading 'नृपादः कीट....' should be corrected as 'नृपाथः कीट....'

11. The readings of the text in the second line are hopelessly corrupt. Hence the meanings given above regarding the presiding Deities of the Sun, Moon, Mars and Saturn are only tentative. For another list of deities please refer to fundamentals of Astrology, page 14.

12. The reading in the text, 'शिखिभूमिपयोवारिवाज्ञिनो भूसुतादयः' is wrong. It may be read as : शिखिभूखपयोवायुवासिनो etc.

13. According to Varāhamihira and others both Jupiter and Venus rule over the Brāhmaṇa class; the Sun and Mars over the Kṣatriyas. The reading वेदोज्ञो should be read as वेदेशा.

14. The reading 'मद्यदं तथा makes no sense. It must be मृदु (soft) दृढं (strong) तथा'. There is no word for the raiments of Venus in this verse. स्थलं is a misprint for स्थूलं. Similarly 'ताम्रपुनिस्तथा' is wrong. It should be 'ताम्रं तथा त्रपु'

15. Here *bitter* and *salt* tastes are assigned to the *Moon* and *Mars* respectively. It should have been *salt* and bitter respectively.

16. According to the rule enunciated here the Sun must have Jupiter, who owns the 5th and 8th houses from his Mūlatrikoṇa, Mars owning 4th and 9th; and the Moon owning the 12th house, as his friends. However, the author gives only Jupiter. Similarly, for the Moon, the Sun and Mercury become friends. For Mars they are the Sun, Moon and Jupiter; for Mercury, the Sun and Venus; for Jupiter, the Sun, Moon and Mars; for Venus, Mercury and Saturn; and for Saturn, Mercury and Venus. The reading 'सुखखोद्यपः' should be emended as 'सुखस्वाधिपः' and सान्त्यधा as सान्त्यधी.

17. The reading in the first half is woefully corrupt and hence it is impossible to correct. The author's intention has been explained in the

translation. In the second line **मत्काल** should be read as **तत्काल** Just as natural friends are determined by the rule given in the previous verse, even so the following rule will help us to find out the natural enemies of the planets. Here too the calculation is to be done from the planet's Mūlatrikoṇa Rāśi. The lords of the 3rd, 6th, 7th, 10th and 11th houses counted from the Mūlatrikoṇa of the planet concerned, are his natural enemies, provided they come twice in this reckoning (in the case of those owning 2 houses). There is an exception to this rule : A planet, though a *natural enemy* of another, according to this rule, becomes only a *neutral*, if his exaltation house is owned by that planet. For example, for Mars, Saturn becomes a *natural enemy*, since the latter owns 2 houses viz. 10th and 11th from his Mūlatrikoṇa, Meṣa. Still he is only a *neutral*, as the exaltation sign of Mars, Makara, is owned by Saturn.

18. The reading **गेहा प्र** should be corrected as **गहस्व**. The directional strength is otherwise stated thus : Jupiter and Mercury are strong in the Lagna; the Sun and Mars in the 10th house; Saturn in the 7th house; and Venus and the Moon in the 4th house.

19. Planets' strength is measured in respect of six things viz. *Kāla, Ceṣṭā, ucca, Dik, Ayana* and *Sthāna* (i.e. time, motion, exaltation, direction, declination and position). Here the word conjunction is used by the author in the sense of *War*. The Summer Solstice or *Dakṣiṇāyana* gives strength to Mercury, Saturn and the Moon, while the rest get strength in the winter Solstice. The non-luminaries get strength when they are retrograde. The reading in the text, **खादृतूदगनेन्ये** is corrupt. It may be read as : **स्वतूंदगयने-ऽप्यन्ये**.

20. In astrological works Venus is said to be strong at night.

21. The reading **विवक्षा** must be changed to **विवशा** and **तदूशनाद** to **तदीक्षणाद्**.

22. '**इष्टं रेखां** should be read as '**पृष्ठरेखाः**'.

23. The reading **बलाग्नगे** should be read as **विलग्नेशे; वांशे** may have to be changed to **अंशैः; सौरेर्द्वीक्षा** is to be read as **सौरेन्द्वीक्षा.** The last decanate of Taurus is called Vihaga or Bird. The *first* of *Simha* and *Kumbha* and the *middle* of Tulā are called *Gṛdhrāsya* or *Vulture-faced*.

24. The part of this verse relating to menses reminds us of a similar verse by Varāhamihira : **कुजेन्दुहेतु प्रतिमासमार्तवं गते तु पीडक्षमनुष्णदीधितौ।**

25. The first half of this verse is rather unintelligible. It is felt that it is nothing but a paraphrase of the second half of the verse quoted above.

26. **ईज्य चाङ्ग** should be read as **ईज्ये चाङ्ग** *Trikoṇa* or trines are the Lagna, 5th and 9th houses.

27. **अस्तेऽर्कोन्दो** should be read as **अस्तेऽर्गेन्द्वोः** and **व्ययखगो** as **व्ययस्वगौ.**

28. The reading **वा पद्मेजि** is utterly corrupt. It may be corrected as **वा तावोजे.**

29. The reading, **मृत्युमेत्य गता** should be corrected as **मृत्युमेत्यऽगना**

30. Pregnancy lasts for 10 months based on the sidereal calendar. Each of the months is ruled by a planet. The condition of the foetus will depend on the strength etc. of the planet ruling the month. The following are the rulers of the 10 months in order : Venus, Mars, Jupiter, the Sun, Moon, Saturn, Mercury, the planet that owns the Lagna at impregnation, the Moon, and lastly the Sun.

31. In the text we find the reading सुखी गर्भो रवीक्षितः which cannot be accepted as genuine. The original reading must have been सुखी गर्भो न वीक्षितः, which means that the foetus would be happy, if the malefics do not aspect the Lagna or the Moon.

32. In astrology the strength of Navāṁśas and their lords plays an important role. In this verse two criteria are mentioned for determining the sex of the child. These rules can be applied to a nativity, query or impregnation chart.

33. The second half looks like a copy of *Varāhamihira's* line : "विहाय लग्नं विषमर्क्षसंस्थः सौरोऽपि पुञ्जन्मकरो विलग्नात् Here the counting is done not from Meṣa, but from the Lagna which is first house. It is not clear as to what is meant by the word स्वपक्षे. It may also mean, in their respective Aṁśas.

34. In verse 54 'समगं रविः' is wrong for समगं रविम्. Similarly, the reading ओजे जज्ञौ should be rectified as ओजेऽज्जज्ञौ. In verse 56 'द्व्यङ्गांशान् stands for द्वयङ्कांशान्.

35. The reading बहवोगिनः should be read as बहवोऽङ्गिनः. There is a difference between this work and others on astrology regarding the lordship of the last two months.

36. The word 'weak' here includes the condition of eclipse. The reading अह्निकपान्वितः should be corrected as अङ्घ्रिकरान्वितः ।

37. The reading अवागावाटावशुभैः should be corrected as अवागपादो ह्यशुभैः । The second half is utterly unintelligible owing to its gumbled words.

38. The last line being corrupt does not make construction easy. The reading is धीनयोदपगैस्त्र्यंशैः पापास्ते रसिरोह्रदाः । It may be read as : धीनवोदयगैस्त्र्यंशैः पापैस्तैरशिरोऽपदः. The meaning given above for this portion is tentative. Elsewhere the conditions are given thus: When the rising decanate is occupied by Mars (the other conditions being the same for dwarfness), it will be headless, armless or devoid of feet, according as the decanate is the first, second or third (See "Fundamentals of Astrology" page 118).

39. There appears to be some mistake in the reading नेष्टा योगा, whose sense is against astrological conventions. Hence we may have to change the reading as इष्टयोगाः

40. 'सुतावपि' should be changed to 'सूतावपि'.

40a. In verse 66 the word पापाः makes no sense. It must be यातः according to the context. Let us say that the Moon at conception occupies Vṛṣabha and her longitude is 15-25°-46'. The Dvādaśāṁśa of the

Moon is the 11th counted from Vṛṣabha. So the Moon's Dvādaśāṁśa Rāśi happens to be Mina. Now counting will have to be made from this Rāśi i.e. Mina. 11 Rāśis should be counted from Mina, which comes to Makara. So we must say that delivery is likely to occur when the Moon passes through Makara Rāśi.

41. From verse 65 to 68 only single lines i.e. 2 quarters, are taken as full verses without any rhyme or reason. There is a metrical flaw too in the second line. The reading **नारिजन्म वै** makes no sense. It may be corrected as **चारिजन्मगे**. Similarly **जनने** should be read as **जनके**.

42. The reading **सार्क्यारसिंहोज्ञाजांसे** is wrong. It should be **आर्क्यारौ सिंहे ज्ञाब्जांशे**.

43. The reading '**सपापगोऽर्को जायो**' should be read as '**सपापगोऽर्कोऽब्जातो**' It is suspected that the word **गो** in this reading may mean *Vṛṣabha*. In the second line the substantive of the dual, **पापभस्थौ**, is missing. The author must have the two malefics, Mars and Saturn, in mind. The reading, **सूर्यार्धानत्रिकोणगौ** is wrong. It must be read as **सूर्यस्थानत्रिकोणगौ**. '**पितावृद्धः**' should be read as **पिता बद्धः**.

44. '**यातेंगना नारी प्रसूयते**' should be as '**यानेऽङ्गना नीरे प्रसूयते**'. The reading, **अब्धांगमन्भगः पूर्णे ज्यो वा**' may have to be corrected as **युग्माङ्कनाभगः पूर्णोऽब्जो वा**.

45. The reading **गुद्यां** should be corrected as **गुप्त्यां** and **अज** as **अब्ज**.

46. '**कर्कांति**' should be read as **कर्कालि**. It is strange that the author gives 'barren ground' as the effect of the Moon's aspect. It ought to be a good place of decoration or recreation.

47. The reading **भासमाने सरे** is unintelligible. It should be read as **भसमाने चरे**. Here too the word **अब्ज** in for **गेऽब्ज** is wrongly spelt as **गेज**

48. The meaning given here is tentative. The word **भवे** may mean, at birth, in the Lagna, in the 11th house or the 5th. So we can translate it thus as well: 'When Mars and Saturn occupy the 11th and when the ascendant is (or these two planets are) aspected by a benefic....' The reading **द्यतायुः....मासः सार्यैः** should be emended as **गतायु....मासैः सार्धैः**. The plural usage here is archaic.

49. The reading **न वा** should be emended as **नवं**; and **दृढे रम्ये** as **दृढं रम्यं**.

50. In the Zodiac one half is above the horizon and the other below it. So they are called *Dṛśyārdha* (visible half) and *Adṛśyārdha* (invisible half). The 8th, 9th, 10th, 11th, 12th. and the portion of the Lagna that has risen come under the *Visible Half*. The 7th is called the *Astarāśi* or Setting Sign. Even in this Sign there are two parts as in the Lagna.

51. According to Varāhamihira the colour or complexion corresponds to, **चन्द्रसमेतनवांशपवर्णः**, that of the lord of the Moon's Navāṁśa Rāśi. It is possible that this author too means the same thing.

52. Suppose the first decanate of Meṣa rises. Then the first ones of the 12 houses will represent in order the head, the right eye, right ear, right nostril, right cheek, right jaw, mouth, left jaw, left cheek, left nostril, left ear and the left eye.

53. The reading तद्युते should be rectified as सद्युते. Similarly भुज needs to be changed to भूजो and जेतुः into जन्तोः.

54. The reading तिलकृन्मसकृदष्ट should be corrected into तिलकृन्म शकृददृष्टः. Here मश means मशक a mole-like thing. Cf. बृहत्संहिता LII.10.

55. The reading पिंगके श्लक्षणो should be emended as पिङ्गकेशेक्षणो.

56. The reading चन्द्रः क्रूरयुतैः शुभैः should be read as चन्द्रः क्रूरयुतः शुभैः.

57. The reading केन्द्राद्याहस्तसन्खेटैः is corrupt and may be corrected as केन्द्राद्यारूढसत्खेटैः Here केन्द्रादि should be taken to mean केन्द्र, own house or exaltation.

58. The reading षष्ठेमेन्जे should be emended as षष्ठेऽष्टमेऽन्जे.

59. The reading त्रिकोणोपस्तैः should be corrected as त्रिकोणोपगतैः.

60. The reading सृज्यवात्मजयोः makes no sense. It should be emended as जनन्यात्मजयोः

60a. The reader should bear in mind the fact that all the 7 planets cannot be exalted at the same time. For, when the Sun is exalted in Meṣa, Mercury cannot be so. A planet is said to be in Vargottama when it occupies the same Sign both in the Rāśi chart and the Aṁśaka Chart.

61. सवीर्ये सत्सु is grammatically wrong. The author intends probably to convey the idea :सवीर्येषु असत्सु.

62. The printed text gives 'जिताः' which can mean only 'defeated'. It may be some other word standing for some number. It must be जिनाः which would give the number 24. The word भाब्द may yield the number 27 which is the number of stars, or 12 which is the number of Rāśis.

63. After subtracting the planet's longitude from its highest exaltation, see if the result is less than 6 Rāśis. If so, subtract it from 12 Rāśis and reduce the result to minutes and multiply it by the planet's years. Then divide the product by 21,600. The quotient represents years etc. contributed by that planet. The reading नो ग्रहः should be read /as यो ग्रहः.

64. The reading षड्रात्यं is a mistake for षड् भाल्यं.

64a. According to the plan given in/the previous verses for putting benefic lines in the Aṣṭakavarga chart for each planet, we have to view the different houses containing benefic dots from the point of the planet concerned. For example, the Sun is good in transit in the 3rd, 6th, 10th, and 11th from one's natal Moon (Rāśi). If these also happen to contain more than 4 benefic lines, the effect of the Sun's transit through these houses will be excellent.

65. The translation of the second half is tentative.

66. The text invariably gives अज (Moon) for अब्ज The reading अर्यकांश is corrupt and has been corrected as अर्यङ्काय.

67. The reading एषे षांग्रेंकंपपासृजः is utterly corrupt. It should be read somewhat as वृषेऽङ्गेऽर्कयमासृजः

68. The reading लग्नगैः सौरेजाब्जर्क्षहृरयः सयाः। कविक्षौ is corrupt. It may be corrected as लग्नगे सौरेऽजेऽब्जेऽर्को हरिसंस्थितः। कवीज्यौ...।

69. The reading त्रिलग्नभवगैः would mean the 3rd, ascendant and the 11th house.

70. 'भवे करैं' should be read as भवे परे; 'सुखास्तु' as सुखास्त.

71. As usual the readings are corrupt : Instead of putting गदाख्यः the editor of the Purāṇa has given us the reading वर्गदाख्यः. Similarly धिगौगस्यैः should be read as धीगोऽङ्गस्यैः.

72. वर्जोङ्गेस्थे should be read as वज्रोऽङ्गेऽस्ते; and वाया as वापी.

73. शक्ति दंऽ should be read as शक्तिर्दण्ड.

74. नुर्यतः should be read as तुर्यतः; and स्वभाद्यायो as खभाच्चापो.

75. षह्यु is unintelligible. राजयोगः should be read as रज्जुयोगः

76. The reading व्यंगा स्थिरा लो... may have to be read as व्यङ्गः शिरालो.

76a. According to other authorities *Pāśayoga* does not lead to good character.

77. अर्द्धचंपात् should be read as अर्द्धचन्द्रोत्थः.

78. The reading तौजः सकीतिः possibly stands अब्जे सकीतिः Here अब्ज means *Lotus.*

79. Here too the readings are very bad : The expression शाजोको must be corrected as साञ्जोऽर्को; 'भौमपुष्करुर्तेष्वगः' should be read as 'भौमग्रहयुतोऽष्वगम्'. सुज्ञ stands for सज्ञः. सेन्यो is to be read as सेज्यो.

80. The सज्योऽस्थिरवयं is to be changed to सेज्योऽस्थिरहृदं; ससितोसुकवेत्तारं to ससितः सुखवेत्तारं; and सार्किपोनभवं to सार्किः पौनर्भवं.

81. 'स मन्दमन्दाक्षा व वनिश्रयः...' should be read as 'समन्दे मन्दाक्षो वनिताश्रय...'

82. The expression मंदकागणे may have to be read as मन्दार्काङ्गे. In the last condition we can also add the condition viz. when the Moon, *being posited in the Aṁśa of Mars or the Sun,* is aspected

83. पत्रे should be read as पित्र्ये.

84. मढचो आठनो should be read as मैत्रे चाटनो.

85. It is strange that the author has omitted Sign Mina (Pisces) while giving the effects of the various natal Signs.

86. नियरत्यः is to be changed to नियमस्थः, सपुत्रस्त्रीसर्णः to सपुत्रः स्त्रीस्वर्णः and द्रक्षमैश्यः is दक्षमित्रः

87. The reading धनाघवान् may stand for धनौघवान्. In that case under 4 we have to take the meaning as "lot of wealth."

88. The reading, व्यंगजार्यो खप्रसूको विधिमित्रो सुखत्रयः makes no sense. So it has to be read as व्यङ्गजोऽर्थी ह्यप्रसूको बहुमित्रोऽसुखत्रयः. The असुखत्रय or

triad of troubles consists of आधिभौतिक, आध्यात्मिक and आधिदैविक. The reading ग्रामे शोकादिभेर्कजे should be read as ग्रामेशोऽर्कादिभेऽर्कजे.

89. 'नु खलु' should be taken as नखलु and नृपेज्याज्ञादि as नृपेशादि.

90. The reading नैपुण्यवतिताशया: should be changed to नैपुण्यवनिपेश्वरा:.

91. जनयाश्चाये should be read as जनपाश्चापे, सद्भिर्दर्मी to सद्धीर्दम्भी.

92. The meanings given under *Kumbha* and *Mīna* are tentative. मण्डित should be read as पण्डित; भूयान्यदारिकौ as भूपान्यदारकौ; and सद्भि: as सद्धी:.

93. आरक्षेको....क्षितिजांशस्थे should be read as आरक्षिको.....क्षितिजांशस्थे.

94. सख should be emended as सस्व:.

95. विद्योधा should be read as विद्यो वा, and दु:खितो खो as दु:खितोऽस्वो.

96. नीचोधोस्व: should be read as नीचोऽप्यास्व:, and उद्बुदाक्ष: as बुद्बुदाक्ष:.

97. अपत्योक्तितो is to be read as अपत्योज्झितो. The expression शत्रुजित: would mean, vanquished by enemies, but the author means the opposite of that and had to resort to this expression for the sake of metre.

98. सुखभा is to be read as सुखभाग् and पतितो खोऽव्यये as पतितोऽस्वो व्यये.

99. These verses contain many unintelligible readings : प्रेष्यो जेगे should be read as प्रेष्योऽज्जेऽङ्गे; खाच्चाजगे as स्वे चाजगो (tentatively), तत्रिमदोज्ञखे is a hard nut to crack; it may be read as तन्त्री मदे ज्ञप: (tentative) or सुस्त्रीमदो हये for हय stands for 7, the meaning of सुस्त्रीमद: being—'one enjoying sexual pleasures with an excellent damsel'; भानुर्द्धनगे is metrically an impossibility and should be read as भाग्ये.

100. Read गाधो as बुधो and ज्ञेयस्तो as ज्ञेयस्ततो.

101. स वाच्य: should be read as सुवाक्य:; सुखाक्षो as सुखी ज्ञो; रिपुगृद्धिमान्. as रिपुहृद् धीमान् (though the metre becomes faulty); and चण्णवनी possibly as धन्य धनी.

102. मुखी should be read as सुखी; and तनपस्ये च as तनयापत्य: or स्त्रैणापत्यश्च.

103. The reading 'खभराकादिके' is highly corrupt. It might be taken as स्वभमूलादिके. 'खेटे घ्रेका' is to be read as 'खेटेष्वेका.'

104. 'संस्थिते शुभभेषु च' should be read as संस्थितेषु शुभेषु च.

105. गत: पाप: should read as गता: पापा: and भास्कर्या as भास्कर्यां.

105a. The first line should be read as—व्यालायुधचतुष्पादाज्जेषु च व्यंशकेषु च.

106. खाये should read as स्वीये; and त्रिशांसे सूजि as त्रिशांशेऽसृजि.

107. कीर्त्याल: should read as कीर्त्याढ्य:. The reading नीरगुह्यभवान् is unintelligible. It may be taken as तुरगेभ... The meaning given above is tentative. Read ख as स्व.

108. रोग should read as भोग.

109. There are three yogas viz. *Vesi*, Vāsi and *Ubhayacarī*, when there

are planets (except the Moon) in the 2nd, 12th and both respectively. (Vide "Fundamentals of Astrology" p. 149).

110. The reading पृष्ठोभवकोदपर्क्ष should be emended as पृष्ठोभयकोदयर्क्ष. Here क means, head.

111. Read अन्यथाथांगतोदयः as अन्यथास्तङ्गतोदयः।

112. सिमातुर्या should read as सितात्तुर्या.

113. The translation given above of verse 279 is tentative. Another meaning of verse 280 is :— The wife would have defective limbs, if the Sun and Venus together occupy the 5th or 9th house. If Saturn is posited in the Lagna and Venus in Sandhi.., *Koṇa* being one of the synonyms of Saturn.

114. पापे should read as पापैः and क्षीणजन्मा as क्षीणे जन्मा–.

115. व्येशे should be read as व्यंशे.

116. अर्कन्दोः should read as अर्केन्द्वोः.

117. 'सौम्या दृष्टा न' should be read as सौम्यदृष्टा न.

118. संज्ञे should read as सज्ञे. The expression सोन्मदः is used सोन्मादः for metrical necessity.

119. याशाठचैः should read as पाशाढधैः.

120. 'फलं पण्यस्त्रीणां' must be wrong. It should be read as फलं यद्यत्स्त्रीणां; and 'यादयूपपीतद्युने' as 'पापादुपपतिं द्युने'.

121. This verse appears so be a repetition of verse 297. Here the word दृष्टा वा makes no sense. It may be दुष्टा. The translation is only tentative.

122. दुष्णवाक् should read as दुर्वाक्.

123. The word अगम्यता may stand for अगम्यता or अरम्यता.

124. 'आग्नेयैर्विधवा' reminds us of the Bṛhajjātaka expression.

125. मिथोंऽशगैः should read as मिथोंऽशगौ.

126. अनुसया should read as अनुज्ञया.

127. वृद्धौ should read as वृद्धो.

128. The reading हितं युक्तं भगाब्रोस्योपथभूरिभिः ....बहुजो is highly corrupt; अग्न्यक्षत should read as अग्न्यम्बुक्षत. The corrupt portion might mean the following :—When the lord of the 8th house occupies it and is aspected by benefics, the native's death takes place in a peaceful and ideal manner.

129. The ready मन्दभूजैः is wrong both metrically and grammatically. So it should be corrected as मन्दचन्द्रभूजैः.

130. 'पापदृक्तयोः' should be emended as पापदृष्टयोः, and 'तोयमृतो रवीदृतुस्यातां या द्युभयोदये' as 'तोये मृसी रवीन्दू तु स्यातां यद्युभयोदये'.

131. वाज्वग्नि should be read as रज्ज्वग्नि.

132. 'सयासशयं' should read सपाशसर्पं; and स्त्रीकृते as स्त्रीकृतं. The expression 'सकृत्' is hard to understand. It must be something शुभेऽसितः or असितः In that case it may be read as क्षीणचन्द्रेऽशुभेऽसितः, असितः meaning, from the sword.

133. 'धूमानि' shoūld be read as धूमाग्नि, and कुदनैः as कुट्टनैः.

134. क्षतक्रेभ्यंगया ततः should be read as क्षतक्रम्यगपाततः.

135. यंत्रोसीदुनतः should be read as यन्त्रोत्सादनतः.

136. मृतो should be read as मृतौ; भुव्य-संयुते. as भूजसंयुते If भुव्यसंयुते be correct, we may have to construe it thus : The weak Moon in the 4th house without any other planet in it. लग्नघ्यायुस्तपः स्वर्क० should be read as लग्नघ्यायास्तगैरर्क०; and चन्द्रनिशाकरैः as मन्दनिशाकरैः; शैलशृंगस्वरुग्रपातौ as शैलभृङ्गात् तरोरग्रात्पातौ.

137. दृक्कोंत्तरे should read as दृक्के खरे.

138. मोदो should read as मोहो.

139. बिन्दुतः should read as इन्दुतः

140. The reading पित्रतिरक्तोथ is unintelligible. It may have to be read as पित्रतिरिक्तोप०.

141. "बलवश्चंश" is to be read as बलवत्क्व्यंश. 'सांदनूके' must be स्यादनूके.

142. बलान्यतः should be read as बलाश्रितः.

143. आधाने जन्माज्ञाने should read as आधानजन्मा ज्ञाने; वृक्षतां as पृच्छतां; and वाच्यपने as वाच्यायने.

144. ग्रीष्मोगे should read as ग्रीष्मोऽङ्गे. 'रम्यापनतांपृतुरर्कभात्' is highly corrupt. It may be something like 'रन्यायनतामृतुरर्कभात्'.

145. वृत्यस्याः is to be read as व्यत्यास्याः.

146. The second half which reads thus : 'त्रिकोणोत्तमवार्यं हि लग्नं वा तभनाभने' is woefully corrupt and obscure. It may be corrected as "त्रिकोणोत्तमवीर्यं वा लग्नं कालभनामतः" or so. Another interpretation of this line proposed is : "If the Lagna at query is very strong, then the natal ascendant may be a sign which is a trine (Trikoṇa) to this Lagna; or it may correspond to...."

147. In verse 346 'खसंख्यया' may be स्वसङ्ख्यया. The reading 'राघवाधायरेज्ञवत्' is difficult to decipher. Some tentative meaning has been proposed above. खेटवशावद्धर्गणाः probably stands for खेटवशादहर्गणाः.

148. सप्तघ्न होनिशा should read as सप्तघ्नेऽहोनिशा. In the following verses, from 349 to 365, the characteristics of the 36 decanates are described.

149. हृष्टर्तिकपदा may be दृष्टचार्तिकपदा or हृष्टातिकपटा which would mean : Jolly and very cunning; the latter may be preferred.

150. दुग्धपटो should be read as दग्धपटो; and सरमयात् as सरमसः.

151. शरमाहिकः may be read as शरमाश्रितः or शरमाहिकः; आतव्य as आलम्ब्य; and पालाशी as पालाशीं.

152. श्वा नरो may be वानरो or as it is; सिंहवाश्वोन्नतमातुरः as सिंहवाशी चोन्नतमातुरः.

153. विद्येल्ला is unintelligible; व्ययापकृत् may also be read as व्यवायकृत्; and अंशुकात्सुच्चा should be read as अंशुकात्युच्चा.

154. सिंघे should read as सिंहे; कूजं as कपं; सर्पसितांहिका as सर्पावताङ्घ्रिका; and सिंहःश्व as सिंहश्व.

155. वास्यः श्वकायः may be बालः श्वकायः or वाल्यश्वकायः; सिन्धुरव्रविवर्द्धिनी may be सिंहवक्त्रविवर्द्धिनी or सिन्धुरव्रजवर्द्धिनी; and कौशेयकानिनी may be कौशेयकानने or कौशेयकाननः.

156. दग्धानस्था may be दग्धावस्था or दग्धवस्त्रा (with burnt clothes) or दग्धासनस्था (seated on a burnt seat).

157. ध्वौसं may be ध्यायन्; एतादृशां क्रियां शाः स्तु should be read as एतादृशाः क्रियाद्यास्तु (or क्रियादीनां); षड्विशत् is wrong for षट्त्रिंशत्. In the text there are no lines to describe the three decanates of Mina. The omission must have been due to the scribe's inadvertence.

CHAPTER FIFTYSIX

Natural Astrology

Sanandana said:

1-2a. *Lord of the year etc.* (In one year), the Sun transits into (the twelve) *rāśis* (or signs of the Zodiac) Aries (*Meṣa*) etc.[1] during the (twelve) months beginning with *Caitra* etc.[2] The King of the year is (the lord of) the week-day of the first day of the bright fortnight of the month of *Caitra*. The Commander of the year is (the lord of the week-day on which) the Sun transits into the sign of Aries and the Lord of Vegetation is (the lord of the week-day) on which the Sun transits into the sign Cancer, *Kaṭaka*.

2b-3. As the Lord of the year, the Sun is of middling benefit while the Moon would be extremely beneficial. Mars is not beneficial but Mercury, Jupiter and Venus are highly beneficial. Saturn is least beneficial of all. In due consideration of the strength or otherwise of these (planets) should be indicated the general benefice of the year.

SUN: RAVICĀRA

4. *Significance of snn-spots*. Spots on the Sun of the shapes of a rod, corpse, crow and pillar, respectively, portend, (to the king), disease, turbulance, (trouble from) thieves and loss of wealth.

5. (Sun-spots of the shape of) the umbrella, chaurie, banner, rain-cloud, smoke and sparks, portend the destruction of the land.

6. O sage: If these spots are, respectively, white, red, yellow or black in colour they will afflict the four castes *Brahmins*, *Kṣatriyas*, *Vaiśyas* and *Śūdras*. If they appear in two or three of these colours, they will afflict the royalty.

7. *Significance of the Sun's beams*. If the (upward) beams emanating from the top of the Sun's disc are reddish, the commander of the army will die, if the beams be yellow, the prince, if white, the chief priest, and if variegated the people.

8a. If the downward beams are dark, they foretell disaster to the king and if reddish yellow, to the clouds (indicating rainlessness).

8b-9. *The Sun's hue.* The Sun is auspicious in *śiśira*, the cool season, if copper-red, in spring if saffron-hued, in summer if greyish, in the rainy season if variegated, in autumn if lotus-red, and in winter if crimson-coloured.

10. If the Sun be yellowish, bright-white and crimson, respectively, in winter, rainy season and summer, it portends, O sage: diseases, drought and calamities.

11. A sun appearing in a rainbow causes a fight between kings. And, if the Sun appears with hue of the hare's blood, there will ensue shortly a world war.

12. If the Sun appears with the hue of the peacock's feather, there will be no rains for twelve years. A moon-like Sun will cause the replacement of the king of the land.

13. If the Sun is darkish, there would be fear from locusts and, if greyish like ash, there would be contrywide distress. When a hole is seen in the Sun's disc an emperor will die.

14. *Orb of the Sun.* (The Sun's orb) appearing like a pot will cause famine (in the country); if like an arch it will cause the destruction of the capital; and, if like an umbrella, the destruction of the country. A split Sun will cause the death of the monarch.

15. If at sunrise or at sunset, there occur (against the sun's disc) lightning, meteor and thunder, then, one can fortell the death of the king or fight between kings.

16. If for a fortnight or half a fortnight, the Sun and the Moon appear with a halo around (*pariveṣa*), both day and night, it will cause the replacement of the king, which will happen, also if they appear crimson at rising and setting (during the said period).

17. If the Sun is obscured at sunrise and at sunset by clouds having the shape of weapons, there will be war; and, (if those clouds have the shape of) sinful animals like the camel, the war would be terrible.

THE MOON: CANDRACĀRA

18. In the signs Pisces and Aries, the crescent Moon with

the southern horn higher (than the northern horn) is beneficent, while in the signs Gemini and Capricorn, the Moon with the northern horn higher is auspicious.

19-20a. In the signs Aquarius and Taurus, the Moon is auspicious if the horns are equal, and in Cancer and Sagittarius, if they look like arrows. In the signs Scorpio and Leo (the Moon) is auspicious, if it has the shape of a bow, and in the signs Libra and Virgo, if it has the shape of a javelin. In the reverse positions, the Moon causes famine and war.

20b-21a. When the Moon courses south of the asterisms[3] Pūrvāṣāḍha, Uttarāṣāḍha, Mūla and Jyeṣṭha there will occur fires, drought and the destruction of forests and (the appearance of) snakes.

21b-22a. (The time when) Moon courses south of the asterisms Viśākhā and Anurādhā is inauspicious; and its coursing north of the asterisms Maghā (*pitṛdaivatya*) and Viśākhā (*dvidaiva*), is medially beneficial.

22b-23a. With reference to auspicious Moon, the six asterisms from Revatī (*Pauṣṇya*) are (called) 'Conjunction to be' (*aprāpya-yoga*), the twelve asterisms from Ārdrā (*Rudra*) as 'In conjunction' (*Madhya-yoga*) and the nine asterisms Jyeṣṭhā (*Vāsava*) are called 'Past conjunction' (*Atita-yoga*).

23b-24a. The 'half-asterisms' (*Ardha-tārakas*) are Bharaṇī (*Yama*)Jyeṣṭhā (*Indra*), Āśleṣā (*Ahīśa*), Śatabhiṣak (*Toyeśa*) and Svātī (*Marut*); the 'more-than-half asterisms' (*Adhyardha-tārakas*) are: Dhruva, Punarvasu (*Aditi*) and Viśākhā (*Dvideva*); the remaining asterisms are 'full' (*Sama*).

24b-25a. The Moon with its south horn higher (than the north horn) is extremely beneficial and that with the north horn higher is generally auspicious. The illuminated portion decreases and increases alternatively.[4]

25b-26a. The Moon with a broad orb is a harbinger of plenitude, while that with a narrow orb would cause loss of wealth. If it appears to hang with face down, there will be a threat from weapons and if (elongated) like a rod, there would be disputes.

26b-27a. If its horns or orb are crossed by Mars and other planets, effects such as destruction of welfare, wealth, rains, kings and people, will follow.

MARS : KUJACĀRA

27b-28a. When, (after retrogression), Mars has risen in an asterism, which thus forms its 'rising asterism', (*udaya-nakṣatra*) if it again goes into retrogression in the 7th, 8th or 9th asterism counted from its 'rising asterism', such a retrogression is called *Uṣṇa*, then will occur distress to people and damage by fire.

28b-29a. The retrogression at the 10th, 11th and 12th asterism is called *Aśrumukha*. It keeps off rains and destroys crops.

29b-30a. When the retrogression of Mars is in the 13th or 14th asterism, it is called *Vyālavakra*. Therein will occur the destruction of vegetation and of the rains.

30b-31a. The retrogression on the 15th or 10th asterism is *Rudhirānana*. Mars will then cause famine, starvation and diseases.

31b-32a. In the 17th and the 18th, the retrogression is called *Musala*. It will be attended with famine and will be terrible on account of heavy loss of wealth and grains.

32b-33a. If Mars rises in the asterisms of Pūrva or Uttara Phalgunī and retrogrades in Uttarāṣāḍha (*Vaiśvadeva*) and sets in Rohiṇī (*Caturāsyārkṣa*), it destroys three worlds.

33b-34a. Mars which rises in Śravaṇa and retrogrades in Puṣya is inauspicious to kings in general and will threaten (especially) the kings of that direction in which Mars rises.

34b-35a. If Mars courses through the (four) stars of the Maghā constellation and retrogrades in the same constellation, it will cause fear from drought and weapons and destroy the Pāṇḍya king.

35b-36a. If Mars crosses the asterisms Mahā (*pitṛ*), Viśākhā (*Dvidaiva*) and Rohiṇī (*Dhātṛ*), it will then cause famine, death and disease.

36b-37a. If Mars courses through the three *Uttaras*, (viz., *Uttaraphalgunī*, *Uttara-āṣāḍha* and *Uttara-bhādrapada*), Rohiṇī, Mūla (*Nairṛta*), Śravaṇa and Jyeṣṭhā (*Indrabhā*) or courses south of Rohiṇī, it will cause drought.

37b-38a. Mars coursing north of any constellation will be auspicious; while coursing south thereof, it will be inauspicious and cause dissentions amongst the people.

MERCURY : BUDHACĀRA

38b-39a. If Mercury rises, being afflicted by a portent (*utpāta*), it will cause drought, fear from fires, calamities and war between kings.

39b-40a. If Mercury courses across the asterisms Dhaniṣṭhā (*Vasu*), Śravaṇa (*Vaiṣṇava*), Uttarāṣāḍha (*Vaiśva*), Mṛgaśīrṣa (*Indu*) and Rohiṇī (*Dhātṛ*) it will threaten with distress and drought.

40b-41a. If Mercury is seen among (*five*) constellations from Ārdrā to Maghā, it will then threaten with famine, war, disease and drought.

41b-42a. Mercury traversing across the six constellations beginning with Hasta will cause welfare, prosperity, health and destruction of diseases.

42b-43a. Mercury coursing across the constellations Uttara-bhādrapada (*Ahirbudhnya*), Uttara-phalguni (*Aryama*), Kṛttikā (*Āgnaya*) and Bharaṇī (*Yama*) will bring distress to physicians and sea trade.

43b-44a. If Mercury crosses the three constellations beginning with Pūrva-, (*viz.*, Pūrva-phalgunī, Pūrva-āṣāḍha and Pūrva-bhādrapada, it will then threaten people with starvation, weapons, fire and robbers.

44b. The motion of Mercury in the constellations Bharaṇī (*Yāmya*), Kṛttikā (*Agni*), Rohiṇī (*Dhātṛ*) and Svāti (*Vāyavya*) is said to be *Prākṛta* (natural).

45. In the constellations Ārdrā (*Raudra*), Mṛgaśiras (*Indu*), Āśleṣā (*Sarpa*) and Maghā (*Pitrya*), its motion is called *Miśra* (mixed) and in the constellations Pūrva-phalgunī (*Bhāgya*) Uttara-phalgunī (*Aryamā*), Puṣya (*Ijya*) and Punarvasu (*Aditi*), its motion is termed *Saṅkṣipta* (concise).

46. The motion amongst the constellations Pūrva-bhādrapada (*Aja-caraṇa*), Uttara-bhādrapada (*Ahirbudhnya*) is called *Tikṣṇa* (Sharp). *Yogānta* is the term for the motion of Mercury in the constellations Uttarāṣāḍha (*Viśva*), Pūrvāṣāḍha (*Ambu*) and Mūla.

47. Its motion is called *Ghora* (Cruel) in the constellations Śravaṇa (Hari), Citrā (*Tvāṣṭra*), Śraviṣṭhā (*Vasu*) an Śatabhiṣak (Varuṇa). Pāpa (sinful) is the name of its motion

through the constellations Viśākhā (*Indrāgni*), Anurādhā(*Mitra*) and Hasta (*Mārtaṇḍa*).

48. Mercury which has risen with one or the other of the motions *Prākṛta* etc. will be visible for as many days as it will be invisible (later).

49. Mercury (completes the motions *Prākṛta* etc.), in order, in the following number of days : (*Prākṛta*) 45 (*Miśra*) 30, (*Saṅkṣipta*) 22, (*Tīkṣṇa*) 20, (*Yogānta*) 9, (*Ghora*) 15 and (*Pāpa*) 11.

50. Mercury, in its *Prākṛta* motion, brings welfare, health and prosperity. During the motions *Miśra* and *Saṅkṣipta*, it is of mixed benefit, and, during the other (motions), it produces rain.

51. If Mercury remains visible during the months Vaiśākha, Śrāvaṇa, Pauṣa and Āṣāḍha it will bring distress to the world; during the other (months) it is beneficial.

52. However, if it is visible during the months of Āśvina (*Iṣa*) and Kārttikā (*Ūrja*), there will be fear from weapons, famine and fire. If Mercury rises with the brilliance of silver and crystal, it will be most auspicious.

JUPITER : GURUCĀRA

53. (In the case of Jupiter), two constellations make up the months Kārttika (*Ūrja*) etc.; however, three constellations make up the fifth, twelfth and eleventh months. The year should be named by the constellation in which Jupiter rises.[5]

54. The years Kārttika and Mārgaśīrṣa (*i.e.*, the Jovian years in which Jupiter rises in the constellations Kṛttikā and Mṛgaśira, respectively) are inauspicious to people, the years Pauṣa and Māgha are auspicious, and, the years Phālguna and Madhu (Caitra) would be of medium benefit.

55-56a. The year Mādhava (*Vaiśākha*) is auspicious while Jyeṣṭha is of medium benefit. The year Śuci (*Āṣāḍha*) is, again, of medium benefit but Nabhas (*Śrāvaṇa*) is extremely beneficial, while Bhādrapada is so at some places and for some people. The year Iṣa (*Āśvina*) is most auspicious. Thus has been stated the effect of the different months.

56b-57a. Jupiter traversing to the north of the asterisms is productive of welfare, health and prosperity. If otherwise (*i.e.*,

traversing south) it will have the opposite effect. If it traverses through (the asterisms), it will have mixed effect.

57b-58a. Jupiter having the hues—yellow, fire-bright, dark, green and red, will threaten creatures respectively with disease, arson, loot, weapons and missiles.

58b-59a. Jupiter, if smoke-hued, will cause drought. If it is sighted during day, it will cause the death of the king or the destruction of the country.

59b-60a. The constellations Rohiṇī and Kṛttikā are said to be the 'body' of the year. The two Āṣāḍhās, (*viz.*, Pūrva and Uttara) form its 'nipple'. Ārdrā is its 'heart' and Maghā, its 'flower'.

60b-61. If the 'body' (of the year) comes into conjunction with a 'cruel' planet, there will be fear from famine, fire and wind; if the 'nipple' (is attacked), there will be fear from starvation; if the 'flower', roots and fruits will be destroyed; and if the 'heart', destruction of crops will follow. On the other hand, if the conjunction is with auspicious (planets), the results also will be auspicious.

62-64. (The following are the effects, in order, when) Jupiter traverses the 27 asterisms commencing with Maghā: Increase in crops; Health of the people; War; Food; Drought; Calamities; Distress to brahmins; Great happiness to cows, to kings; and to women. Quiet rain; Rain of snakes; Welfare; Rejoicing; Great Wealth; Prosperity; Destruction of the country; Torrential rains; Friendliness; Disease; Freedom from fear; Threatened disease; Vegetation, Rain; Disease; Grain; and Invisibility of the skies.

VENUS : ŚUKRACĀRA

65. Three lanes (*vithi*) each of Venus have to be conceived, situated, respectively, north, middle and south (of the Sun's path). The lanes have to be reckoned from the asterism Aśvinī (*dasrabhā*), at the rate of three asterisms each.

66. Thus will be formed nine lanes (*vithis*) which are termed, respectively, (1) *Nāga*, (ii) *Ibha*, (iii) *Airāvata*, (iv) *Vṛṣabha*, (v) *Go*, (vi) *Jaradgava*, (vii) *Mṛga*, (viii) *Aja*, (ix) *Dahana*.

67. Venus, traversing the three northern lanes produces the plenitude of grains, wealth, rains and vegetation.

68a. In the three middle lanes, (it causes medium effects in these (matters) and in the three southern lanes)[6] the effects in all cases are completely adverse.

68b-69. Jupiter traversing across the five asterisms beginning with Maghā (*Pitṛ*) produces rain, and so does it in the western direction while traversing the three asterisms beginning with Svāti. Conversely, drought results. However, if it is in conjunction with Mercury, there will be rain.

70. If Venus rises or sets on the eighth or fourteenth day of the dark fortnight, or on the full moon day the land will be flooded.

71. If both Jupiter and Venus be in the seventh sign (Libra) and later pass on to the eastern lane, they will cause drought, famine and war.

72. If Mars, Mercury, Jupiter and Saturn, precede Venus, they will cause, respectively, war, whirlwind, famine and drought.

73. Venus is productive of plenty while traversing the asterisms Pūrvāṣāḍha (*Jala*), Anurādhā (*Mitra*), Uttaraphālguni (*Aryamā*), Āśleṣā (*Ahi*) and Jyeṣṭha (*Indra*). In Mūla, it threatens with hunger, weapons and drought, and in Uttarabhādrapada (*Ahirbudhnya*) and Revatī it produces fear.

SATURN : ŚANICĀRA

74. Saturn coursing amongst the asterisms Śravaṇa, Svāti (*Anila*) Hasta, Ārdrā, Bharaṇī and Pūrvaphalguni (*Bhāgya*) produces for people plenitude, health and vegetation.

75-77. (In the asterismal conception) reckoned from the asterism in which Saturn rises: One in the head: (the next) three in the face; two in the vital parts,[7] two in the eyes, five stars in the heart; four in the left hand; three in the left leg and three stars in the right leg, and four stars in the right arm, the occurrence of Saturn (in the said nine limbs) will produce, respectively: Disease, profits, misfortune, profits, peace, imprisonment, difficulties, exalted pilgrimage, and acquirement of wealth, in order.

78. When Saturn is retrograde, the effects are also retrograde. That is, the e ects are in order for the right motion

(of the planet) and when it is fast (in retrograde motion), the effects are in the reverse order.

SHADOW OR DRAGON'S HEAD : RĀHUCCHĀYĀ

79. The slow-moving (Rāhu), is the demon's head which had been cut off by Viṣṇu's discus, but which attained immortality on account of its having tasted ambrosia and so was raised to planethood.

80. Through the power of a boon conferred on him by the Creator, Rāhu eclipses, at the syzygies, the Sun and the Moon, on account of latitude (*vikṣepa*) and declination (*avanati*).

81-82a. Once in six months the possibility of eclipses should be checked. There are seven Lords of the syzygies, who have been functioning from the commencement of the aeon (*kalpa*). They are Brahmā, Indu, Indra, Kubera, Varuṇa, Agni and Yama.

82b-83. (If an eclipse occurs) in the syzygy, of which Brahmā is the lord, there will be prosperity for cattle, vegetation and the twiceborn. Similar is the effect besides trouble to brahmins, when Indu (Soma) is the overlord of the syzygy. When Indra is the lord, there will be enmity between kings, calamity and destruction of vegetation.

84. During the lordship of Kubera, there will be loss of wealth to the wealthy; there will also be increase in grains. During Varuṇa's lordship, there will be distress for the kings, but peace for others.

85. During Agni's lordship of the syzygies, there will be plenty of rains, increase in vegetation and peace. During the lordship of Yama over the syzygies, there will be drought, loss of crops and adversity.

86. If an eclipse occurs before the computed time, there will be destruction to crops and fierce battles amongst kings, (if it occurs) after (the computed time) there will be destruction of flowers, fear and loss of crops.

87. If eclipses of both the Sun and the Moon occur during the same month, there will be enmity amongst the rulers of the land, loss of wealth and absence of rains.

88. If the rising or setting Sun or Moon is eclipsed, the destruction of kings and grains will result; if (in such cases),

the Sun and the Moon are eclipsed completely, they will cause starvation, disease and arson.

89. An eclipse during the northward course of the Sun (*saumyāyana*) is destructive of royalty and brahmins and that in the southern course is destructive of the other (castes). Rāhu observed in the four directions, reckoned from the north will destroy (the four castes), brahmin etc., in that order.

90. There are ten types of immersion, and, in the same manner, ten types of emergence as well. These cannot be properly identified even by Gods; then, what of ordinary men?

91-92a. Having derived the true positions of planets by calculations, one should cogitate about their respective rates of motion (*cāra*). Rate of planetary motion (*grahacāra*) is the means of ascertaining auspicious and inauspicious times. Hence, the wise should strive to ascertain those times.

TAIL OF THE DRAGON : KETUCĀRA

92b-93a. The rising and setting of comets (*Ketu-s*) are in the form of forebodings to men. They are of three types, *Divya* ('Divine'), *Antarikṣa* 'Atmospherical', and *Bhauma* ('Earthly') and yield auspicious and inauspicious fruits.

93b-95a. The *Antarikṣa* ones are said to occur in the shape of sacrificial flags, missiles, houses, chariots, trees and elephants, and, also, of the shape of posts, javelins and hooks. The *Divya* types occur in the asterisms and the *Bhauma* ones on the earth. A comet (*Ketu*), though really one, appears in different shapes, to destroy creatures on the earth.

95b-96. As many days as a comet continues to be visible in one or the other of its different shapes, its effect will extend over so many months; and, as many months (as it is visible, its effect will extend over so many) years. The 'Divine' comets continue to be effective for a life-time.

97. A comet which is short, resplendent, fair or white causes rain. A tall comet sets in a short time and causes drought.

98. A comet of the shape of a rainbow brings ill luck, and one like a spear with two, three or four points is said to destroy the land.

99. Resplendent comets of the from of a gem, garland, or gold, rising in the east or west, are injurious to kings.

100. Comets having the hue of the (red) *bandhūka* flower, blood (*kṣataja*), parrot's beak etc., are born of Fire and are (as destructive as fire).

101. The comets born of the Earth have the glaze of water or oil, and are circular; they cause starvation and fear. White comets, born of the Moon, bring about prosperity and peace.

102. *Brahmadaṇḍa*, the comet, born of Brahmā, is three-hued and three-horned and is known to raze down the entire population (of a country).

103. The white comets that show up in the north-east are born of Bhārgava (Venus) and are harbingers of ill luck. The two-horned comets, which are born of the 'Slow-moving' (Saturn) and are called Kanaka, also bring ill luck.

104. The comets called *Vikaca-s*, born of Jupiter, are inauspicious even if they occur in the south. The tiny white comets, born of Mercury, threaten with robbers and disease.

105. The Mars-born comets, called *Kuṅkuma-s*, red-hued and javelin-like, are harbingers of ill luck. However, the Fire-born comets called *Viśvarūpa-s* and of the hue of fire, are producers of happiness.

106. The darkish comets, called *Aruṇa-s*, born of the Sun, are inauspicious. However, the star-shaped comets born of Venus bring auspiciousness.

107. A comet which occurs in the constellation of Kṛttikā, causes the destruction of the people, while one seen over a palace, tree or hill causes the destruction of the king.

108. The comet called *Kaumuda*, resembling a lily, brings prosperity but the comet called *Āvartaketu*, with three horns (*triśiraḥ*), is inauspicious if it rises at dusk.

THE YEAR : SAMVATSARA

109. *Measures of time and their use.* Measures of time are nine, being, *Brahma*, *Deva*, *Manu*, *Pitrya*, *Saura*, *Sāvana*, *Cāndra*, *Ārkṣa* and *Guru*.

110. From among these nine measures, practical reckoning is done only through five. The practical use of each is set out here.

111. The motion of the planets is reckoned through the

solar measure (*saura-māna*). The reckoning of the rainy season and pregnancy of women are reckoned through the civil measure (*sāvana-māna*).

112a. (Times for) rains and the pregnancy, of clouds are reckoned through the siderial measure (nākṣatra-māna).

112b-113a. Times for setting out on a pilgrimage (*yātrā*) marriage, religious fasts and tonsure, lords of the *tithi* (lunar day) and the year, the day of the syzygies, setting up a house, observance of religious fasts etc., are all fixed through the lunar measure (*cāndra-māna*).

113b-114. *The year.* The years *Prabhava* etc. are reckoned on the basis of the Jovian measure (*Guru-māna*). A year by each measure is made up of 12 months of that measure. The years *Prabhava* etc. are measured off by the mean motion of Jupiter.

115-120. (The sixty Jovian years are) : (1) Prabhava, (2) Vibhava, (3) Śukla, (4) Pramoda, (5) Prajāpati, (6) Aṅgiras, (7) Śrīmukha, (8) Bhava, (9) Yuvā, (10) Dhātā, (11) Īśvara, (12) Bahudhānya, (13) Pramāthi, (14) Vikrama, (15) Vṛṣa, (16) Citrabhānu, (17) Subhānu, (18) Tāraṇa, (19) Pārthiva, (20) Vyaya, (21) Sarvajit, (22) Sarvadhārī, (23) Virodhi, (24) Vikṛta, (25) Khara, (26) Nandana, (27) Vijaya, (28) Jaya, (29) Manmatha, (30) Durmukha, (31) Hemalamba, (32) Vilamba, (33) Vikārī, (34) Śārvarī, (35) Lava, (36) Śubhakṛt, (37) Śobhana, (38) Krodhi, (39) Viśvāvasu, (40) Parābhava, (41) Plavaṅga, (42) Kīlaka, (43) Saumya, (44) Sādhāraṇa, (45) Virodhakṛt, (46) Paribhāvī, (47) Pramādī, (48) Ānanda, (49) Rākṣasa, (50) Anala, (51) Piṅgala, (52) Kālayukta, (53) Siddhārtha, (54) Raudra, (55) Durmati, (56) Dundubhi, (57) Rudhirodgāri, (58) Raktākṣa, (59) Krodhana, and (60) Kṣaya.

121a. These sixty years have, all, effects according to their nomenclature.

121b-123a. Five years make up a *Yuga*; thus, there are 12 *yugas* (in a Jovian cycle). Their lords are, in order: (1) Viṣṇu, (2) Bṛhaspati (Devapurohita), (3) Purandara, (4) Lohita, (5) Tvaṣṭṛ, (6) Ahirbudhnya, (7) Pitṛs, (8) Viśve-devas, (9) Śaśī, (10) Indrāgni, (11) Aśvins and (12) Bhaga.

123b. The lords of the different years of the *yuga* are:

(1) Agni, (2) Ina or Sūrya, (3) Indu or Candra, (4) Vidhi or Brahmā, and (5) Īśvara or Śiva.

124. One should announce the effects (of a year) only after fully ascertaining (and balancing) the strength and weakness of the lords of the year, commander-in-chief and the lord of vegetation and also the motion of the planets at the time.

125. *Uttarāyaṇa and Dakṣiṇāyana.* Reckoning from the commencement of Capricorn, six months, in the solar measure constitute *Uttarāyaṇa* (the northward course of the Sun); this is also the day time of the gods. (The six months) beginning from cancer is *Dakṣiṇāyana* (southward course of the Sun) and that forms the night (of the gods).

126-127a. During *Uttarāyaṇa* should be performed all such auspicious rites as the first entry into the house, marriage, consecration of idols, ritual tying of the girdle made of *muñja* grass, sacrifices etc. (*yajñādi*). During *Dakṣiṇāyana* is to be done all inauspicious acts.

127b-128. *The seasons.* Two months each, as reckoned from Māgha constitute the (six) seasons Śiśira etc. Thus, during *uttarāyaṇa* occur (the three seasons) *Śiśira* (cool), *Vasanta* (Spring) and *Grīṣma* (hot), commencing from capricorn. And, during *dakṣiṇāyana* occur (the three seasons) *Varṣā* (rainy), *Śarad* (autumn) and *Hemanta* (winter).

129. *The months.* Lunar months are reckoned up to the end of the new moon and solar months from *Saṅkrānti i.e.*, entry of the Sun into the relevant signs of the Zodiac). In 30 days would one revolution of the Moon be completed, as also one siderial (*nākṣatra*) month.

130-131a. The names of the 12 months from Caitra are, in order : (1) Madhu, (2) Mādhava, (3) Śukra, (4) Śuci, (5) Nabha, (6) Nabhasya, (7) Iṣa, (8) Ūrja, (9) Saha, (10) Sahasyaka, (11) Tapa and (12) Tapasyaka.

131b-132a. That constellation in which the full moon occurs in any month, that month is named after that constellation. That full moon is also named with (the name of the constellation tacked to it).

132b-133a. *The fortnights.* The two fortnights, *viz.*, *śukla* (bright) and *kṛṣṇa* (dark) of the month are termed *daiva* (pertaining to the gods') and *pitrya* (pertaining to the manes). he

two are specified for the performance of auspicious and inauspicious rites, respectively.

TITHIS : LUNAR DAYS

133b-135. *Lords of the days.* The lords of the lunar days are in order: Brahmā, Agni, Viriñci, Viṣṇu, Sailajā, Vināyaka, Yama, Nāga, Candra, Skanda, Arka, Vāsava, Mahendra, Vāsava, Nāga, Durga, Daṇḍadhara, Śiva, Viṣṇu, Hari, Ravi, Kāma, Sarpa, Kali, Candra, Viśvedevāḥ, and Darśa. So also are the manes.

136-137a. The names of the (fifteen) lunar days are, Nandā, Bhadrā, Jayā, Riktā and Pūrṇā, these being repeated thrice.[8] During the bright fortnight, their effect should be counted as non-beneficial, medium and beneficial. In the dark fortnight, however, the reckoning should be beneficial, medium and non-beneficial, in order.

137b-138a. *Auspicious and inauspicious days.* (In a fortnight, five days, being) the eighth, twelfth, sixth, fourth and fourteenth are called *pakṣa-randhra* ('holes in the fortnight') and are declared to be highly dreary.

138b-139a. If it is desired to perform any auspicious act in the said five nonauspicious days, one should reject 7, 14, 9, 9 and 24 *nāḍīkās*, respectively, (as reckoned from the commencement of the day).

139b-140a. Except for *amāvāsyā* (the new moon) and *navamī* (the 9th), the odd days are commendable (for auspicious rites). The *pratipad* (first day) is always of medium (benefit).

140b-141a. One should abstain from an oilbath on *ṣaṣṭhī* (the 6th), meat on *aṣṭamī* (the eighth), haircut on the day of Kali (*i.e.*, the first), and recourse to women on full moon and new moon.

141b-142a. One should never clean the teeth on new moon, *pratipad* (1st), *dvādaśī* (12th), the *pratiparva* (*i.e.*, full moon) and *Navamī* (9th).

142b-143a. One should not take an oilbath on days of *Vyatipāta*,[9] *saṅkrānti*, *ekādaśī* (11th), full and new moon days, *ṣaṣṭhī* (6th) and on Sundays and Tuesday; so also on days of *Vaidhṛta*.[9a]

143b-45a. If one takes a bath in *āmalaka* water[10] on *daśamī*

(10th), he will lose his son; if on *trayodaśi* (13th), he will suffer from loss of wealth; if on *dvitiyā* (2nd), without doubt, he will lose his wealth and his son; and if on the new moon, *navami* (9th) and *saptami* (7th), his clan will be ruined.

145b-46. *Anumati, Rākā, Sinivāli and Kuhū.* On a full moon day, (if due to astronomical circumstances) the moon is seen (even) during day-time, that full moon day is called *Anumati*; it is called *Rākā* when there is Moon (only) during the night, In the same manner, the new moon is also of two types; when moon is visible (at some part of the day), it is called *Sinivāli* and when Moon is never visible, it is called *Kuhū*.

147-48. *Days of the commencement of the Yugas.* The first day of *Kṛtayuga* fell on the 9th day of the bright half in the month of Kārttika. The auspicious first day of *Tretāyuga* was on the 3rd day of the bright fortnight in the month of Mādhava. The first day of *Dvāparayuga* was the 15th day of the dark fortnight in the month of Māgha. And, the first day of *Kaliyuga* was the 13th day of the dark fortnight in the month of Nabhasya.

149-152a. *Days of commencement of the* 14 *Manus that make up a Kalpa.* (1) 12th day in the bright fortnight of the month of *Ūrja* (Kārttika) (2) 9th day, bright fortnight of *Āśvayuj* (Āśvina); (3) 3rd day, bright fortnight of Caitra, (4) 3rd day, bright fortnight of Bhādrapada; (5) 11th day, bright fortnight of Pauṣa; (6) 10th day, bright fortnight of Āṣāḍha; (7) 7th day, bright fortnight in Māgha. (8) 8th day, dark fortnight in *Nabhasya* (Śrāvaṇa); (9) New moon in Śrāvaṇa; (10) Full moon in Phālguna; (11) Full moon in Āṣāḍha, (12) Full moon of Kārttika; (13) Full moon in Jyeṣṭha; and (14) Full moon in Caitra; the abovesaid days, which are the days of commencement of the *manvantaras*, are, for men, extremely meritorious in the matter of worshipping the manes (*śrāddha*).

152b-153a. *Gajacchāyā.* On the 13th day of the dark fortnight in the month of Bhādrapada, if the Moon occurs in the constellation Maghā or the Sun in the constellation Hasta, the situation is called *Gajacchāyā*, which is infinitely productive if a *śrāddha* (is performed then).

153b-54a. *Intercalary tithis etc.* If three lunar days occur on a civil day, there will be a *tithikṣaya* (expunged lunar day).

On the other hand, if a *tithi* extends over three civil days, there will be an *adhika* (intercalary) *tithi*.[11] Both are nonauspicious.

154b-55a. A *tithi* that extends upto (or beyond) sunset in a civil day is said to be *Akhaṇḍa* ('full') ; if the *tithi* is short (of sunset) it is called *Khaṇḍa* ('broken') .[12]

155b-56a. The fifteen parts of a *tithi* are called, in order, *Pratipad* etc. Halves thereof are called *Kṣaṇa-ṣ* in their (*i. e.*, of *Pratipad* etc.) half-measures.

THE DAY OF THE WEEK : VĀRA

156b-57a. *Nature of the week-days.* Sunday is 'firm', Monday 'moving', Tuesday 'cruel', Wednesday 'whole', Thursday 'light', Friday 'soft' and Saturday 'sharp'.

157b-58. *Effects of the week-days.* A man who takes an oilbath on Sunday will be in distress, on Monday handsome, on Tuesday diseased, on Wednesday fortunate, on Thursday poor, on Friday depleted and on Saturday prosperous.

159. The beginning of the week-day is reckoned from its occurrence in Laṅkā.[13] Beyond or before it (*i.e.*, east or west), the day will vary depending on terrestrial longitude (of the place) and the time of half ascensional difference in *nāḍikās* (at the time of the year).

160. Any act (performed on the day) of a strong planet will be effective, while the same act performed on the day) of a weak planet will be hardly productive.

161. The day of Moon, Mercury, Jupiter and Venus (*i.e.*, Monday, Wednesday, Thursday and Friday) are effective for all acts; the other days yield result in the case only of cruel acts.

162-163a. The Sun is dark-red, the Moon white, Mars pale-red, Mercury (dark-green) like the *dūrvā* grass, Jupiter yellowish, Venus white, and Saturn dark. Each is beneficial to actions of those who are of the respective complexion.

163b-65. (Inauspicions periods due to) the *Upagrahas* (secondary planets) *Kulika*, (called also Gulika), Upakulika, and Vāravelā ('time when no work should be undertaken'), occur on each day of the weak, as specified below). The reckoning is in terms of *praharas*, ($3\frac{1}{2}$ nāḍikās each) commencing from Sunday. Kulika : Sunday, at the 7th *prahara*; Monday,

5th; Tuesday, 4th; Wednesday, 6th; Thursday, 4th; Friday, 7th; and Saturday, 5th; Upakulika: Sunday 3rd; Monday, 2nd; Tuesday, 4th; Wednesday, 2nd; Thursday, 5th; Friday, 3rd; and, Saturday, 1st Vāravelā, Sunday, 8th; Monday, 2nd; Tuesday, 7th; Wednesday, 3rd; Thursday, 1st; Friday, 6th; and Saturday, 6th. The duration of each is half a *prahara* (*i.e.*, one and three fourths *nāḍikās*).

166-67a. *Lords of the hour.* If the lord of the hour 'kāla-horeśa', for any particular time, *kṣaṇa-vāra*, (within a day) is required, take the lord of that day as the lord of the first hour (of $2\frac{1}{2}$ *nāḍikās*), the sixth as the lord of the second hour and the sixth from that as the lord of the third hour. Counting repeatedly the sixth of the previous, the lords of the *kāla-horās* for each hour of $2\frac{1}{2}$ *nāḍikās*, for whole day and night are got, in that order.[14]

THE ASTERISMS : NAKṢATRAS

168b-70. *The lords of the nakṣatras.* The lords of the asterisms are, in order : (1) Aśvinī—Dasrau (Aśvins); (2) Bharaṇī—Yama; (3) Kṛttikā—Vahni, (Agni); (4) Rohiṇī—Brahmā; (5) Mṛgaśiras—Candra; (6) Ārdrā—Īśa (Rudra); (7) Punarvasu—Aditi; (8) Puṣya—Jīva, (Bṛhaspati); (9) Āśleṣā—Ahi (Sarpa); (10) Maghā Pitṛs; (11) Pūrvaphalgunī—Bhaga (12) Uttaraphalgunī—Aryamā; (13) Hasta—Arka (Sūrya); (14) Citrā—Tvaṣṭṛ; (15) Svāti—Marut (Vāyu); (16) Viśākhā—Śakrāgnī (Indrāgnī, Dvideva), (17) Anurādhā—Mitra; (18) Jyeṣṭhā—Vāsava (Indra); (19) Mūla—Nirṛti; (20) Pūrvāṣāḍha—Udaka (Āpaḥ); (21) Uttara-āṣāḍha—Viśvedevāḥ; (22) Śravaṇa—Govinda (Viṣṇu); (23) Dhaniṣṭhā (Śraviṣṭhā) Vasu; (24) Śatabhiṣak—Toyapa (Varuṇa); (25) Pūrva-Bhādrapada—Aja Ekapād; (26) Uttara-bhādrapada—Ahirbudhnya; and (27) Revatī—Pūṣā.

171. *Downlooking asterisms.* The nine asterisms Pūrvaphalgunī, Pūrva-āṣāḍha, Pūrva-bhādrapada, Maghā, Āśleṣā (Ahi), Kṛttikā (Agni), Viśākhā, Bharaṇī (Yama) and Mūla are downward-looking asterisms.

171b-172. (During their currency, the under-mentioned acts are) ordained : Entering a cave, diagrammatic and other

matters based on mathematics, architectural work, digging of wells, retrieval of treasures etc.

173. *Sideways-looking asterisms.* The nine asterisms Anurādhā (Mitra), Mṛgaśiras (Indu), Citra (Tvaṣṭṛ), Hasta, Jyeṣṭhā (Indra), Punarvasu (Aditi), Revatī (Bhāntya), Aśvinī and Svāti are sideways-looking.

173b-174 During their currency, the undermentioned acts are ordained: Driving the plough, travel, riding the bullock cart (*gantri*) driving machines, elephants and camels, and directing chariots drawn by asses and oxen, floating naval vessels, and work with buffaloes and horses.

175a. *Upward-looking asterisms.* The nine asterisms Rohiṇī (Prajāpati), Śravaṇa (Viṣṇu), Ārdrā (Maheśa), Puṣya (Arya) Śatabhiṣak, Dhaniṣṭhā (Vasu), Uttaraphalgunī, Uttara-āṣāḍha and Uttara-bhādrapada, are upward-looking.

175b-76. (During their currency, the undermentioned acts are ordained: Royal consecration, marriage, hoisting the flag on the rampart, and erection of palaces, arches, gardens and forts.

177. *Classification of asterisms.* The (four) asterisms Rohiṇī, Uttara-phalgunī, Uttara-āṣāḍha and Uttara-bhādrapada are 'fixed' (*sthira*). The (three) asterisms Hasta (*Sūrya*), Aśvinī and Puṣya are 'light' (*Kṣipra*). Viśākhā (*Dvidaivatya*) and Kṛttikā (*Vahnibhā*) are 'medium'.

178. The (five) asterisms Dhaniṣṭhā (Vasu), Punarvasu (*Āditya*), Śatabhiṣak (*Ambu*), Svāti and Śravaṇa (*Viṣṇu*) are 'moving' (*Cara*). The (four) asterisms Mṛgaśīrṣa (*Indu*), Anurādhā (*Mitra*), Citrā and Revatī (*Antya*) are 'soft' (*mṛdu*). And, the (five) asterisms Pūrva-phālgunī, Pūrva-āṣāḍha, Pūrva bhādrapada, Maghā and Bharaṇī (Antaka, *Yama*) are 'violent' (*ugra*).

179a. The (four) Asterisms Mūla, Ārdrā Āśleṣā (Indra) and Jyeṣṭhā (Indra) are 'sharp' (*tikṣṇa*). All have effects in consonance with their nomenclatures.

179b-80a. *Karṇavedha.* It is auspicious to perforate the ears of boys in Citrā, Punarvasu (*Āditya*), Aśvinī, Śravaṇa (Viṣṇu), Revatī (Antya, Hasta (Ravi), Anurādhā (Mitra), Śraviṣṭhā (Vasu), Mṛgaśiras and Puṣya (*Ijya*).

180b-81. *Dealings with elephants and horses.* All matters

relating to elephants (like their taming, sale, purchase etc.) should be done in the asterisms Aśvinī (*Dasra*), Mṛgaśiras (*Indu*), Punarvasu (*Aditi*), Puṣya (*Tiṣya*), Hasta, Citrā and Svāti. All matters relating to horses should be done in (the duration of) the 'fixed' stars (*viz.* Rohiṇī, Uttaraphālgunī, Uttarāṣāḍhā and Uttarabhādrapada), and especially on Sundays.

182. *Cattle. Trade etc. in cattle* is recommended in Citrā, Śatabhiṣak (*Varuṇa*), Rohiṇī (*Vairiñci*), Uttaraphālgunī, Uttarāṣāḍha and Uttara-bhādrapada. This should, however, be never done on *aṣṭami*, *caturdaśi* and the new moon day.

183. *Agriculture.* The first driving of the plough (in a season) shall be done with oxen, in the (20 asterisms) consisting of the *mṛdu*, *dhruva* (*sthira*), *kṣipra* and *cara* groups,[14a] Viśākhā, Maghā (*Pitṛ*) and Mūla.

184-85. In the *Lāṅgala-cakra* ('diagram of the plough' with the asterisms represented on it), three asterisms reckoned from the one in which the Sun is at the time of consideration, tend to destroy the oxen; the next three, which from the tip, tend to the production of plenty; the next five, which form the sides, tend to happiness; the next nine forming the three spikes, lead to death; the next five lead to prosperity and the last three, towards the tail end are extremely beneficial.[15]

186. *Sowing.* Sowing (crops) would be highly fruitful if done under the *mṛdu*, *dhruva* (*sthira*) and *Kṣipra* groups of asterisms as also under Maghā (*Pitṛ*), Svāti (*Vāyu*), Dhaniṣṭhā (*Vasu*) and Mūla.

187-88. (In the *Phaṇicakra*, the 'diagram of the serpent Rāhu', with the asterisms represented on its body) the three asterisms reckoned from the asterisms in which Rāhu occurs at the time under consideration will form its hood; (if sowing is done under those asterisms), the crops will be destroyed. The next three asterisms which form the neck will conduce the growth of weed (*kajjala* or *śyāmikā*). The next twelve asterisms forming the body will conduce to plenitude. The next four asterisms forming the tail will conduce to the dearth of grains. The (remaining) five asterisms, which are outside (the serpent diagram), portend destruction to the crop.[16]

189. *Bath after recovery from illness.* One should not give a

bath to a person recovered from illness; under the asterisms of the *sthira* group, Punarvasu (*Aditi*), Āśleṣā (*Sarpa*), Revatī (*Antya*), Maghā (*Pitṛ*) and Svāti (*Maruts*), and, so also, on Monday and Friday.

190. *Dance.* Commencement of dance is recommended in the asterisms Uttara-phalgunī, Uttara-āṣāḍha, Uttara-bhādrapada, Anurādhā (Maitra), Jyeṣṭhā (Indra), Dhaniṣṭhā (Vasu), Śatabhiṣak (Varuṇa), Puṣya, Hasta (Arka), and Revatī (Pauṣṇya).

191-92a. *Conjugal felicity.* Six asterisms beginning with Revatī (Pauṣṇa) form the first group, twelve asterisms beginning from Ārdrā (*Rudra*) form the middle group and nine asterisms from Jyeṣṭhā (*Indra*) form the final group, in order, in the consideration of the conjugal felicity of couples.

192b-93. *Size of the asterisms.* The smaller asterisms (*Jaghanya*) are Śatabhiṣak (*Toyapa*), Ārdrā, Āśleṣā (*Ahi*), *Svāti* (*Pavana*), Bharaṇī (*Yama*) and Jyeṣṭhā (*Nākapa*).

The bigger Stars. Dhruva, Punarvasu (*Aditi*) and Viśākhā (*Dvidaivatya*) are the bigger stars (*bṛhat*); their measures in *nāḍī's* are 30, 90 and 82. The remaining asterisms are medium (*Sama*) in size.

194. Prices are reduced to half during the asterisms Aśvinī, Kṛttikā (*Agni*), Puṣya (*Ijya*), Mūla (*Nairṛtya*), Citrā *Tvāṣṭra*), Uttaraphalgunī, Uttarāṣāḍha and Uttarabhādrapada.

195-96a. *Kula-asterisms and victory in battle* : The *Kula*-asterisms are Maghā (*pitṛ*), Viśākhā (*Dvidaivatya*) and Dhaniṣṭhā (*Vasu*). The *Akula*-asterisms are: Rohiṇī (*Dhātṛ*), Jyeṣṭhā, Punarvasu (*Aditi*), Svāti, Revatī (*Pauṣṇa*), Hasta (*Arka*), Śravaṇa (*Hari*), Pūrvabhādrapada (*Aja*), Bharaṇī (*Antaka*) and Āśleṣā (*Bhaujaṅga*). The remaining stars are *Kulākula.*

166b-98a. From among these, if kings set out for battle during the *Kula*-asterisms, they will suffer defeat, while in *Akula*-asterisms, assuredly, they will win. During the *Kulākula*-asterisms there would be equality (of results) and peace will follow.

198b-199a. *Puṣkara, the inauspicious combination.* If an odd quarter of the (Pūrva)-bhādrapada falls on a Sunday, Saturday or Tuesday, (the inauspicious *yoga* of) *Tripuṣkara* occurs and will have the (destructive) effect of three *Puṣkaras.* If the com-

bination is with an even quarter of the asterism (it will be *Dvipuṣkara*) having double the (destructive) effect.

199b-200a. In order to destroy the evil effect of the former, gift away three cows or their value in money; in the case of the *Dvipuṣkara*, gift away two (cows). The inauspicious effect of the asterism would then be obviated.

200b-201a. *Effect of Puṣya.* The asterism Puṣya aspected by a cruel (planet) or in combination with it, is always beneficial in all auspicious rites except in marriage.

201b-103. *Number of prominent stars in the asterisms.* The number of bright stars called *Yogatārās*, in the asterism-groups beginning with Aśvanī (*Dasra*) are in order: (Aśvinī) 3, (Bharaṇī) 3, (Kṛttikā) 6, (Rohiṇī) 5, (Mṛga-Śiras) 3, (Ārdrā) 1, (Punarvasu) 4, (Puṣya) 3, (Āśleṣā) 5, (Maghā) 5, (Pūrvaphālgunī) 2, Uttaraphālgunī) 2, (Hasta) 5, (Citrā) 1, (Svāti) 1, (Viśākhā) 2, (Anurādhā) 4, (Jyeṣṭhā) 3, (Mūla) 11, (Pūrvāṣāḍhā) 4, (Uttarāṣāḍha) 2, (Śravaṇa) 4, (Dhaniṣṭhā) 3, (Śatabhiṣak) 100, (Pūrvabhādrapada) 2, (Uttarabhādrapada) 2, (Revatī) 32.

204-10. *Favourite trees of the asterisms.* The trees favourite to the different asterisms are : Aśvinī: *Vṛṣa-vṛkṣa*; Bharaṇī : *Yamakara*; Kṛttikā: *Udumbara*; Rohiṇī: *Jambuka*; Mṛgaśiras: *Khadira*; Ārdrā: *Kṛṣṇaplakṣa*; Punarvasu: *Vaṁśa* (bamboo); Puṣya: *Pippala* (Peepul); Āśleṣā: *Nāga*; Maghā: *Vaṭa* (banyan); Pūrvaphalgunī: *Palāśa*; Uttaraphalgunī: *Akṣa*: Hasta: *Ariṣṭā*; Citrā: *Śrīvṛkṣa* (*Vilva*); Svāti: *Arjuna*; Viśākhā: *Vikaṅkaṭa*; Anurādhā: *Bakula*; Jyeṣṭhā: *Viṣṭi*: Mūla: *Sarja*; Pūrvāṣāḍhā: *Vañjula*; Uttarāṣāḍhā: *Panasa* (Jack tree); Śravaṇa: *Arka*; Dhaniṣṭhā: *Śami*; Śatabhiṣak: Kadamba; Pūrvabhādrapada: *Cūta* (mango); Uttarabhādrapada: *Picumandaka*; and Revatī: *Madhu*.

211a. One (born in a particular asterism) should endeavour to worship the relevant tree when Saturn is in the particular asterism.

YOGA

211b-12a. *Lords of the Yogas.* The presiding deities of the 24 *Yogas*[17] are: (1. *Viṣkambha*): Yama; (2. *Priti*): Viśvedevāḥ; (3. *Āyuṣmān*): Moon; (4. *Saubhāgya*): Dhātā; (5. *Śobhana*): Jīva (Bṛhaspati); (6. *Atigaṇḍa*) : Moon; (7. *Sukarmā*): Indra;

(8. *Dhṛti*): Varuṇa (Toya); (9. *Śūla*): Ahi; (10, *Gaṇḍa*): Agni; (11. *Vṛddhi*): Sūrya; (12. *Dhruva*): Bhūmi; (13. *Vyāghāta*): Rudra; (14. *Harṣaṇa*): Brahmā (Ka); (15. *Vajra*): Varuṇa (Toyapa); (16. *Siddhi*): Gaṇeśa; (17. *Vyatipāṭa*): Rudra; (18. *Variyas*): Kubera (Dhanada); (19. *Parigha*): Tvaṣṭā, (20. *Śiva*): Mitra; (21. *Siddha*): Ṣaḍānana, (22. *Sādhya*) Sāvitrī, (23. *Śubha*): Kamalā; (24. *Śukla*): Gaurī, (25. *Brahman*): Nāsatyas (26. *Indra*): Pitṛs: and (27. *Vaidhṛti*): Aditi.

212b. *Effects of the yogas.* The *yogas*, *vaidhṛti* and *vyatipāta* are always highly catastrophic.

213-15a. The first half of *Parigha* is abhorred for all rites. In *Viṣkambha* and *Vajra*, the first three *nāḍikās*, in *Gaṇḍa* and *Atiganḍa* six, in *Vyāghāta* nine, and in *Śūla* five *nāḍikās* are to be rejected.

215b-16a. *Kharjūrikā diagram.* The asterisms Punarvasu (*Aditi*), Mṛgaśiras (*Indu*), Maghā, Āśleṣā (*Ahi*), Aśvinī, Mūla, Hasta (*Maitreya*) Puṣya (*Ijya*), with their diagrams have to be understood as the Head-asterisms (*mūrdha-bhā*), in order.

216b-18a. Draw a vertical line and 13 lines across it. In that diagram called *Kharjūrikā-cakra*, place the Head-asterism. Between the Sun and the Moon marked on the vertical line, mark the (26) asterisms, leaving out Abhijit (the 28th *nakṣatra*). (The pair of asterisms) on each cross line (*Ekārgala*) aspect each other.

218b-19a. *Duration of a yoga.* A *yoga* extends to two *nāḍikās* and 12 *vināḍikās*, and the *yogas* are 27 in number, in order (in a lunar day).

KARAṆA

219b-220a. *Lords of the Karaṇas.* The lords of the 11 half-*tithis* (*Karaṇas*) are: (1. *Bava*): Indra; (2. *Bālava*): Prajāpati; (3. *Kaulava*): Mitra; (4. *Taitila*), Aryamā; (5. *Gara*): Bhuḥ (Earth); (6. *Vaṇij*): Lakṣmī (Haripriyā): (7. Viṣṭi): Kīnāśa; (8. *Śakuni*): Kali; (9. *Nāga*); Rudra: (10. *Catuṣpada*): Ahi, (11. *Kiṁstughna*): Marut.

220b-21a. The six *karaṇas* from *Bava* to *Vaṇij* are auspicious. However, *Viṣṭi*, either in the beginning or in the end, is not desirable for any auspicious rite.

221b-22a. *Karaṇa diagram.* (In the diagrammatic representation of the *Karaṇas*), five would be in the face, one in the neck, eleven in the chest, four in the navel, six at the waist and three in the tail, in terms of *nāḍikās.*

222b-13a. Those in the face indicate obstruction to one's acts; in the neck, death; in the chest, penury; in the waist, madness; in the navel, loss; but in the tail sure success.

223b. Of the (24 *karaṇas*), the *sthira-karaṇas*, (*viz.*, Śakuni, Nāga, Catuṣpāda and Kiṁstughna) are of medium effect; and, of them too, the middle ones, Nāga and Catuṣpāda.

MUHŪRTA

224b-25a. *Lords of the muhūrtas.* The *muhūrtas* of day-time are lorded over by fifteen (deities, as under): Rudra, Ahi, Mitra, Pitṛs, Vasu, Varuṇa (Udaka), Viśvedevas, Vidhātā, Brahmā, Indra, Indrāgnī, Vasu, Varuṇa, (Toyapa), Aryamā and Bhaga.

225b-26a. (The lords of the *muhūrtas* of the night are): Īśa, Aja-Ekapād, Ahirbudhnya, Pūṣā, Aśvins, Yama, Agni, Dhātṛ, Indra, Aditi, Ijya (Bṛhaspati), Viṣṇu, Arka, Tvaṣṭṛ and Vāyu.

226b-27a. The measure of a *muhūrta* is one fifteenth part of the day-time and so also night-time (*i.e.*, 2 nāḍikā) with their lords as stated above.

227b-228. *Muhūrtas to be avoided.* On the (seven) week-days beginning with Sunday, (the undermentioned seven sets of *Muhūrtas*) should be rejected for all auspicious rites: (1. Sunday): Uttaraphalgunī (Aryamā); (2. Monday): Mūla (Rākṣasa) and Rohiṇī (Brahmā); (3. Tuesday): Maghā (Pitṛ) and Kṛttikā (Āgneya); (4. Wednesday): Abhijit; (5. Thursday): Mūla (Rākṣasa); (6. Friday): Rohiṇī (Brahmā) and Maghā (Pitṛ); and (7. Saturday): Āśleṣā (Bhujaṅga).

229. *Muhūrtas and Nakṣatras.* Whatever rite has been ordained to be performed in specific *nakṣatras*, all those acts, including pilgrimages, shall be done during the *muhūrtas* lorded over by the respective deities.

UPAGRAHA (SECONDARY ATMOSPHERIC PHENOMENA)

230-33a. *Portentuous natural phenomena.* Earthquake in the seventh asterism from Hasta (Sūryabham), lightning in the fifth; *Śūla* in the eighth, thunder in the tenth, comet in the eighteenth, Daṇḍa in the fifteenth, meter in the nineteenth, thunder-strike in the fourteenth, fall of thunderbolt in the fourteenth, and atmospheric haze (*moha*), thunder, earthquake, thunderbolt and halo (round the moon) respectively in the twentyfirst and further asterisms (are inauspicious) and no auspicious rite should be performed in the asterisms in which the above occur along with the Moon.

233b-35a. *Other inauspicious combinations* (*Yogas*). The Moon occurring in the asterisms Āśleṣā (Sarpa), Maghā (Pitrya), Citrā (Tvāṣṭra) Anurādhā (Mitra) and Revatī (Antya), causes an inauspicious *yoga* to occur in the asterism as much removed from Aśvinī as each of these are removed from Hasta (Sūryabha), So also in Śravaṇa (Viṣṇubha).

235b. The said two *yogas* are called respectively *Caṇḍiśa* and *Caṇḍāyudha.* No auspicious rite should be performed then.

236a. *Krakaca-yoga.* A *krakaca-yoga* 'cutting saw combination' will occur when the sum of lunar day and week-day is 13. This is to be rejected for any auspicious rite.

236b-37a. *Saṁvartayoga.* When Sunday falls on the seventh lunar day or Monday on the first lunar day, a *saṁvarta-yoga* ('dissolution combination') will occur. This is all-destructive.

237b-40a. *The twenty-eight asterismal yogas.*[18] The following eight *yogas* produce effect, as per their meanings; *Ānanda* (pleasure), *Kāladaṇḍa* (Death's rod), *Dhūmra* (Smoky), *Dhātṛ* (protectivc), *Sudhākara* (ambrosial), *Dhvāṅkṣa* (crow) *Dhvaja* (flag), *Śrivatsa* (Viṣṇu's gem), *Vajra* (thunderbolt), *Mudgara* (spade), *Chatraka* (umbrella), *Mitra* (friend), *Mānasa* (heart), *Padma* (lotus), *Lumbaka* (cutting), *Utpāta* (calamitous), *Mṛtyu* (death), *Kāṇa* (blind), *Siddhi* (achievement), *Śubha* (auspicious), *Amṛtyu* (deathlessness), *Musala* (pestle), *Antaka* (death), *Kuñjara* (elephant), *Rākṣasa* (demoniac), *Cāra* (moving), *Sthairya* (firm) and *Vardhamāna* (increasing).

240b-41. These *yogas* are to be reckoned, in order, from Aśvinī (Dasrabha) on Sundays; from Mṛgaśiras (Indubha) on Mondays; from Āśleṣā (Sarpa) on Tuesdays; from Hasta on Wednesdays; from Anurādhā (Maitrabha) on Thursdays; from Uttarāṣāḍha (Vaiśvadeva) on Fridays and from Śatabhiṣak (Varuṇa) on Saturdays.[19]

242-43a. *Siddhiyogas for the week-days.* Hasta on Sunday, Mṛgaśiras (candrabha) on Monday, Aśvinī (Dasrabha) on Tuesday, Anurādhā (Mitrabha) on Wednesday, Revatī on Thursday, Puṣya (Tiṣya) on Friday and Rohiṇī on Saturday; these are called as *Siddhi-yogas* (combinations for achievement).

243b-44a. *Effect of tithis classified as Nandā, Bhadrā etc.*[20] It is not auspicious to have *Nandā* on Sunday and Tuesday, *Bhadrā* on Friday and Monday, *Jayā* on Wednesday, *Riktā* on Thursday and *Pūrṇā* on Saturday.

244b-45a. (On the other hand), *Nandā* on Friday, *Bhadrā* on Wednesday, *Jayā* on Tuesday, *Riktā* on Saturday and *Pūrṇā* on Thursday are termed *siddha*, (indicating achievement).

245b-46. *Dagdhayoga.* Monday on the eleventh lunar day, Sunday on the twelfth, Thursday on the sixth, Wednesday on the third, Friday on the eighth, Saturday on the ninth and Tuesday on the fifth are declared as *dagdhayogas* (destructive combinations).

247-48a. *Some destructive Yogas.* Bharaṇī on Sunday, Citrā on Monday, Uttarāṣāḍhā (Viśvabha) on Tuesday, Śraviṣṭhā on Wednesday, Uttaraphalgunī (Aryamābha) on Thursday, Jyeṣṭhā on Friday and Revatī on Saturday are destructive to one born in the respective asterisms.

248b-49a. Viśākha, Āśleṣā (Ahi) and *Caturvarga* are declared as the three *asiddhi-yogas*, *Utpāta*, *Mṛtyu* and *Kāṇa*, in order, for the days beginning from Sunday.

249b-50a. In other lands like Hūṇa, Vaṅga aud Khasa, the *Yogas* calculated on the basis of the lunar day cum week-day are not to be applied, but those calculated on the basis of week-day cum asterisms are auspicious.

SAṄKRĀNTI (SUN'S TRANSIT INTO A SIGN)

250b-51a. *Week-days and Saṅkrānti.* The Sun's transits (*Saṅkrāntis*) on the several week-days commencing from Sunday are

called, respectively, *Ghorā*, *Dhvāṅkṣi*, *Mahodari*, *Mandā*, *Mandākini*, *Miśrā* and *Rākṣasikā*.

251b-52a. These transits will bring happiness, respectively, to the Śūdra, thief, vaiśya, brāhmaṇa, king, cow and all the beings not included above.

252b-54a. *Time of the transits.* The Sun's transit occurring during the forenoon is harmful to the kings, to the brāhmaṇas at noon, to the vaiśyas in the afternoon, to the śūdras at sunset, to the ghosts, at dusk, the demons in the night, the actors after midnight, the cowherds at sunrise and the religious students at dawn.

254b-55a. *Effects of the Sun's transit into Aries. Meṣasaṅkrānti* (Sun's tratsit into Aries, and, so, the beginning of the year), occurring during day-time is productive of calamity and quarrel; if it occurs during night, there would be sumptuous plenitude; and if it occurs during the twilights, rains will be ruined.

255b-58a. *Personification of the Saṅkrāntis.* The personification of the *Saṅkrāntis* when they fall in one or the other of the eleven *karaṇas*, from *Bava*, are endowed with the following mounts: Lion, tiger, bear, ass, elephant, buffalo, horse, dog, goat, ox and cock. Weapons carried in their hands are Bhuśuṇḍi, mace, sword, rod, bow, javelin, pike, rope, hook, missile and arrow, respectively. The food offerings prescribed for them are, respectively, rice, rice cooked in milk, rice obtained by begging, cake, milk, curd, sweet rice, molasses, wine, ghee and sugar.

258b-60a. *State of the personifications while in the Karaṇas.* The Sun's personification is deemed to be 'sitting' if the transit occurs in Vaṇij, Bālava, and Gara; it is said to be 'erect' (*i.e.*, standing) in Kaulava, Śākuna and Kiṁstughna; the Sun is supposed to make the transit 'sleeping' if it occurs during Catuṣpada,Taitila and Nāga. (The effect of the said three states) in the matter of the performance of ordained duties, longevity and rains would be medium, excellent and depletion, respectively.

260b-61a. The above-said weapons, mounts and food if adopted by the people will also be beneficial to them, as also their condition as sleeping, sitting or standing (at the time of *saṅkrānti*).

261b-62a. *Classification of the asterisms.* The asterisms are also classified into four types, designated, respectively, as *Andhaka Manda*, *Madhya* and *Sulocana*, as counted from Rohiṇī.

262b. *Viṣṇupada.* The transit of the Sun into the 'firm' asterisms, (*viz.*, Uttaraphalgunī, Uttarāṣāḍhā and Uttarabhādrapada and Rohiṇī, is called *Viṣṇupada.*

263. *Ṣaḍaśitimukha and Viṣuvat.* The transit of the Sun into the double-natured signs,[21] (*viz.*, *Mithuna*, *Kanyā*, *Dhanu* and *Mina*) is called *Ṣaḍaśitimukha*, while the transit into the signs *Tulā* and *Meṣa* is called *Viṣuvai* (Equinox).

264a. During the southward course of the Sun (*Yāmyāyana*) the former, (*viz.*, the double natured signs) are firm (*sthira* in relation to the Moon and the asterisms, and *Cara* ('moving') in the northward course of the Sun (*saumye*).

264b-265. *Holy time at equinox* (*Puṇyakāla*). At the Equinoxes, sixteen *nāḍikās* (before it and 16 after it, making a total of 32 *nāḍikās* are said to be holy *nāḍikās*, suitable for meritorious rites. Dusk (*sandhyā*) extends through three *nāḍikās* before the rising of the centre of the Sun's orb (in the morning) and after the setting thereof, in the evening. If (the *Saṅkrānti*, *i.e.* Sun's transit, occurs) before or after midnight, the holy time, (one half of which is of 15 *nāḍikās*), extends through (the afternoon of) the previous day and (the forenoon of) the next day.

266. (By performing meritorious rites at the time of *saṅkrānti*) one reaps results corresponding to the nature of the Sun and the Moon in the relevant sign, according as the Sun or the Moon is benevolent or otherwise.

267. *Expiation for Unholy time at Saṅkrama.* Take the degrees that the Sun, after making a transit (into *Meṣa* or *Tulā*), has to go to reach the transit into the *ayana*; if at one's birth asterism occurs within that period on either side of the transit into the sign, the two are not auspicious for fasts and marriages. In order to counteract the evil, spread out sesame and draw on it a circle, trident and a triangle, place a bit of gold on it and gift it away.

268-70. *Power of Saṅkrama.* The Moon is strong on account of the strength of the asterisms and the Sun at transit is strong on account of the Moon. In the same manner, the planets are also strong (at the time of the Sun's transit).

GOCARA (CURRENT MOTION OF THE PLANETS)

271. *Effect of the planets occupying the different signs.*[2] O

sage ! the Sun is benefic when it occupies the 3rd, 11th, 10th or 6th sign counted from the birth-sign (of the person under consideration), if it is not affected[23] by planets other than Saturn[24] occupying the 9th 5th, 4th, (*ambu*) 12th (*rippha*).

272. The Moon is benefic if it occupies the 7th (*dyūna*) 1st, 11th, 6th (ari) 10th or 3rd sign from the birth-sign, if it is not affected by planets other than Mercury in the 5th, 8th, 12th, 4th and 9th (*dharma*) signs.

273. Mars is benefic if it occupies the 3rd, 11th or 6th sign from the birth-sign if it is not affected by Saturn, Mercury or Sun occupying, respectively, the 12th (*vyaya*), 5th and 9th signs.

274. Mercury is benefic if it occupies the 4th, 6th, 8th 10th or 11th sign from the birth-sign if it is not affected by planets other than the Moon in the 5th (*dhī*), 3rd, 9th, 1st, 8th and 12th signs.

275. O great sage ! Jupiter is benefic in the 11th, 9th 4th or 7th sign from the birth-sign, if it is not affected by the planets in the 12th, 8th, 10th, 4th and 3rd signs.

276. Venus is benefic in the 1st to 5th (*āsuta*), 8th, 9th 12th or 11th signs from the birth-sign, if it is not affected by planets in the 8th, 7th, 1st, 10th, 5th, 11th, 6th and 3rd signs.

277. No planet will be benefic if its current position is affected (by another planet). Hence good and bad results shall be predicted only after duly considering planetary affectation.

278. A planet which has turned malefic on account of being adversely affected (by a planet) can still be benefic if aspected by a beneficent planet, while even a beneficent planet might be productive of evil effects if aspected by an evil planet.

279a. Two (inimical) planets will not produce their individual effects if they aspect one another.

279b-80a. A planet occupying the sign of an evil planet or the house of an enemy planet, or if it has already set will not produce its good or bad effects.

280b-81a. When planets occupy malefic places, one should take steps to perform propitiatory rites, for one's progress and regress are dependent upon the planets, for which reason they are worthy of worship.

281b-82. *Precious Stones.* Towards the propitiation of the planets Sun etc., one should wear, in order, the precious stones: (Sun) pearl, (Moon) coral, (Mars) emereld, (Mercury) Topaz (Jupiter) diamond, (Venus) Sapphire and (Saturn) Opal.

(CANDRA-TĀRĀBALA: STRENGTH OF THE MOON AND PLANETS)

283. *Nature of the Moou.* One to whom the moon is benefic on the first day of the bright fortnight, to him it will be beneficent throughout that fortnight; on the contrary, in the dark fortnight it would be malefic.

284. In the bright fortnight, the Moon is benefic on the second, ninth and fifth days. It would be benefic also on the 12th, 9th and 4th days if it is not affected by other planets.

285. *Birth asterisms.* Birth, wealth, danger, welfare enemy, benefactor, death, friend and intimate companion have always to be ascertained from the birth asterism.

286-87a. The birth-asterism and the 3rd, 5th and 7th therefrom do not yield benefits. In order to ward off the evil effects (of these four), one should gift to brahmins (the four objects) vegetables, molasses, salt, and gold with sesame, in that order.

287b. The asterisms are particularly potent during the dark fortnight and the Moon is similarly potent during the bright fortnight.

287c-88a. *States of the Moon.* The Moon has twelve states (*avasthās*) in the (twelve) signs. And, these states will have effects in accordance with their nomenclatures, (given below, in verse 289), with regard to pilgrimage, marriage etc. undertaken at those times.

288b-c. (In order to calculate the state of the Moon at any time), multiply the number of the current asterism (reckoned from Aśvinī) by 60, add the number of *nāḍikās* elapsed at the desired time (in the current asterism), multiply the result by 4 and divide by 45 (*iṣu-veda*). Divide the quotient by 12 (*bhānu*). (The result would be the current state of the Moon).

289. The (twelve *avasthās* are *Pravāsa* (exile), *Naṣṭa* (loss), *Mṛta* (death), *Jaya* (victory), *Hāsya* (laughter), *Rati* (pleasure), *Muda* (joy), *Supti* (sleep), *Bhukti* (feast), *Jvara* (fever), *Kampa*

(tremour) and *Susthiti* (firm establishment). Their effect is in consonace with their nomenclatures.

(SARVALAGNA : RISING OF THE SIGNS)

290. *Rise of Aries* (*Meṣa-lagna*). When the sign of Aries is rising (the undermentioned acts) will be successful: Royal coronation, marching of the army, peace, war, making of ornaments, extraction of minerals from mines and wars.

291. *Rise of Taurus* (*Vṛṣabha-lagna*). When the signTaurus is rising, will be successful: Auspicious rites, firm actions, digging of wells for water, construction of houses agriculture, trade, raising of cattle, etc.

292. *Rise of Gemini* (*Mithuna-lagna*), When the sign Gemini is rising should be done: Engagement in art and architecture, acceptance of ornaments, invitation, for sacrifice, dealings relating to elephants, marriage and consecration.

293. *Rise of Cancer* (*Karkaṭa-lagna*). When the sign Cancer is rising, should be performed: Work relating to the collection and release of water in tanks, wells and lakes, physical nourishment and writing and literary activities.

294. *Rise of Leo* (*Siṁha-lagna*). When the sign Leo is rising will be successful the following: work relating to the cultivation of sugarcane and grains, trade and adventurous onslaughts by kings, etc.

295. *Rise of Virgo* (*Kanyā-lagna*). When the sign Virgo is rising, should be performed acts relating to: Study, architecture, medicine, ornaments, middling matters which are both firm and otherwise, physical nourishment and all auspicious acts.

296. *Rise of Libra* (*Tulā-lagna*). When the sign Libra is rising, should be done acts pertaining to agriculture, trade, travel, cattle, marriage, fasts and *tulābhāra* (religious weighing of oneself in a balance).

297. *Rise of Scorpio* (*Vṛścika-lagna*). When the sign Scorpio is rising, should be taken action on all matters which are of a firm, permanent (*sthira*) nature as also service to the royalty, consecration and burglary.

298. *Rise of Sagittarius* (*Dhanu-lagna*). When the sine sagittarious is rising, should be performed the following: Religious fasts, marriage, travel, matters relating to horses and elephants,

arts, and actions relating to matters which are of a miscellaneous and quasi-permanent nature.

299. *Rise of Capricorn* (*Makara-lagna*). When the sign Capricorn is rising should be performed: Stringing of bows and shooting of arrows, cultivation, matters relating to cattle and horses, setting out on a journey, tending of cows, servitude etc.

300. *Rising of Aquarius* (*Kumbha-lagna*). When the sign Aquarius is rising should one engage himself in agriculture, trade rearing of cattle, digging for water, architecture, the fine arts, voyage, practice of missiles and weapons, etc.

301. *Rising of Pisces* (*Mina-lagna*). When the sign Pisces is rising, are auspicious acts relating to religious fasts, marriages, consecration, inauguration of water reservoirs and housing colonies, wearing of ornaments and using of water vessels.

302. *Potency of the rising signs.* Success in actions, as stated above, would accrue in respect of the rising of the signs which are clear i.e., vacant (or occupied by beneficent planets). However, if the signs are aspected by malefic planets or occupied by terrible planets, the results will also be terrible.

303. The Seven signs, *viz.*, Aries, Taurus, Cancer, Virgo, Pisces, Libra and Sagittarius are beneficent (by nature) since they are occupied by beneficent asterisms; the other signs are evil-natured.

304. (Over and above this), the signs attain their (ultimate) strength from the combination of planets occupying them and by the aspecting of other planets on them. If neither of the above is applicable, the signs will exhibit only their primary nature.

305. Towards the beginning (of their rise) all the signs will have their full strength, in the middle medium strength and towards the end little strength.

306. First determine the rising sign (at the desired time) and then the strength of the Moon. If the Moon is strong, the planets in the seventh sign will also be strong.

307. The strength of the Moon is the base, (as the sustainer, and supporter), and that of the other planets is only secondary (contained, supported). It is obvious that the supported is held by the snpporter.

308. If Moon is benefic, all the other planets will also be

benefic and if Moon is malefic, (all the others) would also be rendered malefic, except the Sun.

309. The planet occupying those degrees of a sign which have risen, gets the strength of the first part of the sign and the one coming after, that of the second part.

310. The strengths of the planets in the other sections are also to be reckoned in this same manner. By this procedure one can select a rising sign endowed with all qualities.

311.12a. All men always wish for the minimum of bad effects and the maximum of good effects. Bad effects are inherent in time and even the creator is incapable of eradicating them completely. Hence it is necessary to look for the minimum of bad effects and the maximum of good effects.

PRATHAMA-ĀRTAVA (FIRST MENSTRUATION)

312b-13a. *Inauspicious days of prathamārtava—Prathamārtava* is inauspicious on new moon, the *rikta*[25] lunar days (*viz.*, 4th, 9th aud 14th), 8th, 6th, 12th, 1st, the first half of (the *yoga* called) *Parigha*,[26] *Vyatipāta*, *Vaidhṛta*, the (three) *sandhyās* (of dawn, noon and dusk), invasion by an enemy and (the *Karaṇa* called) *Viṣṭi*.[27]

314. *Prathamārtava on the week-days.* The result of *Prathamārtava* occurring on the week-days from Sunday are: (Sunday:) Ill-health; (Monday:) Dear to the spouse; (Tuesday:) Unhappiness, (Wednesday:) Much-daughtered; (Thursday:). Sensuous: (Friday:) Chaste, and (Saturday) Having Heavy tresses.

315. *Inauspicious asterisms and months*—The following asterism are inauspicious (in *prathamārtava*): Bharaṇī. Kṛttikā, Ārdrā, Pūrvaphalguni, Āśleṣa, Viśākhā, Jyeṣṭhā Maghā and Pūrvāṣāḍhā. The following months, too, are not auspicious: Caitra (Madhu), Kārttika (Ūrja), Aṣāḍha (Śuci) and Pauṣa.

316a. One having *prathamārtava* on the *bhadrā* lunar days, (*viz.*, 2nd, 7th and 12th), the transit of the Sun into a sign, sleep, and the lunar and solar eclipses would be unchaste.

316b-17. Toward off all evil the effects of *prathamārtava* on malignant occupation and undesirable asterisms and week-days, the wise should offer oblations of sesame, ghee and *dūrvā* grass,

repeat the *gāyatri mantra* a hundred times and gift away gold, cows and sesame.

ĀDHĀNA (CONCEPTION)

318a. For conception, the first four nights (of menstruation) are to be avoided; the further days are permissible.

318b-19. One who had been endowed with the sacred thread, if he desires for a male issue should resort to a woman when the Moon occupies an odd sign, the then rising sign aspecting a male planet[28], the lunar day being even, the asterisms being not one of Revatī (*Pauṣṇa*), Mūla, Viśākhā (*Ahi*) and Maghā (*Pitrya*); and the sacrificial fire having not been fed by him (that day).

PUṀSAVANA: RITE FOR THE BIRTH OF A MALE CHILD

320a. *Puṁsavana.*[29] When conception has been confirmed, in the first third or second month, the *Puṁsavana* ceremony has to be performed.

320b-21. *Simantonnayana* (*Parting of the hair*). The *Simanta* ceremony should be performed in the fourth, sixth or eighth month (of pregnancy) when the lord (of the month is strong,[30] (the other conditions being that) the Moon and the asterisms relating to the couple are strong;

322. The lunar day not being *riktā* (*viz.*, 4th, 9th, 14th), new moon or full moon; the week-day being Tuesday, Thursday and Sunday, (being the 'male' *days*); the asterism being male, but omitting the *tikṣṇa* (sharp) one's (viz. Mūla, Ārdrā, Jyeṣṭhā, and Āśleṣā), the *miśra* (mixed) ones, (*viz.*, Kṛttikā and Viśākhā) and the *ugra* (violent) ones, (*viz.*, Pūrvaphalgunī, Pūrvāṣāḍha and Pūrvabhādrapada, Bharaṇī and Maghā); the Moon being in a male asterism;[31]

323. The 8th house (indicating death) from the birthhouse being clear, the rising signs of the couples being not the eighth being aspected by beneficent planets and not aspected by malefic planets;

324. Beneficent planets occupying the 3rd (*dhi*), 9th *dharma*), and *Kendra* and malefic planets occupying the three evil houses, the Moon being not in the 12th (*antya*, loss) or 6th (*ari*).

325. If any of the cruel planets which is strong, occupies the 12th, 5th (*ātmaja*) or the 8th place, assuredly it will kill the pregnant lady, whose *simanta* is being performed or the child in the womb.

JĀTAKARMA AND NĀMAKARAṆA (BIRTH RITE AND NAMING CEREMONY)

326. The birth rite (*jātakarma*) of the child should be performed on the *muhūrta* of birth or at the end of the birth-pollution and should be preceded by the worship of the manes.

327. When the birth-pollution has ended, the naming ceremony should be performed according to family practices. The name given shall be ancient, renowned and composed in auspicious syllables.

328-30a. If due to the exigencies of place, time, invasion etc., there had been delay, the father of the child should perform the above two ceremonies when the planets Jupiter and Venus have not set, in the asterism Puṣya, during the northward course of the Sun, in an asterism belonging to the groups *cara*, *sthira*, *mṛdu* or *kṣipra*,[32] in an auspicious week-day, the day being endowed with potency in consideration both of the Moon and the asterisms, during the rising of an auspicious sign and in an auspicious division thereof, and when the 8th house (indicating death) is clear.

ANNAPRĀŚANA (THE FIRST FEEDING)

330b-31a. It is auspicious to perform the First feeding ceremony of male children in the sixth or eighth month, and of female children in the fifth or the seventh month (after birth).

331b-32a. It is ordained to be performed on an auspicious week-day, on any lunar day except *riktā* (4th, 9th and 14th), the omitted lunar day,[33] *nandā* (1st, 6th and 11th) and 12th and 8th.

332b-34. The first feeding ceremony would be auspicious in the asterisms of the *cara*, *sthira*, *mṛdu* and *kṣipra* classes, the eighth house (indicating death) being vacant, the 10th house also being vacant, during the rise of an auspicious sign and in an auspicious division thereof, in the forenoon, when (the rising sign is) occupied or aspected by beneficent planets, when the

3rd, 6th and 11th (*lābha*) houses are occupied by evil planets while the *kendra*, 3rd (*dhi*) and 9th (*dharma*) are occupied by beneficent planets, and the Moon is in the 12th (*vyaya*), 6th (*ari*), or the 8th (*nidhana*).

CAULA (TONSURE)

335. The tonsure of boys should be performed in the third or the fifth year, in accordance with the family practice and as ordained by the *Gṛhya-sūtra* which one follows.[34]

336. The tonsure ceremony should be performed in the northward transit of the Sun, when the Jupiter and Venus have not set, on a lunar day other than the full moon and new moon days and the *riktā* days (*viz.*, 4th, 9th and 14th), on a Friday, Thursday, Wednesday or Monday.

337. For the tonsure ceremony, the asterisms Aśvinī, Punarvasu, Puṣya, Mṛgaśiras, Jyeṣṭhā, Revatī, three from Hasta, (*viz.*, Hasta, Citrā and Svātī), three from Śravaṇa, (*viz.*, Śravaṇa, Śraviṣṭhā and Śatabhiṣak) are auspicious.

338. One's birth asterism is auspicious for coronation, tonsure, first feeding and educational initiation into (Vedic) study and wearing the sacred thread), but not in other ceremonies.

339. (Tonsure should be performed) when the 8th house is clear, during the rise of an auspicious sign and in an auspicious division thereof; when the Moon does not occupy the 8th house from the birth-house, and avoiding the sixth, eighth and twelfth houses.

340. When the second (*dhana*), *trikoṇa*-s and (1st, 5th and 9th houses) and *kendras* (1st, 4th, 7th, and 10th houses) and occupied by beneficent planets and the 3rd, 11th and 6th houses by the other planets.

340b-41a. (Tonsure should not be performed) after an oilbath, at dawn or dusk, on Tuesdays and Saturdays (*āra*), at night, after meals, in battle, when one is angry, wearing ornaments, riding in a vehicle or on the ninth lunar day.

341b-42a. Trimming of the moustaches is recommended for kings regularly every fifth day; it o be done on the asterisms recommended for tonsure (but if the fifth day does not

tally with the asterisms it may be done) at the time of rise of such an asterism (inconsiderate of other factors).

342b-43a. Tonsure is productive of beneficial results if done on the direction of kings and brahmins, on the occasion of sacrifice, death, release from bond, marriage and on (the ordained) week-days, asterisms and lunar days.

AṄKURĀRPAṆA : AUSPICIOUS SOWING

343b. At the beginning of all auspicious rites, *aṅkurārpaṇa*, 'sowing of the seed', should be done with a view to gain auspiciousness (for the rite).

344-45. On the ninth, seventh, fifth, or third lunar day, on an asterism recommended for sowing,[35] on an auspicious weekday, when an auspicious sign is rising, the houses should be well decorated by awnings, banners and arches, and auspicious words of blessing should be caused to be uttered by auspicious ladies (*i.e.*, those who are not widows).

346-47. Then (the master of the rite), preceded by the playing of musical instruments, dancing etc., should proceed in the north-easterly direction and collect from there sand and soft mud. Returning to the house, he should fill earthen or bamboo vessels (with the sand and mud brought) and pour over it water into which different seeds and flowers have been put.

MAUÑJĪBANDHANA AND UPANAYANA : TYING THE MAUÑJĪ BELT AND COMMENCING STUDIES

348. *Mauñjibandhana* (*lit.* 'tying the belt made of *mauñjī* grass)[36] is recommended on the eighth year after conception for *brahmins*, on the eleventh year for *kṣatriyas* and on the twelfth year for *vaiśyas*.

349. *Upanayana* could be performed even, at the fifth year, since the boy endowed with the sacred thread done could become well versed in the Vedas and *Śāstras* and be endowed with prosperity.

350. To the boy, even a week Venus or Jupiter would be beneficent. *Upanayana* should be performed only at the years ordained therefore and not at other times.

351. (*Upanayana* should be performed) when Jupiter, Venus and the lord of the (relevant) Veda are visible. The lords of the (four) Vedas are, in order: (*Ṛgveda*) Jupiter; (*Yajurveda*), Venus; (*Sāmaveda*:) Mars and (*Atharvaveda*:) Mercury.

352. The appropriate seasons for the *Upanayana* of the three classes of twice-borns are, Autumn (*Śarat*), Hot season (*Grīṣma*) and Spring (*Vasanta*), taken in the reverse order. In general, the time ordained for them are the five months beginning with Māgha (*Tapas*).

353. (One who wears the sacred thread) in the months of Māgha and Phālguna will become well versed in the hereditory practices of his family; if in the month of Caitra he would become a knower of ordained duties, wealthy and an expert in the Vedas and Vedāṅgas.[37]

354. One who wears the sacred thread in the month of Vaiśākha would become wealthy, an expert in the Vedas, Śāstras and the sciences, and physically strong; if in the month of Jyeṣṭha, he would be a knower of ordained rules.

355. For *Upanayana*, the most auspicious days are : In the bright fortnight, the 13th, 10th, 7th, 11th, 6th and the 12th, the other days are of middling benefit. In the dark fortnight, the 2nd, 3rd and 5th days are of middling effect and the rest are extremely bad.

356-57. The asterisms favourable for *upanayana* are : Hasta, Citrā and Svātī (*arka-traya*), Revatī, Puṣya (*Ijya*), Ārdrā (Rudra), Punarvasu (Aditi), Uttaraphālgunī, Uttarāṣāḍha and Uttarabhādrapada, Śravaṇa Dhaniṣṭhā, Śatabhiṣak (*Viṣṇutraya*), Aśvinī, Anurādhā (*Mitra*) and Rohiṇī (*Abjayoni*).

358-59a. The tenth asterism from the birth-asterism is called *Karma*, the sixteenth *Saṅghāta*, the eighteenth *Sāmudāya*, the twenty-third *Vināśana*, and the twenty-fifth *Mānasa*. No auspicious rite should be performed in these asterisms.

359b-60a. The week-days pertaining to Ācārya, Saumya and Kāvya, (*viz.*, Thursday, Friday and Wednesday) are auspicious, the days pertaining to the Moon and the Sun are middling and the remaining two are detestable for commencing religious studentship (*vrata*).

360b-61a. Divide daytime into three. During the first

part one should perform acts relating to the gods, during the second part, acts relating to men, and during the third part acts relating to the manes. (*Upanayana*, which comes under the first category, should therefore be performed only in the first part of the day.)

361b-62a. If Jupiter, Venus or the lord of one's Veda or their divisions are in debilitation (*nica*), or are situated in enemy asterisms or divisions the student will lose his family status and his character.

362b-363a, Again, Jupiter, Venus or the lord of one's Veda[38] occupies an inimical house or its division, the student will be the perpetrator of great sins.

363b-64. If, however, Jupiter, Venus or the lord of one's Veda or their divisions are in exultation (*ucca*) or occupy their own houses or their *rāśigaṇas*, or the quadrant (*kendra*) or trine (*trikoṇa*), the boy will be extremely wealthy and well versed in the Vedas and the Vedāṅgas.

365. If Jupiter, Venus or the lord of one's Veda is in high exaltation and the eighth house is clear, the boy will be well versed in the Vedas and Śāstras.

366. If Jupiter, Venus or the lord of one's Vedas or their divisions are in friendly houses or in their divisions or are in exaltation he will be endowed with knowledge and wealth.

367. It is rare that in the case of boy all the three, *viz.*, the week-day of the lord of one's Veda, the strength of the lord of one's Veda and the rising sign of the lord of one's Veda occur simultaneously.

368. Thus, when the Moon is in the division of the lord of the Veda, the student would become learned, but if in the division of an evil sign or in a division of his own sign, he would be poor and constantly distressed.

369. When the asterisms Śravaṇa or Punarvasu (Aditi) (prevail and the Moon is in a division of Cancer, the student would be endowed with the knowledge of the Vedas and the sciences and with wealth and foodgrains.

370-72. All the signs are commendable (if the time for the studentship ceremony is fixed) in an auspicious *lagna*, in an auspicious division thereof, when the eighth house is clear, the *lagna*, which is not in the eighth house is occupied or aspected

by beneficent planets or by the five planets Jupiter, Sun, Moon, etc., when they are friendly and strong or by four auspicious planets fully endowed with strength of position etc. or aspected by them, and devoid of the twentyone great blemishes (possible in a day)[39].

373. However, only the auspicious divisions of the ninefold division (*navāṁśa*) of the said signs are to be selected. But the division of Cancer should never be selected even if it is aspected by a beneficent planet.

374. The divisions of Vṛṣabha and Mithuna, and Libra and Virgo are also auspicious. Studentship ceremony is to be performed only in a *navāṁśa* selected in the above manner.

375-76. If evil planets occupy the 3rd, 6th and 11th (*āya*) houses, beneficent planets are not to be found in the 6th, 8th and 12th houses, and if the Moon does not occupy the 6th, 8th or the 12th house from the *lagna*, the boy who takes the vow of studentship will be pennyless and always consumptive even if the Moon is in exaltation in its own house.

377. If the Sun is exalted in the quadrants, the student's parents will die. A *lagna* which does not have any of the above five faults is productive of auspicious results in *upanayana*.

378. The studentship ceremony should not be performed other than in spring, nor in the *galagraha* days, the days of non-study,[40] the 6th nor in (the *karaṇa* called) *Viṣṭi*[41].

379. The eight *galagraha* (lit. 'gripping the throat') days. *viz*., the four days from the 13th, the three days from the 7th and the 4th (of the dark fortnight) are declared to be inauspicious.

KṢURIKĀBANDHANA—(GIRDING THE SWORD)

380a. Now, shall I set out *kṣurikābandhana* 'the girding of the sword', a ceremony (ordained) for kṣatriyas, before their marriage.

380b-83. The *Kṣurikābandhana* ceremony should be performed after worshipping the gods and the manes, in the month recommended for marriage, in the bright fortnight, when Jupiter, Venus and Mars have not set, on days prescribed for *Mauñji-bandhana* ('tying the belt of mauñji grass'),[42] on a week-day other than Tuesday, a day endowed with the strength of the

Moon and the asterisms, in a *navāṁśaka* except the 8th, of the performer, the 8th house being clear, the Moon being in the *lagna* leaving out the 6th, 8th and 12th houses, and with beneficent planets occupying the 2nd (*dhana*) house, the trines (*trikoṇa*) and the quadrants (*kendra*), while the others occupy the 3rd, 11th (*āya*) and 6th (*ari*) houses.

384. First the sword should be duly worshipped, placing it in front of the deities. Later, in an auspicious *lagna*, the sword endowed with proper form and proportions should be tied to the performer's waist.

385-386. *Prognostication by Āya.* Divide half the length of the sword by the breadth of the blade. The remainders are called *āya*.[43] (Remainder 1, called) *Dhvaja-āya*, foretells destruction of foes; (Rem. 2) *Dhanur-āya* foretells death; (Rem. 3) *Siṁha*, Victory; (Rem. 4) *Śvāna*, ill health; (Rem. 5) *Vṛṣa*, gain of wealth; (Rem. 6), *Gardabha*, sorrow;

387a. (If the Rem. is 7, it is) *Gaja-āya* when there would be great happiness, and (if the Rem. is 8) it is *Dhvāṅkṣa* (Kāka) when there would be loss of wealth.

387b-89. *Prognostication through scars.* Multiply the length of the sword, measured in one's own *aṅgulis* (two-finger breadths) by the length of the dagger (*khaḍgaputrikā*) and divide by 11. (If a scar or flaw occurs in the sword at distances from the handles indicated by) the several remainders, the effect would be, in order : (1) birth of a son, (2) death of the enemy, (3) acquisition of a wife, (4) travel, (5) auspiciousness, (6) loss of wealth, (7) gain of wealth, (8) satisfaction, (9) attainment (of desires), (10) victory and (11) praise.

390-91a. A scar in the first part (of the *aṅgula* is inauspicious in the *Dhvaja* and *Vṛṣa āyas*. It is inauspicious if it occurs in the middle of the *Siṁha* and *Gaja-āyas* prevail. It is so towards the end, if the *Śvāna* and *Kāka āyas* prevail. In the *Dhūmra* and *Gardabha āyas*, a scar will not bring prosperity if it is at the very end (of the *aṅgula*).

SAMĀVARTANA-(RETURN FROM STUDIES)

391b-94a. The 'tonsure after return' (*Samāvartana-muṇḍana*)[44] should be performed on the twice-borns when they return from their teachers' homes after exerting themselves (in their studies).

(The ceremony is to be conducted) during the north-ward course of the Sun; when Jupiter and Venus are visible; in the asterisms Citrā, Uttaraphalgunī, Uttarāṣādhā, Uttarabhādrapada, Puṣya (Ijya), Revatī (Antya), Śravaṇa (Hari), Anurādhā (Mitra) and Rohiṇī (*Vidhātā*); on the week-days of Sun, Moon, Mercury, Jupiter and Venus, and in their (auspicious) *lagnas* and divisions thereof and leaving out the 1st (*pratipat*), 4th, 9th and 14th (*riktā*)[45], new moon 8th and the 'omitted day' (*dinakṣaya*)[46]

VIVĀHAPRAŚNA : (SOLICITATION FOR MARRIAGE)

394b-95a. *Ascertainment of auspicious time* : O great brahmin ! Of all the stages of life, that of the householder is the most exalted. There, too, happiness depends on the wife being of good character.

395b-96a. Her acquiring commendable character depends upon the beneficent *lagna* (at the time of wedlock). Hence I shall set out below the ascertainment of the purity of the *lagna*, taking into cognizance what has been stated on the subject by Brahmā.

396b-97. On an auspicious day, (the enquirer) taking with him betel leaves, fruits, flowers etc., should approach, with folded hands, a well-qualified astrologer, who is comfortably seated and is having a clear mind (at the moment), and consult him, with attention, as if to a deity. (He should then convey to the astrologer the birth-sign, birth-asterism etc. of the proposed couple.)[47]

398. If (at the time of the enquiry), the planet in the *lagna* is cruel and there is Mars in the seventh (house therefrom), the death of the couple should be predicted within eight years.

399. If the Moon occupies the *lagna* and Mars is in the seventh house, the wise should anticipate the death of the husband within eight years.

400. If there be a malefic planet in the fifth house from the *lagna*, who is aspected by an enemy planet and is in debilitation, the girl will, without doubt, have her son still-born or will turn unchaste.

401. The Moon, occupying the 3rd, 5th, 7th, 11th (*āya*)

or 10th (*karma*) house from the *lagna*, if aspected by Jupiter, will bring about the union of the (proposed) couple.

402. If the sections in the *lagna* relating to Libra, Taurus and Cancer are occupied or aspected by Venus or Moon, then the people who solicit for the bride will get her.

403. If the *drekkāṇa* or *navāṁśa* is female[48] and the *lagna* even and aspected by the Moon or Venus, then also the bride who is solicited for will be obtained.

404. In the same manner, the bride will secure the solicited bridegroom if the *lagna* or *navāṁśaka* of the solicitor (*i.e.*, at the time of the enquiry) is male or is aspected by male planets.[49]

405. If the query is made in the dark fortnight, when the Moon occupies an even sign from the *lagna* or is aspected by an evil planet or is in the 8th house (*randhra*), the marriage (solicited) will not take place.

406. If, at the time of enquiry, auspicious indications and omens are seen, they tend to the welfare of the couple, and if these be inauspicious, they tend to undesirable consequences.

407-409a. *Kanyāvaraṇa, solicitation for the bride.* On a day which is pure in respect of the five constituents (of the almanac)[50], endowed with the strength of the Moon and the asterisms, at the rise of the marital asterism, the solicitation for the bride (*Kanyā-varaṇa*) should be made with the utterance of the *praṇava* (syllable *Om*) by the bridegroom, through his elders, at the bride's house, to which place he should go with flowers, betel leaves, fruits, fragrant unguents and sanctified grain (*akṣata*) and white garments, (the procession being) accompanied by music, musical instruments and words of benediction, warding off obstacles.

409b. The bride's father should, then, offer him the bride with pleasure.

410. To the bridegroom endowed with family status, character, youth, handsomeness, wealth and learning, should be offered the bride, beautiful and young.

411-13. The bride should then worship Goddess Śacī, who is the source of all good qualities, the most beautiful in the three worlds, is adorned with divinely fragrant unguents, garlands

and garments, is endowed with all auspicious marks, wears all ornaments and illuminates all the directions by means of her superior gemset chains, is attended day and night, by thousands of beauteous maids, and pray to the Goddess thus:

414. "O Goddess Indrāṇi, the dear consort of God Indra ! bestow on me, at my marriage, fortune, health and male offspring."

MARRIAGE

415. It is desirable to conduct the marriage of girls in the even years of their birth, and that of boys in the odd years (of their birth). Otherwise, it would be destructive of both.

416. The months of Māgha, Phālguna, Vaiśākha and Jyeṣṭha are auspicious; Kārttika and Mārgaśīrṣa are middling; the rest are censurable.

417. Never should marriage, installation of deities and *upanayana* be performed in ten asterisms from the time that the Sun enters the asterism Ārdrā.

418. Marriage should not be performed when Jupiter or Venus have set or when they are in the stages of childhood and old age (*i.e.*, just after they have risen or when they are about to set). Neither when Jupiter is in the sign Leo or in a Leo-part (in any other sign).

419. For thirteen days after its rise in the west or in the east[51] Venus would be in the 'child's stage' and for five days before setting, in the stage of 'old age'. In the case of Jupiter both stages would be of 15 days duration.

420. So long as God Viṣṇu (Hṛṣīkeśa) is asleep, it is not auspicious. There is nothing more auspicious than the festival day of Viṣṇu (Vāsudeva).

421. The marriage of the firstborn, whether boy or girl, should not be conducted in the month of their birth, nor in the asterisms of their birth, nor in the week-day of their birth.

422. In the month of Jyeṣṭha the marriage of both the Jyeṣṭhaputrī and Jyeṣṭhaputra (eldest daughter and the eldest son) should not be performed. It is best to have one 'Jyeṣṭha' at a time, not otherwise.[52]

423. A marriage should not be performed for a week after a natural visitation (*utpāta*) (like the appearance of a

comet, earthquake etc.) nor a complete eclipse. If the eclipse is partial (the prohibition is) for three days. (Similarly, prohibited are the intercalary lunar day) which touches three civil days (*tridyuspṛk*) and the expunged lunar day.[53]

424. (In the case of planetary obscuration), three days after their setting and three days before their rise should be eschewed. So far as their dusks are concerned, three days before setting and seven days before rising should be eschewed. (?)

425. Five days towards the close of the (lunar) month should be eschewed. So also the 8th and the *riktā* days, (*viz.*, 4th, 9th and 14th). The *yogas Vyatipāta* and *Vaidhṛti*, in their entirety, and half of *Parigha* are also to be eschewed.[54]

426. Marriage is recommended in the following asterisms: Revatī (*Pauṣṇa*), Uttaraphalgunī, Uttarāṣāḍha and Uttarbhādrapada (*tryuttara*), Anurādhā (*Maitra*), Svātī (*Marut*). Mṛgaśīrṣa (*Candra*) Hasta (*Arka*), Maghā (*Pitrya*) and Mūla, when these are not in *vedha*, *i.e.*, not mutually afflicted.[54a]

427. If, in a marriage, the potencies of Jupiter and the Sun[55] are required for the couple, effort should be made to worship those two weak planets.

428. The strengths of *gocara*[56], *vedha*[57] and *aṣṭavarga*[58] reckoned in *rūpa*[59] are higher in the ascending order. The strength *gocara* is of a general nature (compared to the others).

429-30a. The potencies of the Moon and the asterisms should be considered and then the strength of the five constituents of the *pañcāṅga*. (Of the latter, if) the strength of the *tithi* is one, that of the weekday is two-fold, that of the asterism is three-fold, that of *yoga* is fourfold and that of *karaṇa* (*tithyardha*) is fivefold.

430b-31. The (prognostication as reckoned in the) *muhūrta* is more strong and *lagna* is still stronger. *Horā*[60] is stronger and *Drekkāṇa*[61] is still more so. *Navāṁśa*[62] is more strong and *Dvādaśāṁśa*[63] stronger than that.

432. *Triṁśāṁśa*[64] is stronger than the previous, The combined strength of the above has to be duly considered. All the signs which are beneficently aspected are commended in fixing a marriage.

433-34a. The signs occupied by the five planets Moon, Sun, Jupiter, (Mercury and Venus) are acceptable. That is an

auspicious *lagna* where all the four (Moon, Mercury, Jupiter and Venus) are in strength and which is devoid of the blemish of *Jāmitra*[65] or the twentyone great faults (mentioned below).

434b-35a. *Twentyone Major blemishes* (*Ekaviṁśatimahādoṣa*). O Nārada ! Listen now, to the names and effects of the twenty-one 'Major blemishes', being set out below.

435b-36. (i). *Pañcāṅgaśuddhi-rāhitya* is declared as the first blemish. (ii) The second is *Udayāstaśuddhi-hina-Sūryasaṅkrama*, (iii) The third is *Pāpaṣaḍvarga*. (Then follow) : (iv) *Bhṛgu-ṣaṣṭha* (v) *Kujāṣṭama*;

437-39a. (vi) *Gaṇḍānta*; (vii) *Kartari*, (viii-ix) *Rippha-ṣaḍaṣṭendu*, (x) *Sagraha*, (xi-xii) *Aṣṭama-lagna* and *Aṣṭamarāśi* of the couple, (xiii) *Viṣaghaṭi*, (xiv) *Muhūrtadoṣa* (*Durmuhūrta*), (xv) *Vāradoṣa*, (xvi) *Ekārgala* (*Kharjūrikā-samāṅghribha*), (xvii) *Grahaṇotpātabha*, (xviii) *Krūraviddharkṣa*, (xix) *Krūrasaṁyutarkṣa* (xx) *Kuṇavāṁśa*, and (xxi) *Mahāpāta-Vaidhṛti*.[66]

439b-440 (i). *Nonpurity of Pañcāṅga. Pañcāṅga* is constituted by *Tithi*, *Vāra*, *Nakṣatra*, *Yoga* and *Karaṇa*. The purity (of the five items) constitutes the *purity of pañcāṅga*. When there is a blemish in the *pañcāṅga*, mere merit in *lagna* would not bring the desired result.

441a. *Discard Pañceṣika* ('Five arrows', *iṣikā-bāṇa*)[67] as if it is milk mixed with poison.

441b-42. If (at the selected moment, *muhūrta*) the *lagna* and *lagnāṁśaka* are not aspected by or are together with their respective lords or by their mutual lords or auspicious friends, (such a *muhūrta* should be rejected). If the *lagna* be the 7th or the 7th section, the bridegroom will meet with death.

443a. If they (the *lagna* and the *lagnāṁśaka*) are not aspected or are together, as indicated above, the death of the bride will result at the time of the marriage.

443b-44a. (ii). *Saṅkrama*. In marriage etc. sixteen *nāḍikās* each have to be eschewed before and after the transit of the Sun into a sign.

444b. (iii). *Pāpa-Ṣaḍvarga*.[68] In fixing a marriage etc. the auspicious (findings as read off from) *Ṣaḍvarga* are greatly commended (and, so, the inauspicious times as reckoned by the *ṣaḍvarga* reckonings should be avoided.

445. (iv). *Venus in the sixth house*. The blemish of *Bhṛgu*.

ṣaṣṭha occurs when Venus occupies the sixth house. Even if Venus is in exaltation and occupies the *lagna* with an auspicious planet, such a *lagna* should always be rejected.

446. (v). *Mars in the eighth house.* The great blemish *Kujāṣṭama* will occur when Mars occupies the eighth house from the *lagna*. Reject the *lagna* even if it is occupied by three benefic planets if there is alongside Mars in exaltation.

447. (vi). *Gaṇḍānta. Gaṇḍānta* (relating to *tithi* or lunar days) occurs for two *nāḍikās* each at the junctures of the (three) *Pūrṇā tithis* with the (three) *Nandā tithis*, (*i.e.*, between the 5th and the 6th, 10th and 11th, and 15th and 1st).[69] This time is deadly in the matter of birth, travel, marriage etc.

448. *Gaṇḍānta* (relating to *lagna*) occurs for half a *nāḍikā* each at the junctures of Cancer and Leo, Scorpio and Sagittarius and Pisces and Aries; this time is deadly.

449. *Gaṇḍānta* relating to asterisms occurs at the junctures of the ending sixteen *nāḍikās* of the three asterisms Āśleṣā (*Sarpa*), Indra (*Jyeṣṭha*) and Revatī (*Pauṣṇa*) with the first quarters of the respective succeeding asterisms (*viz.*, Maghā, Mūla and Aśvinī).

450a. The said three tapes of junctures form three different types of *Gaṇḍāntas*, which are all highly harmful.

450b-51a. (vii). *Kartari*. The crossing, (in their motion), of two evil planets, one in regular motion and the other in retrograde motion, while facing the *lagna*, is known as *Kartari*; it will cut the throats of couple (like a pair of scissors).

451b-52a. Discard the *lagna* which is tainted by the blemish of *Kartari* even if it be occupied by auspicious planets endowed with all good qualities.

452b. (viii-ix). *Rippha ṣaḍaṣṭendu.* When Moon occupies the 6th, 8th and 12th (*Rippha*) houses, the blemish of that name is caused.

453-54a. Discard, even with effort, the abovesaid *lagna*, even if it be occupied by Jupiter and Venus. For a *lagna* within an enemy house even if occupied by friendly planets, either in exaltation or debilitation, and even if invested with all qualities, is deathly to couples.

454b-55a. (x) *Sagraha.* When the Moon is in conjunction with some other planets, the 'blemish' by name *Sagraha* occurs. Do

not perform marriages (at a *muhūrta*) when the said blemish prevails.

455b-57. When Sun is in conjunction with the Moon, to be sure, poverty will result; with Mars, disease; with Mercury, childlessness; with Jupiter, misfortune; with Venus, having a co-wife; with Saturn, turning a recluse; with Rāhu, destruction of family base; and if the Moon is in conjunction with Ketu continued suffering and poverty will result.

458-59a. If the Moon is in conjunction with evil planets the death of the couple will result. However, if the Moon, in exaltation, is in conjunction with beneficent planets in friendly signs, the *lagna* does not turn evil but always tends to their welfare.

459b-60a. On the other hand, Moon, in exaltation or in its asterism or in a friendly house, if it is in conjunction with an evil planet will cause their death.

460b-61a. (xi-xii). *Aṣṭama-lagna and Aṣṭama rāśi.* The eighth *lagna* or the eighth sign (of birth) of the couple, if it occupies the *lagna* (of the time of the marriage) that too would cause the death of the couple.

461b-62a. Even if the said sign or the *lagna* is occupied by a benevolent planet, discard that *lagna*, and its divisions and also other houses governed by the lords (of the eighth houses of the couple).

462b-63a. The twelfth *lagna* or sign (of birth of the couple, occupying the *lagna* (of the marriage) will result in their loss of wealth. Hence discard the lord of that division of the *lagna*.

463b-64a. The rise of the birth sign and the rise of the birth *lagna* are auspicious. If the *lagna* (of the *muhūrta*) is in the *upacaya-s*[70] of the above two, it is extremely auspicious.

464b-68. (xiii). *Viṣaghaṭi.* Four *ghaṭikās* each in continuation of the undermentioned *ghaṭikās*, respectively, in the twentyseven asterisms are called *Viṣaghaṭikās.* They should be eschewed in fixing times of marriages etc., even if endowed with other qualities. They are, in order from the asterism Aśvinī: (1. Aśvinī) : 50, (2. Bharaṇī) : 24; (3. Kṛttikā) : 30; (4. Rohiṇī) : 40; (5. Mṛgaśiras) : 13; (6. Ārdrā) : 21; (7. Punarvasu) : 30; (8. Puṣya); 20; 9. Āśleṣā); 32; (10. Maghā) : 30; (11. Purva-

phalgunī): 20; (12 Uttaraphālgunī): 18; (13. Hasta): 20; (14. Citrā 20; (15. Svātī); 14; (16. Viśākhā) : 14; (17. Anurādhā): 10; (18. Jyeṣṭhā) : 14; (19. Mūla) : 56; (20. Pūrvāṣāḍha); 24; (21. Uttarāṣāḍha): 20; (22. Śravaṇa): 10; (23. Śraviṣṭhā): 10; (24. Śatabhiṣak): 18; (25. Pūrvabhādrapadā); 16; (26. Uttarabhādrapadā): 24; (27. Revatī): 30.

469 (xiv). *Muhūrtadoṣa.* Such *muhūrtas* in the week-day from Sunday, as are censured (for other auspicious rites) are to be censured also for marriage etc., even if invested with good qualities.[71]

470 (xv). *Vāradoṣa.* Such days of the week for which blemishes have been indicated, in order, beginning with Sunday, are to be eschewed also for (marriage, which is) the most auspicious rite, even if the days are endowed with all qualifications.[72]

471. (xvi). *Ekārgala.* Discard a *lagna* which encompasses even a fourth part of (an asterism having) the blemish of *Ekārgala,* as if it is milk mixed with poison, even if (the *lagna* is) occupied by Venus and Bṛhaspati.[73]

472. (xvii). *Grahaṇotpātabha.* (In an auspicious rite, like marriage), the asterism in which an eclipse or an *Utpāta* (like the fall of a meteor or occurrence of an earthquake) occurs should be discarded for three succeeding seasons (*i.e.* six months), thereafter as charred firewood, except when they are occupied by the moon and left (*bhuktvā muktam bham*).

473. (xviii-xix). *Krūraviddharkṣa and Krūrasaṁyuta.* In auspicious rites (like marriage) discard all asterisms which are afflicted (*viddha*)[74] or in conjunction with violent planets, as *pañcagavya*[75] to which a drop of wine has been added.

474. If the asterism in question had been afflicted only by its fourth part and that, too, by benefic planets, the whole asterism is not rendered inauspicious. However, if the affliction or being in conjunction is by cruel planets, the whole asterism has to be discarded.

475-77a. (xx). *Kunavāṁśaka.* The *navāṁśas* Libra, Gemini and Virgo and the Second half of Sagittarius are auspicious except the ending in each. The ending will also be auspicious if they are of the *vargottama* category.[76] The other *navāṁśakas* are not to be selected since they are *Kunavāṁśakas* ('Evil *navāṁśakas*'). A

lagna in which there is a *Kunavāṁśaka* is to be rejected even if endowed with all other qualifications.

477b-78a. (xxi). *Mahāpāta Vaidhṛti.*[77] The day on which the *mahāpāta Vaidhṛti* occurs should be eschewed in auspicious rites (like marriage), even if endowed with all qualities, for it would cause the death of the couple.

478b-79. *Minor blemishes* (*Svalpadoṣa*). Minor blemishes, not mentioned (above) also exist, like for instance, lightning and hailstorm; mock-sun, halo round the Sun and the Moon, rainbow, and thunder of clouds: *Lattā*; minor tremours etc., lunar days called 'burnt month' (*dagdhamāsa*).

479. *Dagdha-lagna* (burnt *lagna*), and the *lagnas* with the appellation 'blind', 'deaf' and 'lame'. Now, the explanation of these is given below.

480. *Lightning and hailstorm.* Lightning and hailstorm, which occur at unexpected times, will indeed, be injurious to auspicious rites, though, in course of time, they will become noninjurious.

481. There is, however, no doubt that anyone of Jupiter, Venus or Mercury will obviate the effect of these groups of blemishes if it is in a quadrant (*kendra*)[78].

482-84a. *Vedha* (*Piercing Affliction*). (Draw a diagram with) five vertical lines, five across, and two each diagonally. Mark the asterism Kṛttikā (*Agnidhiṣṇya*) at the end of the second diagonal in the north-east and the other asterisms, including Abhijit (in order, in a clockwise direction). The mutually 'pierced' asterisms are those at the ends of the lines.[79]

484b-85a. *Lattā.* The Sun and other planets affect, for a day, an asterism, ahead of or behind it, (alternately). Thus, the Sun affects the 12th asterism (ahead of it); Moon, the 22nd (behind it); Mars, the 3rd (ahead of it); Mercury, the 7th (behind it); Jupiter, the 6th (ahead of it); Venus, the 5th (behind it); Saturn the 8th (ahead of it); and Rāhu, the 9th behind it. (These days are to be scrupulously avoided in fixing *muhūrtas*.)

485b-86a. *Pātabha* (*Malignant asterism*). Count from Hasta (*Sūryabha*) the asterism Āśleṣā (*Sarpa*), Maghā (*Pitrya*), Revatī (*Antyā*), Citra (*Tvāṣṭra*), Anurādhā (*Mitra*) and Śravaṇa

(*Viṣṇubha*) and count off those numbers from Aśvinī. The asterisms got would be malignant asterisms (*pātabha*) (?)

486b. In Saurāṣṭra and the Sālva country the blemish of *Lattā* is not taken note of.

487. *Pātita* (*Minor tremour*) is not considered auspicious in Kaliṅga (Orissa) and Vaṅga (Bengal) countries. In Bālhīka, Kuru country and certain other regions, however, it is not a blemish at all.

488. *Dagdha-tithi* and *Dagdha-lagna.* The 'burnt' lunar days and the 'burnt' *lagnas* are eschewed in Madhyadeśa (Madhya Pradesh) but not considered inauspicious in other areas.

489. The 'lame', 'blind' and 'deaf' *lagnas*[80] and the signs which do not contain the ending of a lunar month are rejected in the Gauḍa and Mālava regions, but not censured in other areas.

490. Every moment is infested with some blemish or other, and it would be impossible even for the creator to wipe off the blemishes completely. Hence one should opt for the maximum of auspiciousness and the minimum of blemishes.

491a. *Marriage altar.* In an auspicious *lagna*, (decided upon) in consideration of the above, should be arranged the mutual viewing of one another by the couple.

491b-95. The couple should then be made to ascend an auspicious altar on which holy fire is kept—an altar which is one cubit high, a square of four cubits on all sides; supported by four polished pillars; slightly slanting to the left; with a pavilion around, beautified by steps on the four sides; elongated on the east and the north; beautified by the planting of plantain trunks; ornamented by (replicas of) swans and parrots, painted pots, and shoots placed on the arches; decked with heaps of love-inciting flowers and colours; sanctified by the benedictions of brāhmaṇas and pleasing with auspicious and divinely beautiful ladies; and making the heart merry with musical instruments, dance and songs.

496. *Mutual horoscopical agreement of the couple*[81]. Eight are the mutual compatabilities which conduce to sons and grandsons: (i) *Rāśi*, (ii) *Stridūra*, (iii) *Gaṇa*, (iv) *Rāśiśa*, (v) *Yoni* (vi) *Varṇa*, (vii) *Rajju* and (viii) *Vaśya*.

497-98a. *Agreement of Rāśi.* Different asterism for the couple in the same *rāśi* is excellent. Middling is to have different *rāśis*, but the same asterism. The marriage of a couple born in the same asterism in the same *rāśi* results in death.

498b-99a. *Strīdūra.* A distance within the first nine asterisms for the male horoscope from the asterism of the female is highly inauspicious, the second nine is middling and the third nine is excellent.

499b-500a. *Agreement in Gaṇa*[82]. The asterisms in the human group (*martya-gaṇa*) are : The three *pūrvas* and *uttaras*, (*viz.*, Pūrvaphalgunī, Pūrvāṣāḍha, Purvabhādrapada, Uttaraphalgunī, Uttarāṣāḍha and Uttarabhādrapada), Rohiṇī (*Dhātṛ*), Bharaṇī (*Yāmya*), Ārdrā (*Maheśa*).

500. Those of the divine group are : Śravaṇa (*Hari*), Vasu (*Āditya*), Hasta (*Arka*), Svātī (*Vāyu*), Revatī (*Antya*), Anurādhā (Mitra), Aśvinī, Puṣya (Ijya) and Mṛgaśīrṣa (Indu).

501. Asterisms of the demonic *gaṇa* (*Rakṣo-gaṇa*) are : Maghā (*Pitṛ*), Citrā (*Tvāṣṭra*), Viśākhā (*Dvidaivatya*), Kṛttikā (*Agni*), Jyeṣṭhā (*Indra*), Dhaniṣṭhā (*Vasu*) Śatabhiṣak (*Vāriśa*), Mūla, and Āśleṣā (*Ahi*).

502. If the birth-asterism of the couple is the same, it would be pleasing in many ways. It is middling if one is human and the other divine. Death will result (if the human and the divine are united) with the demonic.

503. *Agreement between the lords of the rāśi* : If the lords of the *rāśis* of the couple are one in the 6th house and the other in the 8th, death will result. If it be fifth and ninth, there would be childlessness. Second and twelfth houses, too, are not desirable. In the others, there will be excellent mutual attraction between the couple.

504. If the said lords are identical or friendly, the marriage will be happy. It might be so even in the case of two and twelve and the trines (*trikoṇā*), but never in the case of six and eight.

505-6. *Agreement of Yoni.*[83] The animals relating to the asterisms Aśvinī etc. are in order: (1. Aśvinī) : Horse; (2. Bharaṇī): Elephant; (3. Kṛttikā): Goat; (4. Rohiṇī) : Serpent; (5. Mṛgaśiras) : Snake; (6. Ārdrā) : Dog; (7. Punar-

vasu): Cat; (8. Puṣya): Goat; (9. Āśleṣā): Cat; (10. Maghā): Rat; (11. Pūrvaphalgunī): Mouse; (12. Uttaraphalgunī): Cow; (13. Hasta): Buffalo; (14. Citrā): Tiger; (15. Svātī): Buffalo; (16. Viśākhā): Tiger; (17. Anurādhā): Deer; (18. Jyeṣṭhā): Deer; (19. Mūla): Dog; (20. Pūrvāṣāḍha): Monkey; (21. Uttarāṣāḍha): Ox; (22. Śravaṇa): Monkey; (23. Śraviṣṭhā); Lion; (24. Śatabhiṣak): Horse; (25. Pūrvabhādrapadā): Lion; (26. Uttarabhādrapadā): Cow; (27. Revatī): Elephant.

507. The pairs Dog and deer, Mongoose and serpent, Goat and monkey, Lion and elephant, Cow and tiger, Rat and cat, and Buffalo and horse are inimical.

508. *Varṇa* (*caste*)[84]. Pisces, Scorpio and Cancer are brāhmaṇas; the further ones belong to the other castes.[85] If the male's *rāśi* is lower than that of the female in caste, it is inauspicious[86].

509-10a. *Rajju* or *Nāḍi*. (The 27 asterisms are in the form of a zigzag rope, each loop carrying 3 asterisms, thus forming three columns (*nāḍis*) of 9 asterisms each, (If the asterisms of the boy and the girl fall) in the same column, it indicates death and not so in adjacent columns.)[87]

510b-11a. *Different types of marriages.* (The three types of marriages) *Prājāpatya, Brāhma* and *Daiva* are approved by the sage, and if performed at the said (auspicious) times, would be extremely beneficial.

511b. (The *Āsura* marriage is achieved through the payment of money and *Paiśāca* by kidnapping the bride. The *Rākṣasa* marriage is done by winning over the bride in battle and *Gāndharva* is made by mutual understanding.)[88]

512-13a. *Abhijit and Godhūlikā*.[89] The fourth *lagna* from the *lagna* at sunrise is called *Abhijit* and the seventh is called *Godhūlikā*. Both these are auspicious for marriage and (will bless the couple) with sons and grandsons. For the Easterners (belonging to Bengal, Assam etc.) and the people of Kaliṅga (Orissa), *Godhūlikā* is important.

513b-14. *Abhijit* is considered as important in all regions as a destroyer of blemishes. The *muhūrta* (of two *nāḍikās*) when the Sun is at the zenith is called *Abhijit*. It wipes off all blemishes as the Pināka-bowed (Śiva) wiped out the Tripuras.[90]

515. *Prohibitions in marriages.* A daughter's marriage should

not be conducted for three seasons after a son's marriage, neither should be performed the sacrament (for the change to married life, *vrata*). When there has been an auspicious event, there shall not be another auspicious event closely following.

516. If the marriages of two sisters are conducted within six months of each other, one of them will surely become a widow within three years.

517. Mutual marriages should not be performed nor should two daughters be married to the same groom, nor two daughters born of the same parents to two brothers born of the same parents.

518a. Nor should two marriages be conducted at the same time, nor two tonsures.

518b-19a. If a marriage is performed during *Gaṇḍa*[91], the child if born during day-time will kill his father, if during night, his mother, and if during the (morning and evening) twilights, himself. There is no exception to *Gaṇḍa*.

519b. A son and a daughter born in the asterism Mūla will positively kill the father-in-law, but not one born in the ending quarter of that asterism.

520a-20b. A boy, but not the girl, born in the first quarter of Āśleṣā and the latter two quarters of Jyeṣṭhā will also (kill the father-in-law).

521. A girl born in Mūla or Pūrvāṣāḍha will not harm the father or the mother, but the one born in Jyeṣṭhā will kill the elder brother of the husband, and one born in Viśākhā (*Dvidaiva*) the younger brother.

521-23. *Vadhūpraveśa*. For the auspicious entry of the bride into her husband's household, the sixth, eighth, tenth or seventh day counted from the day of marriage is recommended. (If it is delayed), the marriage journey should be made leaving out the second (and other even) years and eschewing the bride's birth asterism, birth-lagna, and birth-day, and also avoiding position to Venus.[92]

INSTALLATION OF DEITIES

524a. The installation of any deity during the northward course of the Sun will conduce to prosperity.

524b-25. The installation would be auspicious if made at a time when both Mercury and Venus are visible, in the five months from Māgha, but omitting Citrā; in the bright fortnight and, if in the dark fortnight, in the first eight days, the lunar day being selected in accordance with the day patronised by the particular deity;

526-527a. On the two lunar days beginning with the second, the three days beginning with the fifth, the four days beginning with the 10th, especially on full moon day;

527b-28a. On the asterisms, the three *Uttarās* (*viz.*, Uttara-phālgunī, Uttarāṣāḍhā and Uttarabhādrapadā), Mṛgaśiras, Revatī, Hasta, Citrā, Svātī and Puṣya; and also on Aśvinī, Rohiṇī, Pūrvāṣāḍhā, Śravaṇa, Anurādhā, and Dhaniṣṭhā;

528b-29. On week-days excepting Tuesday, when the Sun is strong with regards to the master (of the installation), when the potencies of the Moon and the asterisms are forthcoming; in the forenoon of that auspicious day, when the *lagna* and the division thereof are auspicious, and when no (asterism) deadly to the master is rising.

530. *Nature of the signs and houses.* All the signs are auspicious if occupied or aspected by benefic planets, the *Pañcaka* (Five sources of energy)[93] being auspicious and the 8th house, indicating death, is vacant.

531. The Moon, Mars, Sun, Node, Tail and Saturn would be harmful to the master if they occupy the *lagna*, while the other planets would bestow wealth, grain and happiness.

532a. In the second house, the evil planets will not bestow any desired fruit, while the benefics and the Moon will bestow wealth.

532b. In the third house, all the planets bestow sons, grandsons and happiness.

533a. In the fourth house, the benefic planets bestow happiness, while the violent planets bestow unhappiness.

533b. In the fifth house, the violent planets produce distress, while the benefic planets bestow sons and happiness.

534a. In the sixth house the benefic planets become enemies, while the evil planets would destroy one's enemies.

534b. In the seventh house, the evil planets cause disease, while the benefic planets bestow auspicious fruits.

535a. In the eighth house, all planets occupying it cause the death of the master.

535b. In the ninth house which indicates *dharma*, the evil planets cause distress, but the benefic planets are auspicious and bestow happiness.

536a. In the tenth house which indicates *Karma*, the evil planets give trouble but the benefic planets and the Moon bring glory.

536b. In the eleventh house, indicative of profit, all planets tend to bestow the maximum income (profit) (to the master).

537a. All the planets occupying the twelfth house indicating expenditure will make (the master) spend incessantly.

537b-38a. The images of deities, installed, if not endowed with wealth, will harm the master, and harm the priest if not properly invoked with sacred chants. If not sculptured according to specifications, they will injure the master's wife. Indeed, there is no act so inimical (as an installation (which has not been properly performed).

538b-39a. If the installation is done during a *lagna* highly endowed with auspicious qualities, and if the blemishes are very little, the installation of deities would bestow upon the master all his desires.

(VĀSTULAKṢAṆA: CONSTRUCTION OF HOUSES)

539b-400a. *Testing of the ground.* Towards the construction of a town, village, house etc, first examine the ground for its qualities of smell, colour and taste.

540b-41. For brāhmaṇas, (kṣatriyas, vaiśyas and śūdras), it is auspicious if the earth has, respectively, the smell of honey, flower, sour fruit and flesh; has, respectively, the colours white, red, green and dark; and has, respectively, the tastes sweet, hot, bitter and astringent.

542. It is beneficial for all people if the ground slopes towards north-east, east or north. Slopes towards the other directions would always be highly harmful to them.

543. Dig a (cubical) pit of the depth of one cubit and fill it (with the excavated earth). It would be extremely beneficial if there is earth to spare, if less, it is inauspicious and if just enough (to fill the pit), it is middling.

544. Dig a similar pit at dusk and fill it with water. When examined in the morning, if there is water still, the place would be prosperous, if there is just slush, it would be middling, and if it is dry, it is inferior.

545. *Orientation* (*East-west determination*). When a ground with good characteristics as above has been selected, prepare a level surface in its middle and draw a circle thereon, for determining the east-west line.

546a. Fix a 12-inch gnomon at its centre and with its help, determine the directions.[94]

546b-47a. *Construction of the building*. In the ground measured out as a rectangle and tested through the sixfold divisions (Ṣaḍvarga),[95] a beautiful edifice should be erected, along the lines drawn.

547b-48. *Windows in the outer walls of the residential enclosure*. Along the directions on the four sides, reckoned from the east, eight gates each should be put up. In the clockwise order they will have the undermentioned effects:

549. *East*: (i) Misfortune, (ii) Loss of wealth, (iii) gain of wealth, (iv) propitiation of the king, (v) great wealth, (vi) big theft, (vii) rage and (viii) fear.

550. *South*: (i) Death, (ii) imprisonment, (iii) fear, (iv) attainment of riches, (v) increase in wealth, (vi) freedom from doubts (vii) fear from diseases, and (viii) destruction of creatures.

551. *West*: (i) Loss of a son, (ii) prosperity to the enemy, (iii) attainment of riches, (iv) receipt of wealth, (v) happiness, (vi) extreme misfortune, (vii) unhappiness, and (viii) distress.

552. *North*: (i) Loss of one's wife: (ii) destruction of creatures, (iii) Misfortune, (iv) attainment of grains and wealth, (v) wealth, (vi) prosperity, (vii) intense fear, and (viii) hunger.

553. *Doorways*. The main doorway to the house is to be in the west or the south, its height being twice its breadth.

554. *81-division concept*.[96] Divide the ground inside the boundary walls into 81 squares (by dividing the sides into nine equal divisions). Nine squares in the centre form the *Brahmasthāna* ('place of Brahmā'), which is highly inauspicious (for residential quarters).

555-56a. The thirytwo squares close to the outer wall, (*i.e.*, the border squares, all round) pertain to the ghosts. Resi-

dential construction in the ghost region will result in unhappiness, distress and fear.

The other squares (are auspicious and) tend to bless one with sons, grandsons and wealth for one's constructing the house.

556b-58a. The east-west and north-south lines in the construction form its bloodvessels. The *Brahmā* squares, the ghost squares and the intersecting points of the bloodvessels are to be understood as the vital junctures of the construction. The vital junctures are not commended for residential use.[97]

558b-59a. *Time for building construction.* The months Mārgaśiras (*Saumya*), Phālguna, Vaiśākha, Māgha, Śrāvaṇa and Kārttika conduce to sons, health and wealth (to one who builds a house during these months).

559b-60. *Digvargayoni.* The (eight) groups (*vargas*) beginning with *a* (*viz.*, (1) the vowels *a* etc., (2) *ka-varga*, (3) *ca-varga*, (4) *ṭa-varga*, (5) *ta-varga*, (6) *pa-varga*, (7) *ya-ra-la-va* and (8) *śa-ṣa-sa-ha*) are placed, in order, against the (eight) directions beginning with the east. (The eight animals and birds, *viz.*) (1) eagle, (2) cat, (3) lion, (4) dog, (5) serpent, (6) rat, (7) elephant and (8) deer are the *yoni-s* (animal-births) of the (eight) said direction-groups. Of these the fifth counted from its group is its enemy.[98]

561. *Auspiciousness based on Varga-cakra.* (In order to determine whether the selected spot would be beneficial for the owner's residence), the *varga* of the *sādhya* (here, the village) and that of the *sādhaka* (owner) are separately (calculated) and each divided by 8. If the remainder got from the *Varga* of the sādhaka is greater, the land is good for him, otherwise, it will destroy him.[99]

562. Or, count the asterisms from the asterisms of the *sādhaka* (owner) to that of the *sādhya* (village), multiply that number by 4 and divide by 7. The greater the remainder, the owner will fare better in that land.[100]

563. *Auspiciousness based on area.* The product of length and breadth forms the area of a house. From it is calculated, in order, the numbers indicating (the nature of) its positiveness, negativeness, income, asterism, week-day and *navāṁśa*.[101]

564. Positiveness conduces to prosperity, while negative-

ness is inauspicious. An odd number indicating income points to auspiciousness while an even number indicates penury.

565. *Auspiciousness based on asterisms.* The third asterism (of the house) from that of the master of the house indicates depletion of wealth, the fifth asterism indicates depletion of prestige, and the seventh asterism foretells death.

566. *Auspiciousness based on the signs.* The second and twelfth sign conduces to poverty and triangular sign conduces to sonlessness. The sixth and eighth signs indicate death. The other signs are auspicious.

567. *Auspiciousness on the basis of week-days.* Sundays and Tuesdays conduce to fear of fire. The days pertaining to the other planets conduce to the fulfilment of all desires.

568-69a. *Deity of the dwelling and entrance to the house.* The Deity of the dwelling (*Vāstu-pumān*) would be lying prostrate on the house-site with his head towards the east during the three months beginning with Nabhasya (*i.e.*, Bhādrapada, Āśvina and Kārttika). This pot-bellied deity, called also *Cara* 'the moving' shifts its position anticlockwise every three months, (thus remaining with his head towards north during Mārgaśīrṣa, Pauṣa and Māgha, west during Phālguna, Caitra and Vaiśākha, and south during Jyeṣṭha, Āṣāḍha and Śrāvaṇa).

569b-70. The main entrance to the house should be in the direction in which the head of the Deity of the dwelling is (at the time when construction is started). A house with its entrance turned opposite to the said direction will bring disease and distress (to the master of the house). This drawback will not affect a house which has entrances on all sides.

571. *Commencement of construction.* A mud pot, with gold, gems, grain and lotus seeds should be placed in a pit of the depth of a cubit in the centre of the house (-site) as a deposit).

572a. The middle point of the longer side of the house-site is termed (*nābhi*) (navel) and an area of three digits around it is its belly.

572b-74. At the navel a gnomon adorned with gold, clothes, etc., and conducive of sons and grandsons, has to be fixed. The measure of the gnomon for (the houses of) Brāhmaṇas, (Kṣatriyas, Vaiśyas and Śūdras) are, respectively, 24, 23, 16 and 12 digits. The gnomon should be constructed from the wood of

khadira, arjuna, sāla and *pūga* or from red sandal, *palāśa, raktasāla* or *visāla.*

575. Divide the gnomon into three, construct a square around it, then an octogon and then an unbroken circle (?) (*anasram ṛjum āvaraṇam*).

576-78. Fix the gnomon prepared as above at the appropriate place duly marked with a string used to mark off the quadrants, signs etc. (*ṣaḍvargaśuddhisūtreṇa*),[102] on an auspicious day, the prevailing asterism being one of the *mṛdu, dhruva* or *kṣipra* classes[103] the lunar day being not newmoon or one of the *riktā* 'empty' days (*viz.*, the 4th, 9th and 14th *tithis*), the day being not Sunday nor Tuesday, the *lagna* and the eighth house being not occupied by evil planets, the eighth house being vacant, the *lagna* being auspicious, and so also the *navāṁśaka* division thereof, and the *lagna* being occupied or aspected by beneficent planets.

579-80a. The fixing of the gnomon should be accompanied by the utterance of sacred hymns and the sounds of musical instruments played by the most auspicious ladies. The *kendra* and *trikoṇa* houses (quadrants and trines) should be occupied by beneficent planets, the third and the eleventh (*āya*) and sixth houses being occupied by the other planets, and the Moon occupying the sixth house from *lagna.*

580b-82. *Classification of dwellings.* There are six types of dwellings having, respectively, one, two, three, four, seven and ten halls; each of these are of sixteen types, which carry the appellations: *Dhruva, Dhanya, Jaya, Nanda, Svara, Kānta, Manorama, Sumukha, Durmukha, Krūra, Śatru, Svarṇaprada, Kṣaya, Ākranda, Vipula* and *Vijaya.*

583-84a. The possible types of dwellings can be calculated by the method of permutation and combination (as is done in metrics, where, in order to find the number of possible forms of a metre, the following procedure is adopted): Place the short syllable below the long syllable; and further, too, place the syllables, progressively. Thus fill the set entirely with long syllables and then add one with all short.[104]

584b-85a. *Verandah.* Construct narrow verandahs (*alinda*) round the building, starting from the entrance. Considering the verandahs from the east, there can be sixteen types of houses.

585b-87a. *Location of the rooms.* The bathroom shall be to the east and the kitchen to the south-east. The room for sleeping shall be to the south and the armoury to the southwest. To the west shall be the dining room and the granary to the northwest. The room for worship is to be in the north and the room for the storing of milk, curds etc. to the north-east.

587b-89a. Rooms for (1) bed, (2) urine, blood and faeces; (3) food, (4) auspicious things, (5) grain, (6) enjoyment with women, (7) wealth, and (8) ornaments, are to be located (in between the eight rooms mentioned above) beginning with the north east-east. Construction of residences in this manner is auspicious.[105]

589b-90a. *Birds, beasts etc. of the direction.* Flag, smoke, lion, dog, cow, ass, elephant, and crow—these eight are ascribed, in order, to the directions beginning with the east.[106]

590b-91. *Inauspicious trees around the house. Plakṣa, udumbara, cūta, snuhi, nimba, vibhītaka,* thorny trees, milktrees, *vaṭa, aśvattha, kapitthaka, agasti, sindhuvāla* and *tintiḍika* are not recommended (for being planted around a residence).

592a. An elder brother's house to the south or west (of one's own) (is recommended) as that of one's own father. (?)

592b. The foundations of a house are to be commended if they are level and the pillars equal (in height), not otherwise.

593. The walls should not be too high nor too low, the height being fixed as one likes it. So also, the storeys, one over the other. In all such cases, the above shall be the consideration.

594-95. *Drains and gagoyles.* Drains in houses are of eight types (as obtaining in different regions). They are, in order: Pāñcāla, Vaideha, Kaurava, Kaujanyaka, Māgadha, Śūrasena, Gāndhāra and Āvantika. In all these the breadth is one fourth of the height.

596. The Pāñcāla type is the smallest and the others, Vaideha etc., are larger, in that order.

597-98. The Pāñcāla measure is applicable to all. However, for the residences, in two or three storeys, of brāhmaṇas etc., drains of special suitability are those of the Avanti measure to Brāhmaṇas, Gāndhāra measure to Kṣatriyas and Kaujaneya measure to Vaiśyas.

599-600a. *Stables.* Stables for camels and elephants should

have their heights with accord with the *dhvaja or gaja* measures. However, for cattle and horses, the height of the tables shall accord with the *dhvaja* or *vṛṣa* measures. The entrance, place for penning and place for feeding should accord respectively, with the *dhvaja*, *siṁha* and *vṛṣa* measures.[107]

600b. *Vāstupūjā.* I shall now set out the procedure for the worship of the building before it is occupied.

601. On husked rice spread in the centre of the house, draw ten lines, (west to) east, a cubit in the length, and ten lines (across south to) north, thus forming 81 squares.

602. Mark the 45 deities mentioned below (in the appropriate squares), 32 of them in the border squares and 13 inside.

603. Now, shall I state their names and places, in order. Here are the 32 deities (to be marked) from the northeast.

604-5a. (1) Śiva, (2) Parjanya, (3) Jayanta, (4) Indra, (5) Sūryа, (6) Candra, (7) Bhṛśa, (8) Ākāśa (Antarikṣaka), (9) Vāyu, (10) Pūṣā, (11) Nirṛti, (12) Gṛhākṣata, (13) Yama (Daṇḍadhara), (14) Gandharva, (15) Bhṛṅgarāja (Bhṛgurāja), (16) Mṛga, (17) Pitṛgaṇādhīśa (18) Dauvārika, (19) Sugrīva, (20) Puṣpadanta, (21) Varuṇa (Jalādhīśa), (22) Asura, (23) Śeṣa (? Śoṣa), (24) Pāpa (Rājayakṣmā), (25) Roga, (26) Nāga (Bhogi), (27) Mukhya, (28) Niśākara (? Bhallāṭa), (29) Soma, (30) Śūnya (? Sarpa), (31) Aditi, and (32) Diti. These are the 32 deities.

605b-7a. (As has already been noted, Brahmā occupies the nine squares at the centre). Outside (this *Brahmapada*), are the four deities, Āpaḥ, Sāvitra, Jaya and Rudra in the corners, beginning from northeast.

607b-9a. Again, in the alternate squares around *Brahmapada*, beginning from the east, are the eight deities Aryamā, Savitā, Vivasvān, Indra (vibudhādhipaḥ), Mitra, Rājayakṣmā, Pṛthvīdhara and Āpavatsa. These are the 55 deities (to be marked in the squares)[108].

609b-11. *Classification of the deities.* Āpas, Āpavatsa, Parjanya, Agni and Diti—these deities, form in order, (five) square-groups in all the corners. From among the deites, twenty are always two-square deities. Aryamā, Vivasvān, Mitra, Pṛthvīdhara who are on the four sides of Brahmā are three-square deities.

612. *Worship of the deities.* The knower of house construction should worship Brahmā and the two-square and three-square deities with the hymn of house-building and with *dūrvā*-grass, curds and rice grains.

613. With the chanting of the Brahmā-hymn shall be offered two white pieces of cloth. In due order shall be performed the invocation of the deity and the bestowing of honours.

614. Offering of three types of cooked rice shall be made, as musical instruments are played, (after which) betel shall be offered. Then shall the master of the house pray (as follows):

615. "O lord ! Deity of the dwelling ! Obeisance to you, who are intent on lying on the ground ! May you make my dwelling always rich in cash and grains."

616. Having prayed thus, he should pay the priest *dakṣiṇā* according to his mite and later feed the brāhmaṇas in consonance with his capability.

617. One who performs properly the worship of the dwelling in this manner, will attain health, birth of a son, wealth and grains.

618. On the contrary, one who enters (and dwells) in the residence without performing the worship of the dwelling, will have to endure disease, all kinds of difficulties and every calamity.

619. Enter not a house which is either doorless or roofless, or for which neither sacrifice has been made nor people fed, for such a house is a source of danger.

TRAVEL: YĀTRĀ

620. I shall now set down the dictums for travel for kings and all others whose time of birth is correctly known.

621. In the case of those whose time of birth is not known the attainment of the predicted result would be by chance, like letters carved out by a worm.[109] However, in their case also correct results can be predicted through (such methods of astrology as) *Praśna* and *Nimitta*.[110]

622. *Inauspicious days for travel.* Travel on sixth, eighth and twelfth (lunar days), 'empty' days (*viz.*, fourth, ninth and fourteenth), full moon and first of the bright fortnight will tend to penury and distress.

623. *Auspicious asterisms for travel.* Travel during the asterisms Anurādhā (Maitra), Punarvasu, (Aditi), Mṛgaśiras (Indu), Hasta (Arka), Revatī (Antya), Śravaṇa (Hari), Tiṣya (Puṣya) and Dhaniṣṭhā (Vasu) and also those other than the seventh, fifth, third and first, will yield one's desires.

624. *Śūla (Spear) on Week-days.* Travel not towards the east on Saturday and Monday, not southwards on Thursday, not westwards on Friday and Sunday, and not northwards on Wednesday and Tuesday.

625a. *Śūla on asterisms.* (Travel is inauspicious on account of) Śūla towards the four directions, from east, in order, on the asterisms: (east): Jyeṣṭhā; (south): Pūrva-Bhādrapadā; (West): Rohiṇī; and (north): Uttara-phālgunī.

625b. *Auspicious asterisms for all directions.* The (four) asterisms, Anurādhā (Mitra), Hasta (Arka), Puṣya (Ijya) and Aśvinī are prescribed for (travel) in all directions (*sarvadvāra*).

626-27a. *Blemish of Parigha-daṇḍa.* Seven asterisms each, counted from Kṛttikā (*Agnidhiṣṇya*) are prescribed for free (travel) in (the four) specific directions (*dig-dvāra*) (reckoned from east). The (diagonal) line from south-east to north-west is called *Parigha-daṇḍa*, ('cross-bar') which should not be crossed (in travel as above).[111] However on night travel south-east in the asterisms specified for the east, the same rule is applicable in the case of the other directions also (i.e., southern asterisms for southwest etc.).

627b. The *rāśis* of the directions (*dig-rāśi*) are Meṣa etc. counted in continuation 'in order' (from the east).[112] (One can cut the *parigha-daṇḍa* in travel if the *dig-rāśi* is favourable).

628a. *Lalāṭikā-yoga.*[113] (The lords of the directions are, in order: East: Sun; SE: Venus; South: Mars; SW: Rāhu; West: Saturn; NW: Moon; North: Mercury, and NE: Jupiter.)[114] When the lord of the direction (towards which one travels) is in the *lalāṭa yoga*, the traveller will not return home.

628b. The Sun in the *lagna* would be *lalāṭaga* (*i.e.*, in the *lalāṭa yoga*) for one travelling east.

629. Venus in the 12th and 11th houses would be *lalāṭaga* in the south-east. Mars in the 10th house would be *lalāṭaga* in the south.

630. Rāhu in the 9th and 8th houses would be *lalāṭaga* in the southwest. Saturn in the 7th house from *lagna* would be *lalāṭaga* in the west.

631. The Moon in the 6th and the 5th houses would be *lalāṭaga* in the north-west. Mercury in the 4th house would be *lalāṭaga* in the north.

632. Jupiter in the 2nd and 3rd houses would be *lalāṭaga* in the north-east. One who loves his life would keep away from *lalāṭa-yoga.*

633. *Effect of retrograde planets.* If the planet in the *lagna* at the commencement of the journey is retrograde, that will cause the defeat of the king; so also the *vargas* of those planets, if in retrograde motion.

634. *Effect of Ayana.* Travel in the direction of the (northward or southward) course of the Sun and the Moon is beneficial (if both move in the same direction). If otherwise (*i.e.*, if the Sun and the Moon move in opposite directions), the journey should be begun during the day (if the journey is in the direction of the Sun's motion) and during night (if the journey is in the direction of the Moon's motion).[115]

635. *Effect of Venus.* (Journey undertaken) when Venus has set will not be successful, while that against the course of Venus would end in failure. The adverse effect of going against Venus cannot be counteracted by other planets (even if they be in favourable positions).

636. However, persons belonging to the five gotras, Vasiṣṭha, Kāśyapa, Ātreya, Bhāradvāja and Gautama, will not be affected by travelling against (the course) of Venus.

637. Neither travel against Venus will affect their journeys within the same village, in famine, during wars between kings, and agitation against brahmins or kings.

638. Venus will defeat the purpose of the traveller if it is in debilitation (*nīca*), is in enemy planets' house, in retrogression or in defeat. On the other hand, if it is in exaltation, it will bring success.

639. *Prognostication based on one's janma-lagna.* (If travel is commenced) in the 8th house as reckoned from one's *janma-lagna*, or in the 8th *rāśi*, or in the 8th *lagna* or *rāśi* of one's enemy

or in the *rāśi* of the lords of the above, no doubt, the traveller will meet with his death.

640. However, if the lord of one's *janmalagna* and that of the 8th *lagna* are friendly, the blemishes resulting from the *janmarāśi* and 8th house will be counteracted.

641. Houses aspected or occupied by violent planets (*viz.*, Sun, Saturn and Mars) and those of a double nature (*viz.*, Gemini, Virgo, Sagittarius and Pisces) will bring about failure. Travel is not recommended during the rising of the 'firm' (*sthira*) asterisms (*viz.*, Uttaraphalgunī, Uttarāṣāḍha, Uttarabhādrapadā and Rohiṇī). On the other hand, houses aspected or occupied by benefic planets are good for travel.

642. During the five asterisms (actually four and a half) from Dhaniṣṭhā (Vasu) to the middle of Revatī (*antyārdha*), should not be done the following five things; (Dhaniṣṭhā): cutting grass, (Śatabhiṣak): collecting firewood; (Pūrvabhādrapadā): travel south; (Uttarabhādrapadā): constructing cots; and (Revatī): repairing houses.

643. (Of a king) who starts (for war) when the then *lagna* is his *janma-lagna* on *janma-rāśi*, or the lords of these two are in the then *lagna*, or the then *lagna* is the 3rd, 11th (*āya*), 6th (*ari*) or 10th house as reckoned from the above two, *viz.*, *ianmalagna* and *janmarāśi*, the enemy will perish.

644. If a *śīrṣodaya-rāśi* (sign rising with head)[116] is rising, the *dig-lagna* is in the *lagna*, or a beneficent *varga* is in the *lagna*, (at the start of the journey) then, too, the enemy will perish.

645. (If the journey is commenced by the king) at the enemy's *janmalagna*, *janmarāśi* or *death-lagna* (*i.e.*, 8th house), or in the *signs* occupied by the lords of the above, then, also, the enemy will perish.

646. (If a king starts) when Pisces is rising (*Mīna-lagna*) or in the Pisces-division of another sign, his journey will be tortuous (and unsuccessful). Similarly, the sign Aquarius or its section (in any other sign) is not recommended for any type of journey.

647a. For (starting) a naval expedition or travel over the waters, the rising of 'watery' signs(*jala-rāśi*)[117] or the sections thereof in other signs, is auspicious.

647b-48. *The twelve Bhāvas* (*Houses*). The twelve houses

(relating to any time) are designated as follows, commencing from the then rising sign (*udaya-lagna*: (1) *Mūrti* (Body), (2) *Kośa* (Treasury), (3) *Dhanvin* (Archer), (4) *Vāhana* (Vehicle), (5) *Mantra* (Counsel), (6) *Śatru* (Enemy), (7) *Mārga* (Way), (8) *Āyus* (Age), (9) *Manas* (Mind), (10) *Vyāpāra* (Occupation), (11) *Prāpti* (Attainment) and (12) *Aprāpti* (Non-attainment).[118]

649. The violent planets (*viz.*, Sun, Mars and Saturn), are destructive in all the houses except the 3rd and the 11th (*āpti*). Sun and Jupiter do not harm the 10th house (*Vyāpāra*). The benefic planets (*viz.*, Jupiter, Venus, Moon and Mercury) make all houses except the 6th (*Ari*) flourish.

650a. Venus, when set, does not benefit any house and the Moon does not benefit the 1st (*Mūrti*) and the 8th (*Mṛtyu*) houses.

650b-51. *Effect of Abhijit.* To travellers in all directions except to the south, the asterism Abhijit will fulfil all desires. This asterism is effectively beneficial even on a day which is not pure in relation to its five aspects (*Pañcāṅgaśuddhi*).[119]

652a. *Combination benefic for travel.* Multifarious are the combinations for travel (*yātrā-yoga*). I shall, therefore, set forth those combinations.

652b-53a. A combination would be effective, in the case of a brahmin, in view of the *lagna*; in the case of a kṣatriya in view of the asterisms and in view of the auspicious moment (*muhūrta*) in the case of others. So far as a thief is concerned, the omens count most.

653b-654a. In the *kendras* (quadrants, *viz.*, 1st, 4th, 7th and 10th houses) and *trikoṇas* (trines, *viz.*, 1st, 5th and 9th houses) a (benefic) *yoga* would be constituted by any one of Venus, Mercury and Sun. A double *yoga* (*adhi-yoga*) would be constituted by two of them, and by three a super *yoga* (*yogādhi-yoga*).

654b-55a. A *yoga* would afford protection (*kṣema*) and in an *adhiyoga* one would be successful. And, in *Yogādhiyoga*, protection, success and prosperity would result.

655b-56a. The Moon, Saturn and Sun occupying, respectively, the 10th (*Vyāpāra*), 6th (*Śatru*) and 1st (*Mūrti*), houses, will ensure the victory of the king who is setting out for war.

656b-57a. The enemy's forces will melt like lac in fire before a king who has marched when the planets Venus, Sun, Mercury, Saturn and Mars were occupying, respectively, the 1st (*lagna*), 7th (*Mārga*), 11th (*Āya*), 3rd and 6th (*Śatru*) houses.

657b-58a. The enemy's army will be transported to the abode of Death by a king who had set out when Venus occupied the 1st house (*lagna*) and the other planets, the 2nd (*Dhana*) and the 11th (*Āya*) houses.

658b-59a. A king who sets out when Venus is in the *lagna*, the Sun in the 11th (*Lābha*), and the Moon in the 2nd (*Bandhu*), will destroy the horde of enemies just as a lion would destroy a herd of elephants.

659b-60a. One who sets out when Venus is in exaltation, (the lord) of the *lagna* is also in exaltation and the Moon is in the 11th house would have all miseries destroyed as Keśava destroyed Pūtanā.[120]

660b-61a. If the *kendra* and *trikoṇa* houses are occupied by the benefic planets and the cruel planets occupy the 3rd, 11th and 6th houses, misfortune will seek out the traveller as a wanton woman (*abhisārikā*) (would go out in search of her lover).

661b-62a. In front of a king who sets out when Venus, Sun and Moon occupy, respectively, 1st, 6th and 12th (*randhra*) houses, the enemy would not stand firm, as (the instable) friendship between evil persons.

662b-63a. The enemy's land would be within the grasp of a king who sets out for battle when Saturn and Mars are strong in the 3rd (*trikhaḍa*) and 11th (*Āya*) houses.

663b-64a. If a king sets out when Venus, which is in exaltation, occupies the *lagna* and the Moon is in the 11th house (*lābhagata*), he will destroy his enemies, as Lord Śiva, with his bow Pināka, destroyed the Tripura demons.[121]

664b-65a. A king who sets out (for war) when Venus, which is in exaltation, occupies the *lagna*, and Jupiter occupies the 11th house (*lābhaga*) will kill his enemies just as God Kumāra killed the demon Tāraka.[122]

665b-66a. A king who marches (for battle) when Jupiter

occupies the *lagna*, *kendra* or *trikoṇa*, will consume his enemies just as fire burns out the forest.

666b-67a. Kings (who go for battle) when Mercury occupies the *lagna*, a benefic planet in the *kendra* and Venus (*Dhiṣṇya*) is in a (favourable) division (*upakula*), will dry up the enemies just as the rays of the Sun dry up the lake during summer.

667b-68a. A king going out when a benefic planet occupies a *trikoṇa* or *kendra* and the Sun or the Moon the 11th house (*Lābha*) will drive away the enemies just like the Sun drives out darkness.

668b-69a. A king will destroy his enemies just as fire burns cotton if benefic planets occupy their own houses, the *kendra*, *trikoṇas* and the 11th house (*Āya*) when he sets out.

669b-70a. A king who goes out (for war) when Moon occupies its own house, Jupiter is in a *kendra* and Śukra (*Mantri*) is in the 7th house, will destroy all his enemies like the sacred *Pañcākṣara* destroys all sin.[123]

670b-71a. A king who sets out when Venus, which is in the *lagna*, occupies also the *vargottama* division in it,[124] will destroy the horde of enemies just as the remembrance of Hari (*Harismṛti*) would destroy all accumulated sin.[125]

671b-72a. (A king starting on an expedition) when the *kendra* is occupied by a benefic planet and the Moon in the *trikoṇa* is also in the *vargottama* section, will crush his enemies along with their clan just as Indra crushed the (flying) mountains.[126]

672b-73a. A king will kill his enemies just as the kite kills serpents, (if he starts for battle) when Jupiter occupies a friendly house and Venus occupies the *kendra* or *trikoṇa*.

673b-74a. (If a king) sets out when a benefic planet occupying the *kendra* or the *trikoṇa* is also in the *vargottama* division (of the *navāṁśa*), he will wash away his enemies just as (the sacred river) Ganges (Bhāgīrathī) washes off sins.[127]

674b-75a. Those kings who set out to conquer their enemies in the above yogas called 'Royal yogas' (*nṛpāhvaya*) (will be victorious and) their fire of anger would be put out by the tears of the enemy queens (who would be weeping on their fresh widowhood).

675b-76a. The tenth day of the bright fortnight of the month of Āśvina is called Vijaya. For those who go out to fight that day there might be truce, but never defeat.

676b-77a. For omens and portents the mental attitude is most important. Hence it is up to all serious-minded people to cultivate the mental attitude.

677b-78. One who desires to continue alive should not undertake a journey when a festival, the ceremonies of bestowing the sacred thread, marriage and installation of a deity, and pollution due to death or child birth (which is in force) has not been duly completed.

678b-79a. A king should not set out when there is going on a buffalo fight or a goat fight, a quarrel between his queens or they are in their monthly course, clothes have been soiled, and when angry words have been uttered.

679b-80a. *Food before setting out.* A king will conquer his enemies if he starts towards the (four) directions beginning with east after a repast, in order, of rice with ghee, cooked sesame balls, dish of fish, and rice cooked in milk with ghee added.

680b-81a. On the week-days beginning from Sunday, (he should set out) after taking a food of (1) *majjaka*, (2) rice cooked in rice, (3) *kañjika*, (4) water, (5) curd, (6) milk and (7) cooked sesame.

681b-84. A king will conquer his enemies if he sets out on the 27 asterisms beginning with Aśvinī, accompanied by his army consisting of elephants, chariots, horses and infantry, after having his repast on : (1) *Kulmāṣa*, (2) cooked sesame, (3) curd, (4) milk, (5) wine, (6) ghee, (7) water, (8) venison, (9) blood from the preceding, (10) rice cooked in milk, (11) bird's flesh, (12) Venison, (13) hare's flesh, (14) rice, (15) *priyaṅgu* (mustard), (16) rice cakes cooked in oil, (17) variegated egg, (18) fruits, (19) flesh of tortoise, (20) of *śvāvid* (21) of *godhā*, (22) of *śalyaka*, (23) sanctified food (*haviṣya*), (24) cooked rice-sesame mixture (*kṛśarānna*), (25) cooked gram, (26) balls of cooked *yava* flour, (27) dish of fish, (28) variegated cooked rice, and (29) curd rice.[128]

685-86a. *Procedure for the march.* The king should first offer oblations of sesame in the (sacred) fire and then worship

the lord of direction (in which he is to proceed). He should then pay obeisance to the deities and brāhmaṇas and start after receiving their blessings. (The worship of the respective deities) should be according to the prescribed specifications of complexion, dress, unguents etc. and with the chanting of their *mantras*.

686b-87a. Indra should be worshipped as mounted on (his white elephant) Airāvata, resplendent with (his consort) Śacī, as holding the thunderbolt in his hand, as of golden complexion and as adorned with divine ornaments.

687b-88a. Agni should be worshipped (in an idol having seven hands, seven tongues, six faces, seated on a goat, with his consort Svāhā, red-complexioned, and holding the *palāśa* twig and sacrificial ladle as weapons.

688b-89a. Yama should be worshipped as holding the rod as a weapon, with red eyes, mounted on a buffalo, seated with his consort Śyāmalā, red-complexioned, looking up and beneficent.

689b-90a. Nirṛti should be worshipped as holding the sword and shield, blue-complexioned, mounted on a man as his vehicle, with raised hair, odd-eyed, with a high neck and lordly.

690b-91a. Varuṇa should be worshipped as holding the serpent-rope, yellow-complexioned, seated on a whale, with his consort Kālikā and adorned with gem-set ornaments.

691b-92a. Vāyu should be worshipped as the life of living beings, two-armed, holding a rod and riding a black antelope with his consort Añjanī.

692b-93a. Kubera should be worshipped as riding a horse, holding a pitcher in his hand, two-armed, golden-head, accompanied by his consort Citralekhā and lording over the (semidivine) Yakṣas and Gandharvas.

693b-94a. (Īśāna) should be worshipped as holding the bow Pināka in his hand, seated on the bull, with his consort Gaurī, as the best of all, fair-complexioned with the crescent moon on his crest and with his sacred thread formed by a serpent.

694b-95a. *Procedure when march is delayed.* In case a king cannot move off immediately for some reason or other, he should

(still) make a start along with his flag, weapons, missiles and vehicles (exactly at the auspicious time determined as above).

695b-96a. The place up to which he should march (before stopping) shall be two hundred *daṇḍa*-measures, or forty or even twelve, (as convenient).

696b-97a. The king should not stay for more than seven days at one place and the others five days. In case of a longer delay (the ceremony of) starting should be made at another (auspicious) *lagna* (to be determined as before).

697b-98a. If there is untimely rain accompanied by lightning and thunder, or the three types of (major) natural calamities, the king should not move forward for three days.

698b-99. *Omens at the time of march.* The sounds of *ratnakuḍya*, she-jackal, crow and pigeon and of *ruru*, parrot etc. (if heard from) the left and of *potaki* and the bird *bharadvāja* from the right (are auspicious).

700. The forest-crow is inauspicious, while four-legged animals on the right are auspicious. And, so is being stared at by a chameleon, but not by one of black colour.

701. Hearing the boar, hare, *godhā*, cat and serpent being spoken about is auspicious but the sound made by them or seeing them is not auspicious. It is the contrary in the case of the monkey and the bear (which can be seen and heard but not spoken about).

702. The peacock, deer, mongoose, wild, crow and pigeon are auspicious at being seen at the commencement of a journey; the reverse is the case when one returns (home).

703. A corpse, without any mourning, if seen (at the commencement of a journey), will fulfil the objective of the journey. On the other hand, a corpse, accompanied by mourning, seen on the return, will turn one into a corpse.

704-6a. The following, if seen at the time of setting out, will destroy the aim (of the journey) : An outcaste, eunuch, bearded, drunk, vomit, medicine, one bathed in oil, fat, bone, skin, charcoal, diseased, molasses, cotton, salt, threat from an enemy, thirst, serpent, sterile woman, dwarf, saffron-clothed, clean shaven, hungry and the naked.

706b-9. On the other hand, the following seen/heard (at the start of a journey) will fulfil its aim : Blazing fire, horse,

throne, brāhmaṇas, unguents, flowers, sanctified rice grain, umbrella, chowrie, swing, king, foodstuff, sugercane, fruits, bengal gram, cooked rice, honey, ghee, curd, cow, bull, fish, flesh, wine, white cloth, sound of conch, flags, courtesans, filled pitchers of water, gem, gold vessel, mirror, the sound of cattle drums, *mṛdaṅgas*, *paṭahas*, bells and lutes, and the auspicious chant of the Vedas.

710. If one sees an adverse omen for once, he might remember his personal deity (and proceed); if he sees it for a second time he might worship the brahmins (and proceed); if he sees it for the third) he must return home.

711. Sneezing heard from any side is inauspicious and the sneezing of cows is deadly. However, it is harmless if done by children, old men, diseased persons and persons suffering from cold.

712. *Binding on the conqueror.* The conqueror who has taken the enemy's capital should not touch another's woman, nor the wealth of brahmins and gods, nor the elephants, and horses, nor the distressed and the disarmed.[129]

RETURN TO THE CAPITAL

713. *Occupation of a new residence.* The first occupation of a newly built house should be done during the northward course of the Sun and after worshipping and offering oblations to the Building, the previous day.

714. (Occupying the house) during the months of Māgha, Phālguna, Vaiśākha and Jyeṣṭha is auspicious, while it is middling in the months of Mārgaśīrṣa (*Saumya*) and Kārttika.

715. Occupation (of the house) is auspicious in the asterisms of Mṛgaśiras (*Śaśi*), Puṣya (*Ijya*), Revatī, Śatabhiṣak (*Varuṇa*), Citra (*Tvāṣṭra*), Anurādhā (*Mitra*) and the fixed asterisms, (*viz.*, Uttaraphalguni, Uttarāṣāḍhā, Uttarabhādrapada and Rohiṇī), (care being taken to see that) Jupiter and Venus are visible (*i.e.*, not set).

716. Occupation is auspicious both during day and night, on week-days other than Sundays and Tuesdays, and *tithis* other than the empty lunar days (*riktā*, *viz.*, the 4th, 9th and 14th) and new moon.

717. Thus, at an auspicious time, on an auspicious day, in the forenoon, when both the Moon and the asterisms are strong,[130] in a fixed *lagna* (*i.e.*, when the 'fixed' signs, Taurus, Leo, Scorpio and Aquarius, are rising); and in a 'fixed' division of that *lagna*, not affected by deadly indications, characterised by blemishlessness.

718. When the benefic planets occupy the *trikoṇas* and the *kendras*, while the others occupy the 3rd, 11th and 6th houses, when the Moon occupies a house other than the 6th and the 8th from *lagna*.

719. In the birth asterism or birth-sign of the master or when they are in exaltation, the occupation will result in prosperity, otherwise misery and penury will result.

720. The wise man shall enter the charming and attractive house, accompanied by variegated and auspicious sounds (of music and instrumentation), with the Sun on the left and with a pot of water carried in front.

PROGNOSTICATION OF RAIN

721-22a. If (when the possibility of rains is considered) it is the advent of the rainy season, the Moon being in a 'watery sign' (*Jala-rāśi*)[131], in the *kendra* if it is the bright fortnight and is aspected by benefic planets, there would be heavy rains. On the other hand, if the aspection (of the Moon) is by malefic planets and if it is summer, there would only be a little rain.

722b. The same will occur also when Venus is characterised by the different things mentioned for the Moon.

723. If in the rainy season, the Moon occupies the seventh house from Venus and is aspected by benefic planets, or in the *trikoṇa* or 7th house from Saturn, there would be (immediate) rain.

724. Venus will produce immediate rain if it is near Mercury. If, however, the Sun occurs between the two, there would be no rain.

725. Venus in the five asterisms beginning with Maghā (*i.e.*, Maghā, Pūrvaphalgunī, Uttaraphalgunī, Hasta and Citrā) will cause rain, if the three asterisms Svāti, Viśākhā and Anurādhā follow (*i.e.*, in the regular motion of the planet). If

otherwise (*i.e.*, in the retrograde motion of the planet), there would be no rains.

726. Planets near the Sun cause rains when they are just before or behind the Sun (in their regular motion), but not in their retrograde motion.

727. Venus coursing on the left will bring about rains if it is moving south. There would be rains in the morning and in the evening as the Sun enters the asterism Ārdrā.

728. There would be increase in vegetation during the twilights (due to rains falling at these times) and there would be prosperity on all counts for people during nights. Light rains will then reduce prices and no rains will increase crops.

729. If there is a division in the rising of Ārdrā, there will, no doubt, be a calamity. If, however, the Moon, Jupiter or Venus is in a *kendra*, the calamity will not occur.

730. The Sun occupying the asterism Pūrvāṣāḍhā and surrounded by clouds, will cause noticeable rains on all days from Ārdrā to Mūla.

731-32a. If there had been rains on Revatī (*Pauṣṇabha*), there would be no rains for ten days. If Siṁha is divided, how can there be rains and if Karkaṭa is divided, how can there be no rains. If the rise of Kanyā is divided there would always be plenty of rains.

732b-33a. (Rains in) Uttarabhādrapada are indicative of vegetation in the beginning and Revatī of vegetation in the end. Rains in Bharaṇī are indicative of vegetation throughout, while Aśvinī is indicative of destruction of all vegetation.

733b-34a. When Venus is in the 7th sign ahead of Jupiter, there would be heavy rains, especially if the rainy season is at its height.

734b-35a. If a halo (*pariveṣa*) occurs around the Moon, extending to seven asterisms (from it), there would be rains, heavily interspersed with lightning and accompanied by the croaking of frogs.

735b-36a. If the clouds in the centre of the sky are inclined towards the west or towards the south, there would be rains shortly.

736b-37a. Cats pawing the ground, encrustations occur-

ring on metal and children building bunds on the pathways are indicative of rains.

737b-38a. Moving rows of ants, profusion of glow-worms, serpents climbing up trees are indicative of (immediate rains).

738b-39a. The Sun and the Moon, at rising or setting, appearing dull or coloured like honey and if there be severe wind at that time, heavy showers would follow, immediately.

(KŪRMAVIBHĀGA : DIVISION OF THE GLOBE)

739b-40a. This land (of India) has been laid out as if divided into nine sections (*maṇḍala*) and set in a clockwise direction on nine parts (of the body)of a tortoise facing east.

740b-41. The (central) navel region consists of Antarveda and Pāñcāla. The face-region, in the east, is formed by the region forming Magadha and Lāṭa. The (right) fore-leg is formed by Strī-(rājya), Kaliṅga and Kirāta.

742. The (right) flank region consists of Avanti, Drāviḍa and Bhilla. The (right) hind leg region is constituted of by the countries of Gauḍa, Koṅkaṇa, Sālva, Āndhra, and Pauṇḍra.

743. The tail-region is formed by Sindhu, Kāśī, Mahārāṣṭra and Saurāṣṭra. The (left) foot-region consists of Pulinda, Cīna, Yavana and Gūrjara.

744. The (left) flank region is made up of Kuru, Kaśmīra, Mādreya and Matsya. The (left) foreleg region is constituted of by Khasa, Aṅga, Vaṅga, Vālhīka and Kāmboja.[132]

745. In the nine parts commencing with the navel place three asterisms each, beginning with *Kṛttikā*. When any of these stars is aspected by malefic planets, there would be misery (for the region represented by it), and when aspected by benefic planets, (there would be happiness for the region).

(UTPĀTA : PORTENTUOUS PHENOMENA)

746. (Portentuous phenomena are said to present themselves) when (idols of) deities (in temples) frequently dance, fall and burn; weep, sing, sweat and laugh;

747. Vomit fire, fumes, oil, blood and water; stand upside down and move from place to place.

748. Such freak occurrences seen in the idols of deities

(constitute portentuous phenomena). So also are mansions in the air (*gandharva-nagara*), asterisms becoming visible during day;

749. The fall of a mighty meteor and the raining of twigs, grass and blood, atmospheric smoke in mansions in the air, and earthquake during day or night;

750. Sparks without fire and flames without fuel, rainbow during night, *maṇḍūkaśikhara*, and white crow;

751. Sparks of fire emanating from cows, elephants, horses and camels, two-headed and three-headed animals being born from unnatural wombs.

752-53a. Mock-suns in the four directions along with the (real) Sun; jackals inhabiting villages; and the appearance of comets; and agitated flock of crows, in the night and pigeons during the day.

753b-54a. So also trees flowering out of time and seen bearing fruits likewise; they should first be cut down by the wise and then rites for averting the evil foretold should be performed.

754b-55a. Many are such portentuous phenomena which are destructive in the different regions. Some bring about death and some others fear from enemies.

755b-56a. An anthill covered with honey (at the nine places, *viz.*,) the top (and the eight directions from the east) is indicative, respectively, of fear, fame, death, depletion, reputation, happiness, misery, prosperity and loss of wealth.

756b-57a. O great brahmin ! at the occurrence of all such portentuous phenomena, (if of an inauspicious nature), rites for averting evil should be performed with care as specified by the ritual texts.

757b-58. O brahmin ! Thus has been narrated to you the discipline of *Jyotiṣa* in all its aspects. I shall now set out the exquisite science of metrics.

CHAPTER FIFTYSIX

1. he twelve *rāśis* or signs, of 30° each, which make up the zodiac (360°) are: (1) *Meṣa* (Aries); (2) *Vṛṣabha* (Taurus); (3) *Mithuna* (Gemini); (4) *Karkaṭaka* (Cancer); (5) *Siṁha* (Leo); (6) *Kanyā* (Virgo); (7) *Tulā* (Libra); (8) *Vṛścika* (Scorpis); (9) *Dhanus* (Sagittarius); (10) *Makara* (Capricorn); (11) *Kumbha* (Aquarius) and (12) *Mīna* (Pisces).

2. The twelve months are : (1) *Caitra*, (2) *Vaiśākha*, (3) *Jyeṣṭha*, (4) *Āṣāḍha*, (5) *Śrāvaṇa*, (6) *Bhādrapada*, (7) *Āśvina*, (8) *Kārttika*, (9) *Mārgaśīrṣa*, (10) *Pauṣa*, (11) *Māgha and* (12) *Phālguna*.

3. Very often the asterisms are referred to in the *Purāṇa* not by their proper names, but by names of the presiding deities of the relevant asterisms. The following table gives the asterisms with the presiding deities noted against each.

Asterisms and their deities

1. *Aśvinī*—Aśvins	2. *Bharaṇī*—Yama
3. *Kṛttikā*—Agni	4. *Rohiṇī*—Prajāpati
5. *Mṛgaśiras*—Soma	6. *Ārdrā*—Rudra
7. *Punarvasu*—Aditi	8. *Puṣya*—Bṛhaspati, Ijya or Tiṣya.
9. *Āśleṣā*—Sarpa, Ahi	10. *Maghā*—Pitṛs.
11. *Pūrva-phalgunī*—Bhaga	12. *Uttara-phalguni*—Aryamā
13. *Hasta*—Savitā	14. *Citrā*—Tvaṣṭā
15. *Svāti*—Vāyu	16. *Viśākhā*—Indrāgnī, Dvideva
17. *Anurādhā*—Mitra	18. *Jyeṣṭhā*—Indra
19. *Mūla*—Nirṛti	20. *Pūrva-āṣāḍha*—Āpaḥ.
21. *Uttara-āṣāḍha*—Viśvedevāḥ	22. *Śravaṇa*—Viṣṇu
23. *Dhaniṣṭhā* or *Śraviṣṭhā*—Vasus.	24. *Śatabhiṣak*—Varuṇa
25. *Pūrva-bhādrapada*—Aja Ekapād	26. *Uttara-bhādrapada*—Ahirbudhnya
	27. *Revati*—Pūṣā.

4. The lines which are corrupt in the *Purāṇa* are translated according to the parallel texts in the *Nāradīya-Saṁhitā*, 2. 27-8 (edn. Varanasi, 1905).

5. The conception here is as follows: In the 60-year cycle of Jupiter, let the several years be given the names of the 12 lunar months reckoned from Kārttika. Then, the first four months, Kārttika, Mārgaśīrṣa, Pauṣa and Māgha, will have two constellations each, the fifth month, Phālguna, will have three constellations, the next five months two constellations each and the eleventh and the twelfth months, Śrāvaṇa, Bhādrapada, Āśvina, will have three constellations each, thus completing the circle of 27 constellations. The names of the years mentioned in the following verses refer to the above special connotation.

6. Some portion omitted here by haplography, in the Venkatesvara Press edn. of the Purāṇa is rendered and inserted here from the parallel passage occurring in the *Nāradīya Saṁhitā*, (edn. Banares, 1905), 2.7.4.

7. The Venk. Press edn. has: "One in the face, two in the anus, three on the head". The emendation is from the parallal passage in the *Nāradīya-Saṁhitā* (edn. Banares, 1905), 2.8.3.

8. Thus, Nanda days are : I, 6, 11; Bhadrā : 2, 7, 12; Jayā : 3, 8, 13, Riktā : 4, 9, 14 and Pūrṇā : 5, 10, 15.

9-9a. On *Vyatīpāta* and *Vaidhṛta* see above, ch. 54, verses 174ff.

10. That is, water in which *āmalaka* (myrobalan) fruit has been boiled, in view of its medical properties.

11. This occurs for the reason that civil days and lunar days are of variable lengths and do not coincide. Thus, when a civil day is $24\frac{1}{2}$ hrs. and the relevant lunar day is 24 hrs. and commences 15 minutes after the civil day, that civil day will contain, in it, three lunar days, the first for the first 15 minutes, the second for 24 hrs. and the third for the last 15 minutes. And, to correlate the lunar days with the civil days, one *tithi* will have to be expunged. The converse is the case when the lunar day happens to be longer than the civil day, which latter commences a little after the lunar day has commenced.

12. This happens because the lunar day and civil day can commence at different times. A lunar day which has commenced much later than the previous sunset will, naturally, extend to beyond sunset of the relevant civil day and a lunar day which has commenced earlier than the previous sunset will fall short of the next sunset.

13. Laṅkā (not modern Ceylon) is a hypothetical city conceived to be situated on the equator at the zero meridian of Indian astronomy. The time of sunrise at Laṅkā is taken as mean and local time calculated therefrom. On Laṅkā see above ch. 54, Verses 85-87.

14. For a detailed elucidation of the calculation of the lords of the hour and the rationale of the calculation thereof, see *Muhūrtacintāmaṇi* of Rāma-Daivajña, 1. 55-56, and the com. *Pīyūṣadhārā* by Govinda Jyotirvid (edn. N. S. Press, Bombay, 1945, pp. 49-50).

14a. For the asterisms comprising these groups, see above, under verses 177-79.

15. On the *Lāṅgala-cakra* or *Halacakra* and the citation of authorities in the matter, including the verses of Nārada translated here, see Com. *Pīyūṣadhārā* by Govinda Jyotirvid on the *Muhūrtacintāmaṇi* of Rāmadaivajña, (edn. N. S. Press, Bombay, 1945, pp. 73-74). *Lāṅgalacakras*, with 28 asterisms, including Abhijit, have also been conceived. For the description of such a *Cakra*, see *Narapatijayacaryā*, (*Kashi Skt. Ser.* 205, Varanasi, 1971), pp. 201-02.

16. For details about this serpent diagram and for further authorities in the matter, see the com. *Pīyūṣadhārā* by Govinda on the *Muhūrtacintāmaṇi* of Rāmadaivajña, 2. 29 (edn., N. I. Press, Bombay, 1945, pp. 72-73) and *Narapatijayacaryā*, *op. cit.*, pp. 202-03.

17. The *Yoga* as noted earlier (see fn. to Ch. 65, verse 124), is a period of variable length, during which the joint motion in longitude of the Sun

and the Moon amounts to the span of an asterism in the zodiac, *viz.*, 13° 20'. The 27 *yogas* contained in 360° are wholly of astrological significance, not astronomical. Being one of the five items (*pañcāṅga*) the *yoga* for each day would be specified in the Hindu almanacs.

18. Since 28 *yogas* are mentioned here, the asterism Abhijit has also to be reckoned along with the accepted 27 asterisms.

19. The reckoning is made thus: Consider the asterism prevailing on the relevant day. Count its number from Aśvinī on Sunday. Mṛgaśiras on Monday, etc. The *yoga* of that number (counted from Ānanda) will be prevailing on that day.

20. The fifteen lunar days are divided into five classes : 1. *Nandā* : 1, 6, 11; *Bhadrā* 2, 7, 12; *Jayā* 3, 8, 13; *Riktā* : 4, 9, 14, *Pūrṇā*: 5, 10, 15. They have effects according to the meanings of the different terms. See above, vv, 136-37.

21. The twelve signs of the zodiac are classified into three: *Cara* or 'moving', being Meṣa, Karka, Tulā and Makara, *sthira* or 'fixed', being Vṛṣa, Siṁha, Vṛścika and Kumbha, and *dvisvabhāva* or double-natured', being Mithuna, Kanyā, Dhanu and Mīna.

22. The sign of the Zodiac (which corresponds also to the 'house' and 'mansion' in a horoscopic diagram) which the Moon occupies at the time of one's brith is termed the 'Birth-sign' (*janma-rāśi*) of the individual concerned. Other signs are counted taking the 'birth-sign', as the first.

23. If a planet is 'affected' (*Viddha*, 'pierced', *i.e.*, under *Vedha*) it might turn into a malignant sign even if it had been primarily benefic.

24. The presence of Saturn in the prohibited signs 9, 5, 4 and 12 is tolerated because, being the son of Sun, it would not turn malefic against its own father. The rule is that neither will a son be malignant towards his father nor a father towards his son. The rule is applicable in the cases also of Moon and Mercury, below.

25. The fifteen lunar days (*tithis*) are classified into five, being *Nandā*: 1, 6, 11; *Bhadrā*: 2, 7, 12, *Jayā*: 3, 8, 13; *Riktā*: 4, 9, 14; and *Pūrṇā*: 5, 10, 15 each possessing effects according to their nomenclature. See above, vv. 136-37.

26. *Parigha* is the 19th of the 27 *yogas* enumerated and described earlier (see ch. 54, verse 124).

27. *Viṣṭi* is one of the *Karaṇa* divisions of time, each of the duration of half a lunar day, enumerated and described above (ch. 56, verses 219b-220a.)

28. The planets are classified as Male: Sun, Mars, and Jupiter; Female: Moon and Venus; and Neuter: Mercury and Saturn.

29. *Puṁ-savana* ('Male production rite') and *Sīmantonnayana* (parting of the hair) are two Vedic rites performed so that the child born is male and the delivery be safe.

30. The lords of the months of pregnancy are : 1st month: Venus; 2nd, Mars; 3rd Jupiter; 4th, Sun; 5th Moon; 6th Saturn; 7th Mercury; 8th, the lord of the rising sign at the time of conception; 9th Moon; and 10th Sun. *Cf.*, *Muhūrtacintāmaṇi* of Rāma, 5.9.

31. The male asterisms are: Aśvinī, Bharaṇī, Puṣya, Āśleṣā, Maghā,

Uttaraphalgunī, Svāti, Viśākhā, Jyeṣṭhā, Mūla, Pūrvāṣāḍha, Uttarāṣāḍha, Śravaṇa and Pūrvabhādrapada.

32. That is, excluding the three further groups, *viz.*, *tīkṣṇa* ('sharp') *ugra* ('violent') and *miśra* ('mixed'). On the classification of the asterisms into seven groups having qualities indicated by their nomenclature, see above, under verses 177-79.

33. *Dinakṣaya* (*Tithikṣaya*, 'omitted lunar day', lit. loss of a lunar day) refers to the lunar day which is completely contained within a civil day (the lunar day being shorter than the civil day) and, so, is left out of count. On this, see above, ch. 54, verse 71 and ch. 56 verses 153b-54a and the notes thereon.

34. The *Gṛhyasūtras* are auxiliary texts appertaining to the different Vedas, prescribing the *gṛhya* 'household' rituals of an orthodox Hindu, like the five daily sacrifices (*mahāyajñas*), the sixteen sacraments (*ṣoḍaśasaṁskāras*) like conception, birth rites, tonsure, *upanayana*, marriage etc. Each Veda has its own *Gṛhyasūtra*, which the followers of the different Vedas adopt in performing their rituals.

35. For the asterisms recommended for sowing, see above Verse 186. The asterisms recommended are those of the *mṛdu*, *sthira* and *kṣipra* groups and Maghā, Svātī, Dhaniṣṭhā and Mūla.

36. For this a triple cord is plaited out of the *mauñjī* or *darbha* grass and is ceremonially used in three loops round the waist of the boy who is invested with the sacred thread (*yajñopavīta*) and initiated into Vedic study (*upanayana*).

37. The *Vedāṅgas* are auxiliary texts which instruct in the correct recitation and right understanding of the Vedas and prescribe the exact performance and punctual observation of Vedic ritual. Each Veda has its own auxiliary texts which fall into six categories (*ṣaḍvedāṅgas* dealing respectively with : (1) *Śikṣā* (Phonetics), (2) *Vyākaraṇa* (Grammar), (3) *Nirukta* (Etymology), (4) *Chandas* (Metrics), (5) *Jyotiṣa* (Astronomy) and (6) *Kalpa* (Ritual), divided into three—*Gṛhya* 'household ritual', *Śrauta*, sacrificial ritual' and *Śulba* 'construction of altars'.

38. The lords of the Vedas are: *Rgveda.* : Jupiter, *Yajurveda*: Venus; *Sāmaveda* : Mars, and *Atharvaveda*: Mercury: See above, verse 351.

39. These blemishes are listed in the following verse :

Ulko-rvīcalan-oparāga-gulikāḥ ṣaṣṭhā-ṣṭam-āntyendv-asad-
dṛṣṭārūḍhavimuktarāśi-sitadṛk-sāyāhnasandhyādayaḥ /
gaṇḍānt-oṣṇa-viṣaṁ sthiraṁ ca karaṇaṁ riktā-ṣṭamī-viṣṭayo
lāṭaikārgala-vaidhṛtāhiśirasaḥ sarvatra varjyā amī //

Muhūrtapadavī of Māthūr Nampūtiri (Ed. Panchangam Press, Kunnamakulam (Kerala), 1955), Verse 1.

The days on which these 'blemishes of day' (*nityadoṣa*) occur should be rejected in fixing the date for any auspicious rite and if they cannot be avoided, due expiation prescribed for obviating the evil effect of each of these blemishes has to be duly performed before commencing the auspicious rite.

These 'blemishes of the day' are: The four blemishes on account of portentuous natural phenomena (*utpāta*), being : (1) *Ulkā* (meteor), (2) *Urvīcalana* (earthquake), (3) *Uparāga* (eclipse), (4) Gulika; the five blemishes due to the positions of the planets, being (5) Moon in the 6th house, (6) in the 8th house and (7) in the 12th house, (8) *Asad-dṛṣṭārūḍhavimukta-rāśi* (the house which has been aspected, occupied or left by the evil planets *viz.*, Sun, Mars, Saturn and Rāhu, (9) Aspecting by Venus (*Sitadṛk*); one blemish due to the time of the day, being (10) *Sāyāhnasandhyā* (dusk); three blemishes due to asterisms, being (11) *Gaṇḍānta*, (12) *Uṣṇa-(śikhā)*, (13) *Viṣa*; four blemishes of lunar days (*tithi*), being (14) *Sthirakaraṇa*, (15) *Riktā*, (16) *Aṣṭamī* and (17) *Viṣṭi-(karaṇa)*; and four blemishes due to the positions of the Sun and the Moon, being (18) *Lāṭa*, (19) *Ekārgala*, and (20) *Vaidhṛta*, and (21) *Ahiśiras*.

40. The *anadhyāya* or non-study days are: 1st, 8th, 14th and 15th days of the dark and bright fortnights; 2nd day of Jyeṣṭha, 10th of Āṣāḍha, 4th and 12th of Māgha, all in the bright fortnight; and the days of *saṅkrānti*, when the Sun transits from one sign to another.

41. *Viṣṭi* is one of the half-*tithi* durations of astrological importance into which the lunar month is divided, on which see above, ch. 54, vv. 126-27 and the notes thereon.

42. On *Mauñjī-bandhana*, an auxiliary ceremony of *Upanayana*, see above, vv. 348 ff.

43. Prognostication by *āya* is more commonly made in the case of buildings where the length of the bulding is multiplied by its breadth and the product divided by 8, and the remainders are called *āya*, on the basis of which future is foretold. Thus, Remainder 1. called *Dhvaja* foretells, for the master of the house, fame; 2. called *Dhūma*, sorrow; 3. *Siṁha*, victory, 4. *Śvā*, enmity, 5. *Vṛṣa*, wealth; 6. *Gardabha*, penury; 7. *Gaja*, happiness, and 8. *Dhvāṅkṣa*, illness.

44. *Samāvartana* means literally 'return', here, 'return of the Vedic student to his own house from his teacher's house after successfully completing his studies. At the ceremony conducted on the occasion, the grass-belt (mauñjī) that he would be wearing throughout his studentship is removed and he is given a ritual tonsure (*muṇḍana*), called generally, *go-dāna* (*go*—hair, *dāna*—cutting), and, thus, prepared for his entering the next stage of life, namely, that of the householder.

45. For the *riktā* days, see above under verses 126—37a and the notes thereon.

46. On *dinakṣaya* ('omitted day'), see above vv. 153b—54a and ch. 64, verse 71, and the notes thereon.

47. This half verse which is needed in the context, but which is not to be found in the Venkateswara Press edn. of the Purāṇa, has been restored from the corresponding section of the *Nāradīya-Saṁhitā*, 27. 4.

48. The odd numbers are considered males and the even numbers female.

49. Of the seven planets, Sun, Mars and Jupiter are males, Moon and Venus are females, and Mercury and Saturn eunuchs.

50. The 'five constituents' (*pañca-aṅga*) of a day, on the basis of which the nature of the day is determined in Indian astrology, are *nakṣatra* (asterism), *tithi* (lunar day in the bright or dark fortnight) *vāra* (week-day), *yoga* and *karaṇa*. Since Indian almanacs mention these five constituents for every day of the year, these almanacs are, by extension, called *Pañcāṅgas*.

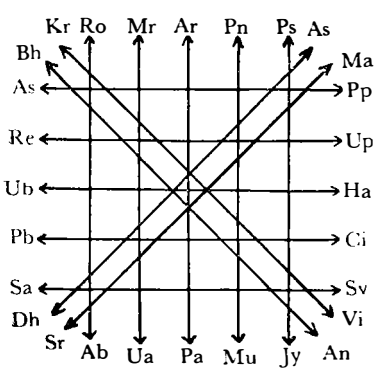
51. It may be noted that Venus rises in the west after its invisibility in its right motion (*krama-mauḍhya*) and in the east after its invisibility in its retrograde motion (*vakra-mauḍhya*). It may also be noted that since Jupiter moves outside the orbit of the Earth, it becomes invisible only in its right motion, and not in its retrograde motion.

52. The idea is this : The grouping of the *Jyeṣṭha* month, *Jyeṣṭha* daughter and *Jyeṣṭha* son (*jyeṣṭha-trayam*), is not auspicious in marriage. To marry off a jyeṣṭha daughter or a *jyeṣṭha* son in the *jyeṣṭha* month, in which case a group of two jyeṣṭhas is formed, is middling. What is auspicious is to have only one *jyeṣṭha* at a time. In other words, it would be auspicious to marry off the eldest daughter and an eldest son separately and in months other than *Jyeṣṭha*.

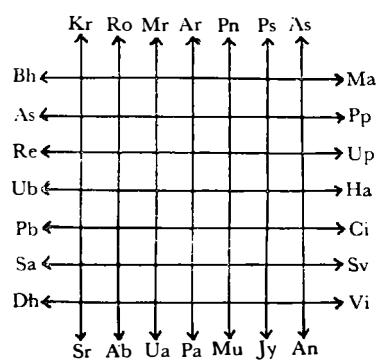
53. On these days, see above verses 153b-54a and the notes thereon.

54. On *Vyatīpāta* and *Vaidhṛti* and *Parigha*, being the 17th, 19th and 23rd of the 27 yogas, see above, ch. 54 verse 124.

54a. *Vedha* (lit. 'piercing', *viddha* 'pierced') refers to the mutual affliction between pairs of asterisms that happen to be at the ends of the lines in the *Pañca-śalākā-cakra* (five-spike-diagram) and *Sapta-śalākā-cakra* ('seven-spike-diagram') which might be represented as follows:—



Pañca-Śalākā-Vedha-Cakra



Sapta-Śalākā-Vedha-Cakra

In the first diagram, asterisms such as *Aśvini* and *Pūrvāṣāḍhā* and *Bharaṇī* and *Anurādhā*, and in the second diagram *Bharaṇī* and *Maghā*, and *Kṛttikā*, and *Śravaṇa* are mutually afflicted. The former 'affliction' is to be considered for the entrance of the bride into the groom's house, offer and acceptance of the bride and marriage, and the latter for other allied rituals.

55. The planets, on account of certain positions in the heavens, and the 'houses' (*bhāvas*) on account of their being occupied or aspected by certain planets aequire certain sources of strength and weakness, called *graha-bala* 'planetary potency' and *bhāva-bala*, 'potency of the house'.

56. *Gocara* See above, under vv. 271-82. for prediction based on *Gocara* see Ch. 34, 'Gocara or Results of transits' in B. V. Raman, *Hindu Predictive Astrology*, Bangalore, 7th edn., 1054.

57. *Vedha*, see above, verse 426.

58. *Aṣṭavarga* or *Aṣṭakavarga* refers to the eight sources of energy which each of the seven planets and the ascendent (*lagna*) as the eighth attain as a result of its own transit from *rāśi* to *rāśi* and its being aspected by the other seven. For details see Ch. 18. The *Aṣṭakavarga* system: Strength for transiting planets, in B. V. Raman, *Hindu Predictive Astrology*, (Bangalore, 7th edn., 1959).

59. *Rūpa* forms the unit of measuring the potency of planets and houses.

60. By *Horā* is meant the strength of the 'planetary hour'. Each hour of a week-day is governed by a different planet in a certain order, the first hour being governed by the lord of the day. On 'Planetary hours' and a table thereof, see B. V. Raman, *Muhūrta or Electional Astrology*, Bangalore, 2nd edn., 1954, pp. 215-16.

61. *Drekkāṇa* (decanate)). The zodiac of 360° is divided into 36 *drekkāṇas*, each extending the 10°. Thus, each sign will contain three *drekkāṇas*. On this see Ch. 36. 'Drekkāṇas and stellar influences', in B. V. Raman, *Hindu Predictive Astrology*, Bangalore, 7th edn. 1959.

62. *Navāṁśa* is the division of the sign (30°) into 9 parts, each extending to 31/3°. This corresponds to one-fourth of an asterism (13 1/2°). Thus the total number of *navāṁśas* in the zodiac or 27 asterisms, would be 108.

63. When a sign (30°) is divided into 12 parts, each part is called a *dvādaśāṁśa ś*(2 1/2°).

64. *Triṁśāṁśa* is the division of the sign when it is divided by thirty, each division being 1°.

56. The *Jāmitra-doṣa* occurs when the seventh house from *lagna* or the Moon is occupied by any planet. For marriage the house should be vacant.

66. For an account of these blemishes, see B. V. Raman, *Muhūrta or Electional Astrology*, (Bangalore, 2nd Edn., 1954) Ch. 5 'Special adverse *Yogas* and their neutralisation'.

67. The reference is to the *Pañcaka*, being five sources of energy pertaining to a particular moment, known as *Agni*, *Roga*, *Cora*, *Mṛtyu* and *Rāja*. The numbers of the *tithi*, *vāra*, *nakṣatra* and *lagna* prevailing at the moment under consideration are added up and divided by 9. If the remainder is 1, it is *Mṛtyu-Pañcaka*, indicative of danger; if 2. *Agni*, indicative of risk of fire; if 4. *Rāja*, bad results; if 6. *Cora*, evil happenings; and if 8. disease. Remainders 0, 3, 5 and 7 are *niṣpañcakas*, free from the blemish of *Pañcaka*, and so such moments are auspicious.

68. The *Ṣaḍvarga* is a group of six independent divisions of the zodiac

and the day, each being used differently to read the future. The six vargas are : *Rāśi*, *Horā*, *Drekkāṇa*, *Navāṁśa*, *Dvādaśāṁśa* and *Triṁśāṁśa*, the second being a division of the day and the others of the Zodiac, prognostications being made in a different way for each. (For details, see B. V. Raman, *Hindu Predictive Astrology*, op. cit., pp. 92-97).

69. On the classification of the lunar days into *Nandā*, *Bhadrā*, *Jayā*, *Riktā* and *Pūrṇā*, see above, under verse 136.

70. *Upacaya* is a term for the 3rd, 6th, 10th and 11th signs from the *lagna*.

71. The *muhūrta* referred to here is the time-measure of 2 *nāḍikās* (48 minutes.). The *muhūrtas* to be rejected in the seven week-days are: On Sunday, the 14th; Monday 8th and 12th; Tuesday, 4th and 11th; Wednesday (the *muhūrta* called *Abhijit*); Thursday, 12th and 13th; Friday, 4th and 8th and Saturday, 1st and 2nd, as reckoned from sunrise on the several days.

72. Tuesdays and Saturdays are to be invariably avoided for marriages.

73. On *Ekārgala* see above, under verses 214b-218a.

74. On *Vedha* 'Affliction' add *viddha* 'afflicted', in relation to asterism, see above, note under verse 426.

75. *Pañcagavya* (a mixture of five products of the cow, being milk, curd, ghee, urine and dung), is used as a holy liquid for the religious bathing of idols during worship.

76. *Vargottama-navāṁśakas*. Of the *navāṁśakas*, the first *navāṁśaka* in a *sthira-rāśi*, the fifth in a *cara-rāśi* and the ninth in a *dvisvabhāva-rāśi* are especially benefic and so are called *vargottama-navāṁśakas*. On *navāṁśaka*, see above note under verse 430 and on the division of the *rāśis* as *sthira* etc., see above under verse 430b.

77. On *Vaidhṛti*, see above, under ch. 64, verses 174 ff.

78. The *kendra* (quadrant) positions in a 12-member chart are the 1st, 4th, 7th and 10th.

79. For the diagram, see above, under verse 426.

80. 'Lame' : Kumbha (Aquarius) during day time and Mīna (Pisces) during night.

'Blind' : Siṁha (Leo), Aja (Aries) and Vṛṣa (Taurus) during daytime and Kanyā (Virgo), *Mithuna* (Gemini) and *Karkaṭa* (Cancer) during night. 'Deaf' : *Tulā* (Libra) and *Vṛścika* (Scorpio) during day and *Makara* (Capricorn) and *Dhanus* (Sagittarius) during night.

81. These are called *kūṭa-s*.

82. The 27 asterisms are divided into three *gaṇas* (groups), called respectively, *Daiva* (divine), *Mānuṣa* (human) and *Rākṣasa* (demoniac), the persons born on the different asterisms possessing the innate qualities expressed by these terms. The agreement in *gaṇa* indicates compatability in temperament between the couple.

83. *Yoni-kūṭa* indicates sexual compatibility.

84. *Varṇa* (caste) is indicative of the spiritual and egoistic development in a person.

85. This would mean that, Aries, Leo and Sagittarius are Kṣatriyas, Taurus, Virgo and Capricorn are Vaiśyas, and Gemini, Libra and Aquarius are Śūdras.

86. Conversely if the caste of male's *rāśi* is the same or higher than that of the female's *rāśi*, it is auspicious.

87. The translation here does not follow the textual verses. *Rajju* or *Nāḍī Kūṭa* is extremely important in matching horoscopes, for it indicates the compatibility in physiological and hereditory temperaments. the three columns, shown below, represent the three humours (*nāḍī-s*), *Vāta*, *Pitta* and *Kapha* :

Vāta	*Pitta*	*Kapha*
Aśvinī	Bharaṇī	Kṛttikā
Ardrā	Mṛgaśiras	Rohiṇī
Punarvasu	Puṣya	Āśleṣā
Uttaraphal.	Pūrva-phal.	Maghā
Hasta	Citrā	Svātī
Jyeṣṭhā	Anurādhā	Viśākhā
Mūla	Pūrva-āṣā.	Uttara-āṣā.
Satabhiṣak.	Dhaniṣṭhā	Śravaṇa
Pūrvabhādra	Uttarabhādra:	Revatī

Persons of the same humour (*nāḍī*) would not be mutually compatible, especially those under the *Pitta* humour.

88. Threc lines are left out in the Venk. Press edn. of the *NP*. Their rendering is added here from the corresponding verses in the *Nārada-Saṁhitā*, 27. 141-42.

89. This *muhūrta* is called *Godhūlikā* because it occurs at dusk when cows return home from pasture, happy and expectant, running and raising a cloud of dust.

90. The reference is to the complete uprooting by Śiva of the three demoniac cities (*Tripura*) with a single shot of His arrow. For the story and references, see *Puranic Encyclopaedia*, pp. 793-94.

91. *Gaṇḍa*, Lit. 'neck' which is the junction of the head and the body, is of different kinds, *e.g.*, the junction of the asterisms, *tithis*, *lagna*, *yogas*, *karaṇas*, *years*, *ayanas*, seasons, months, fortnights, days and nights. Some of these, specified in astrological texts, are extremely inauspicious and it is these that are referred to here. On *Gaṇḍa* see also above, verses 448-50a.

92. *Atiśukra* (*Pratiśukra*) or 'journey opposed to Venus' will occur if Venus appears in the sky opposite or to the south of the direction in which the bridal party has to travel.

93. On *Pañcaka*, see above under verse 441.

94. For the method to determine the directions, see above ch. 64, vv. 128-31.

95. The *ṣaḍvarga* is primarily the divisions of the circle, *viz.*, *Rāśi*, *Horā*,

Drekkāṇa, Navāṁśa, Dvādaśāṁśa and *Triṁśāṁśa*. See note under verse 430b, above.

96. On this see *Bṛhatsaṁhitā*, of Varāhamihira, 53. 42 ff.

97. On the bloodvessels (*śirā*) and vital points (*marmasandhī*). see *Bṛhatsaṁhitā, op. cit.*, 53. 63-65.

98. Thus, (1, 5) eagle and serpent, (2, 6) cat and rat, (3, 7) lion and elephant, (4, 8) dog and deer are enemies by nature.

It is stated elsewhere that these *vargas* have the values, called *śaras* ('arrows') respectively, as (1) 8, (2) 5, (3) 6, (4) 4, (5) 7, (6) 1, (7) 3 and (8) 2 (*Narapati-jayacaryā - Svarodaya* by Narapati (*Kashi Skt. Ser.*, No. 205, Varanasi, 1971, p. 271). These numbers are used as the basis for different types of computations for the prognostication of different matters. These numbers have been used for the calculations in the next two verses of the *Purāṇa*.

pa-varga 1 Rat	ya-varga 3 Elephant	śa-varga 4 Deer
ta-varja 7 Serpent		a-varga 8 Eagle
ṭa-varja 4 Dog	ca-varga 6 Lion	ka-varga 5 Cat

N ↑

99. The *Varga* of the village and that of the owner are found by adding up the values of the individual consonants and the vowels in their names. Thus, if Gokula is the name of the village, its *varga* would be 5+8—5—8—3—8=37. For an owner by name Rāma, the *varga* would be 3—8—1+8=20. The respective remainders, on dividing the *vargas* are 5 and 4. Since 5 is greater than 4, Gokula will not be suitable for Rāma to construct his residence.

100. For a further reading on the basis of these *varga*-numbers, see below, verses 589b-60a, and the notes thereon.

101. Different calculations the adopted in this behalf. For some of these, see *Muhūrtacintāmaṇi, op. cit*, 12. 3-4 (pp. 415-17) 12. 11-12 (pp. 422-24).

102. On *ṣaḍvarga*, see above, under verse 430b.

103. On the classification of the asterisms, see above, verses 177-79.

104. This method, called *Chandaḥ-prastāra* or *Chandaś-citi*, has been set out both in mathematical texts like Bhāskara's *Līlāvatī*, *Gaṇitapāśavyavahāra*, 261-66, Edn. K. V. Sarma, *op. cit.*, pp. 459-64 and Kedārabhaṭṭa's *Vṛttaratnākara* (6. 1-8). Thus, the *prastāra* for the 6-lettered foot of the *Gāyatrī* metre would be given by the arrangement of the syllables as 6/1, 5/2, 4/3, 3/4, 2/5, 1/6, giving the results 6, 15, 20, 15, 6, 1, respectively, when one long syllable, two long syllables etc. occur, making a total of 63. When the single case with all short syllables is added, the total possible number of arrangements of the letters would be 64.

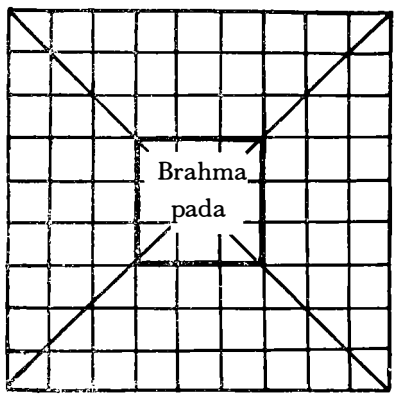
105. The allocation of the rooms in the sixteen directions differs, to

some extent, in the different texts. For the different authorities on the subject, see *Muhūrtacintāmaṇi, op cit.*, 12. 21, pp. 432-33.

106. This verse which does not have any significance here, should actually come after verse 562, being a continuation of the subject of *Digvarga-yoni*, making use of the *Varga*-numbers. For this continuity, see *Naraṇati-jayacaryāsvarodaya, op. cit.*, pp. 271-73, where readings are made on the basis of these birds, beasts, etc. in the *Āyacakra.*

107. *Dhvaja, gaja, vṛṣa,* etc. are comparative measures derived by dividing the area of a building by eight. The divisions are used for various other purposes. On this see *Muhūrtacintāmaṇi, op, cit,* 12. 4-5, pp. 417-18.

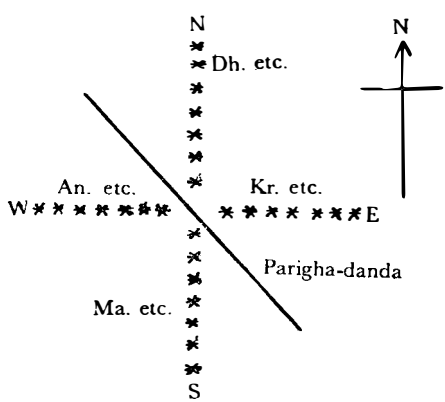
108. The distribution of the deities in the 81-square diagram (*Vāstu-cakra*) might be represented thus :



109. The reference is to the *ghuṇākṣara-nyāya,* the instance of the mark of gnawing of a worm on a piece of wood resembling a letter, by chance.

110. These are branches of astrology for the prediction of future events on the basis of *Praśna* or questions articulated by an enquirer, and the time, manner and circumstances under which they are put. *Nimitta* or omenology relates to prognostication based on natural and other phenomena at the time under consideration.

111. This travel diagram (*Yātrā-cakra*) could be represented as follows:



112. The *dig-rāśis* reckoned in this manner would be : East: Meṣa, Siṁha and Dhanu; South : Vṛṣabha, Kanyā and Makara; West : Mithuna, Tulā and Kumbha; and North : Karka, Vṛścika and Mīna.

113. A *lalāṭikā-yoga* would occur if the lord of the direction which a traveller takes, occupies certain specified house in relation to the *lagna* at the time at which the journey is commenced.

114. This information which is necessary here, but is omitted in the *Nārada Purāṇa* is taken from elsewhere.

115. Since the motions(*ayana*)of the Sun and the Moon are only towards the north and the South of the Zodiac, while the cardinal directions include also east and west, it is explained in astrological texts that 'north' takes in also east, and 'south' takes in also west.

116. The twelve signs (*rāśis*)are classified into three types in consideration of the posture presented by the figures of the animals etc. in which they appear, as upright, inverted etc. Thus, the *Śīrṣoday-rāśis* (signs rising with the head up, *i.e.* upright) are : Leo, Virgo, Libra, Scorpio and Aquarius. The *Pṛṣṭhodaya-rāśis*(signs rising with their hind parts, *i.e.*, inverted) are : Aries, Taurus, Cancer, sagittarius and Capricorn. The *Ubhayodaya-rāśis* (signs of a combined nature)are Pisces and Gemini.

117. In the classification of the signs on diverse bases, the 'watery' signs are Cancer, the latter half of Capricorn and Pisces.

118. The twelve 'houses' are given below under their better-known designations, with those aspects of man's life to which they are related:

1. *Tanu-bhāva* (Body, build, appearance).
2. *Dhana-bhāva* (Wealth, property, family, vision, relatives).
3. *Bhrātṛ-bhāva* (Brothers, intelligence, strength, help, army).
4. *Sukha-Bhāva* (Happiness, vehicles, education, friends, residence).
5. *Putra-bhāva* (Children, fame, pregnancy).
6. *Śatru-bhāva* (Enemy, debts, disease, misery).
7. *Kalatra-bhāva* (Wife or husband, death, gambling).
8. *Āyur-bhāva* (Longevity, gifts, intrigues, war, victory and defeat).
9. *Dharma-bhāva* (Piety, god, teacher, father, travels, fortune).
10. *Karma-bhāva* (Occupation, Philosophical bent, activity).
11. *Āya-Bhāva* (Income, profits, gains).
12. *Vyaya-Bhāva* (Expenditure, loss, salvation).

119. These five aspects of a day are its *tithi* (lunar day), *vāra* (week day), *nakṣatra* (asterism), *yoga* and *karaṇa* (see above notes on cha. 54, vv 124-27). A day is declared as *pañcāṅga-śuddha* (pure in relation to its five aspects). When these, individually, are in combination, are blemishless.

120. The reference is to the episode in the *Bhāgavata Purāṇa* (*Skandha* 10) describing how Lord Kṛṣṇa (Keśava) residing in Gokula during his childhood, destroyed the demoness Pūtanā who had been sent out by king Kaṁsa to kill him.

121. The episode of god Śiva destroying three demonic cities, *Tripuras*, and the three demons occupying them, with the shooting of a single arrow

from his bow, forms the basis of a lengthy episode described in the *Padma-Purāṇa*, chs. 13-14, and 33-34, *Bhāgavata*, *Sk.* 7, chs. 31-34.

122. For a detailed account of the devastation of the world by the demon Tāraka and the destruction of that demon by Kumāra (God Skanda) born of the union of God Śiva and goddess Pārvatī, daughter of Himavān, see *Skanda Purāṇa*, *Sambhava-Khaṇḍa*, *Mahābhārata*, *Vanaparva*, ch. 223 *Anuśāsana-parva*, ch. 85, *Vālmīki-Rām*, Bāla. ch. 36. The episode forms the basis of *Kumārasambhava*, a long poem in Sanskrit by Kālidāsa.

123. On the efficacy of this five-syllabled *mantra*, *na-maś-śi-vā-ya*, 'obeisance to Lord Śiva', see the section on *Pañcākṣaramāhātmya*, in the *Śivapurāṇa*, *Vāyavīya-saṁhitā*, Chs. 82-84.

124. The *Vargottamāṁśa-s*, being the most effective section in the *navāṁśa*-division of the rāśis are the following : (1) The first *navāṁśa* in the case of the 'Moveable signs' (*cara-rāśis*), *viz.*, Aries, Cancer, Libra and Capricorn; (2) the fifth *navāṁśa* in the case of the 'Fixed signs' (*sthira-rāśis*), *viz.*, Taurus, Leo, Scorpio and Aquarius, and (3) the ninth *navāṁśa* in the case of the 'Double-natured signs' *Dvisvabhāva rāśis*), *viz.*, Gemini, Virgo, Sagittarius and Pisces.

125. There are several episodes in the Purāṇas to vindicate the efficacy of uttering the name of Hari (Viṣṇu). For example, see the story of Ajāmila, the depraved brāhmaṇa who gained salvation at the utterance of the name of Viṣṇu (*Bhāgavata* P. *Sk.* 8, Ch. 1).

226. On Indra's cutting of the wings of the destructive flying mountains *cf.*, the episode narrated by Mt. Maināka to Hanumān, *Vālmīki-Rāmāyaṇa*, *Sundarakāṇḍa*, ch. 1.

127. On the episode of Bhagīratha, king of the solar dynasty, bringing the divine Ganges down to the earth to resurrect his ancestors and the river getting the appellation *Bhāgīrathī* on that account, see *Mahābhārata*, *Vanaparva*, ch. 108; *Vālmīki-Rāmāyaṇa*, *Bāla.* Canto 42; *Brahmāṇḍa P.* ch. 91; *Padma P.* Pt. 4, Ch. 21.

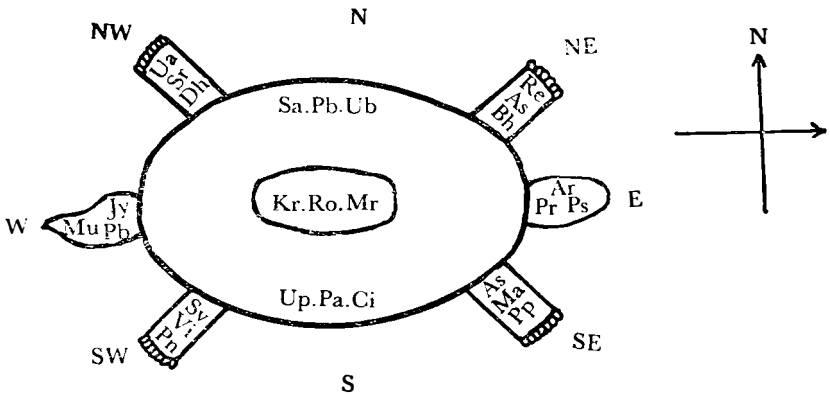
128. It may be noted that the prescription is for the 28-cycle of asterisms, including Abhijit, it being number 22 in the list.

129. It is worth while to note the ideals of chivalry and non-injury advocated by the Purāṇa in this verse which restricts a conquerer from indulging in pillage, plunder and insult. More explicit is the injunction of the *Varāha-Purāṇa* which says: "The distressed, the frightened, the disarmed, the fleeing and those who have surrendered with grass in their mouths, those with broken arms and those who have got down from their horses and elephants—these should not be killed nor tortured. The lone heir to the family, those who have surrendered, with folded hands, saying. "I am yours', should not be attacked and those (like sages), children, and those protected by women should not be killed nor tortured."

130. On *Candrabala* and *Tārābala*, the astrological strengths of the Moon and the asterism relating to a person, see B. V. Raman *Muhūrta* (Bangalore, 2nd edn., 1954), Ch, III. 'The birth-star and the birth-moon'.

131. The 'Watery signs' are Cancer, the latter half of Capricorn and Pisces.

132. The division of the country, made as above could be represented thus:



CHAPTER FIFTYSEVEN

The Description of Prosody

Sanandana said :

1. Metres are of two varieties: (1) those of the Vedas (2) those of secular or classical literature. Again metres can be divided into two classes: *Mātrā-Vṛtta*—a metre regulated by the number of prosodial instants in it and (2) a metre regulated by number of syllables it contains.

2. *MA* and *YA* (standing for *Magaṇa* and *Yagaṇa*. These and others are explained in later verses,) *RA* and *SA*, *TA* and *JA*, *BHA* and *NA*, the *GURU* (i.e. long) and the *LAGHU* (short), O Brāhmaṇa, these are said to be the basis in prosody as explained by experts in the science of Prosody.

3. *Magaṇa* is that set of three syllables where all are long ones (— — — Mollosus). *Yagaṇa* is that set of three syllables where the first syllable is short (v — — Bacchius). The *Ragaṇa* is that set of three syllables), in which the middle one is short (— v — Amphimacer), and the *Sagaṇa* is that set of three syllables in which the last one is long (vv—Anapestus).

4. The *Tagaṇa* is that set in which the last one is short (— — v Antibacchius). The *Jagaṇa* is that set of three syllables in which the middle one is long (v—v Amphibrachys) and the *Bhagaṇa* is that set of three syllables in which the first one is long (—v v Dactylus.) The *Nagaṇa* is said to consist of three short syllables (v v v Tribrachys). O sage, the *Gaṇas* or sets of syllables contain three in each.

5-6. Five *Gaṇas* are mentioned with four short syllables. They are admitted in the *Āryā* and other metres. If a conjunct consonant, the aspirate *Visarga* or the *Anusvāra* comes after a short syllable that short syllable is considered to be prosodially long. The abbreviated term for a long syllable is *GU* and that for a short syllable is *LA*. A fourth of a verse is called a *Pāda* (foot). A break in the middle is called a *Yati* (Caesura).

7. O Nārada. a *Vṛtta* (metre) is classified into three : *Sama, Ardhasama* and *Viṣama.* If all the four feet have the same characteristics, the metre is called *Sama.*

8. If the first and the third feet have one set of characteristics (i.e. combination and arrangement of the Gaṇas) and the second and the fourth feet have another set of characteristics, the metre is called *Ardhasama.* If all the four feet have different characteristics it is called *Viṣama.*

9. There are verses with one syllable in each foot. This number is increased one by one upto twentysix syllables. Each one thus constitutes a separate metre.

10. Beyond that the metres evolved are called *Daṇḍakas* the first of which is *Caṇḍavṛṣṭi Prapāta.* If each verse consists of three feet or six feet it is called a *Gāthā.* Now listen to the names of the metres in order.

11-13. *Name of the metre*	*No. of syllables in each foot*
Uktā	One
Atyuktā	Two
Madhyā	Three
Pratiṣṭhā	Four
Supratiṣṭhā	Five
Gāyatri	Six
Uṣṇik	Seven
Anuṣṭubh	Eight
Bṛhati	Nine
Paṅkti	Ten
Triṣṭubh	Eleven
Jagati	Twelve
Atijagati	Thirteen
Śakvari	Fourteen
Atiśakvari	Fifteen
Aṣṭi	Sixteen
Atyaṣṭi	Seventeen
Dhṛti	Eighteen
Vidhṛti (? *Atidhṛti*)	Nineteen
Kṛti	Twenty
Prakṛti	Twentyone
Ākṛti	Twentytwo
Vikṛti	Twentythree

Saṁkṛti (? *Saṁskṛti*)	Twentyfour
Atikṛti	Twentyfive
Utkṛti	Twentysix

14-15. These are the names of the different metres. By means of *Prastāra*[1] they may have many combinations. In the *Prastāra* for each metre, first take one foot with all long syllables. Beneath the first long syllable put a short syllable. All the remaining syllables must be as they are above. In the next line do like-wise until all of them become short.

16-20. (These verses form a group requiring arithmetical calculations. An explanatory translation with illustrations is necessary in stead of a literal one. Here *Prastāra*, *Naṣṭa*, *Uddiṣṭa*, *Ekadvyādi-la-ga-kriyā*, *Saṅkhyāna* and *Adhva-yoga* are the technical terms in Sk. Prosody.[2] These are retained as the explanation of these terms will be more useful than their word-to-word rendering.)

Prastāra means "A representation or enumeration of all the possible combinations of certain given numbers or of short or long syllables in a metre". If a *Prastāra* is *Naṣṭa* (lost) and needs ascertainment of the 'lost' *Vṛtta*, the procedure is called *Naṣṭa-prtayaya*. The variety (*Bheda*) of *Prastāra* is determined in the following way:

If the *Naṣṭa* number be even, one should record a *Laghu* (v) for it. The number is to be halved and if it be still even, one is to record another *Laghu* (v) for it. If the *Naṣṭa* number is odd (not divisible by 2), record a *Guru* (—) for it. Add one to that odd number and divide it half. If that number be uneven, record a *Guru* (—) for it. This should be continued till the number of syllables in that foot is completed.[3]

If the type or *Bheda* of a *Prastāra* is known but not the number of its variety *Uddiṣṭāṅka*), it is ascertained as follows:

In the *Uddiṣṭa*, there are signs of *Laghu* and *Guru* (in a certain arrangement). One should write the number 1 over the head of the first syllable and go on doubling the numbers over the heads of the subsequent syllables. One should add number 1 to the number above the *Laghu* (v) syllable and that is the number of the *Uddiṣṭa* or variety of that *Prastāra*.

(For example: We want to know the number of a variety

of a four-syllabled metre with the following distribution of *Laghu-Guru* syllables in its metrical foot:

1	2	4	8
Guru	Guru	Guru	Laghu/

As the number 8 is above the head of *Laghu*, we should add 1 to it. And 8 + 1 = 9 is the *Uddiṣṭāṅka* of the variety of the metre.)

The next two processes are a bit complicated. But briefly they are as follows:)

Eka-dvyādi-la-ga-kriyā is the method of ascertaining the complete number of Prastāras of a particular Chanda. It is called calculation or *Saṅkhyāna*. We hereby know the number of *Laghus* and *Gurus* in a *Prastāra*. Thus in a *Prastāra* of a metre with four-syllabled foot, there will be the following varieties:

	No.
(1) All the four syllables *Laghu* . . .	1
(2) One *Guru* + three *Laghu* syllables . . .	4
(3) Two *Gurus* + Two *Laghus* . . .	6
(4) Three *Gurus* + One *Laghu* . . .	4
(5) All four *Guru* Syllables . . .	1
Total : 16 Vṛttas	

Thus 16 is the total number of Prastāras according to the *Saṅkhyāna.*

This total can be arrived at by adding one to the Uddiṣṭāṅka. As noted above the numbers of Uddiṣṭas are: 1+2+4+8 = 15 + 1 = 16

By deducting one from doubling the number of *Prastāra* is also called *Adhva* by the wise people.[4]

21. O sage ! I have lightly indicated to you the characteristics of *Chandas Śāstra* (the Science of Prosody). The details of subtle varieties of *Prastāras* are infinite.

CHAPTER FIFTYSEVEN

1. *Prastāra*—A tabular representation of the long (*Dīrgha*) and short (*Laghu*) syllables of a metre with all possible varieties.

2. *Prastāro naṣṭam uddīṣṭam eka-dvyādi-la-ga-kriyāḥ /*
Saṅkhyānam adhva-yogaś ca ṣaḍ ete pratyayāḥ smṛtāḥ //
—Vṛtta-Ratnākara VI-I.

3. For example : The 6th type of a four-syllabled (footed) metre will give us the arrangement of the syllables in its foot as follows:

Now the number 6 is even, so it is to be marked as *Laghu* (v). Its half: 6/2=3, an odd number and hence is to be marked as *Guru* (–). No. 3 being an odd number 1 is to be added and the total is to be divided by 2. It is $\frac{3\times 1}{2}$ = 2. This being an even number is to be noted as a *Laghu* (v). Further this 2/2=1 which is an odd number and should be marked as a *Guru* (–).

Thus this 6th variety of a four-syllabled metrical foot will be : Laghu-Guru-Laghu-Guru as the arrangement of syllables per foot.

4. These last 5 verses of this Chapter of the NP. are the same as those in Kedāra Bhaṭṭa's *Vṛtta Ratnākara*. It appears that both NP. and Kedāra Bhaṭṭa used a common source. For the interpretation of above verses, I have used the Comm. *Vṛtta-ratnākara-pañcikā* on Vṛtta Ratnākara by the Simhali scholar Śīlaskandha Mahā Sthavira (Nirnaya Sagar Edt., 1908).

CHAPTER FIFTYEIGHT

*Śuka's Temptation**

Nārada submitted:

1. When there was a reference to the term *Anūcāna* (well-versedness in Vedas) all the *Vedāṅgas* (ancillaries to the Vedas) were heard (by me) from your lotus-like mouth (as they were being explained) partially in brief and partially in details.

2a. Narrate to me in details the (story of) the birth of Śuka, O highly intelligent sage.

Sanandana narrated:

2b-3. It is reported that formerly, on one occasion, on the peak of mount Meru, in an extensive forest of Karṇikāra trees, Lord Mahādeva accompanied by multitudes of terrible goblins sported himself. The daughter of the Lord of mountains, goddess Pārvatī, was also there with them.

4-5a. The holy sage Vyāsa (Kṛṣṇa Dvaipāyana) performed a divine penance there. He was devoted to the practice of Yoga. By dint of his yogic power, he entered (withdrew) in the soul and performed *Dhāraṇā*. That excellent-most sage performed those austerities for the sake of a son.

5b-7a. "May my son have the virility of Fire, Earth, Wind and Ether all round†". With this solemn vow of performance of penance, he practised severe austerities and sought after the Lord of gods who is impossible to be attained by persons who are not self-possessed.

7b-8a. It is reported that the powerful sage stood for one hundred years, subsisting on the air only, and pro-

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* This chapter incorporates chapters 323 (from v. 11 onwards), 324, 325 of the *Śānti Parva* of the *Mbh.* In the notes on these, Mbh=*Mbh. Śānti* Parva, the next reference is to chapter No. and Verse Nos.

† For *abhitaḥ* of the NP. *aṁbhasaḥ* would be a better reading as the puissance of five *Mahābhūtas* is desired. The Mbh. also includes 'water' in the list of *Mahābhūtas* whose strength is requested.

pitiated the multi-formed great god (Mahādeva), the consort of Umā.

8b-12a. There were (in attendance) all Brāhmanical sages, heavenly sages, guardians of the worlds, demigods like Sādhyas, along with eight (twelve) Ādityas, Rudras, the Sun god and the Moon god, Gandharva (king) Viśvāvasu, Siddhas, bevis of divine damsels. There the great god Rudra, wearing an auspicious garland of Karṇikāra flowers, shone like the Moon in the autumn.

12b-13a. It was surprisingly mysterious to all the three worlds that his (Vyāsa's) complexion did not fade nor exhaustion overcame him.

13b-14a. As he, of immeasurable splendour, was absorbed in Yoga, the locks of his matted hair due to his splendour appeared to glisten like the blazing flames of fire.

14b-15. O Nārada ! Pleased at heart with this type of penance and such devotion of the sage, the great god Mahādeva made up his mind (to bestow favour on him) and the three-eyed Lord spoke to him smilingly.

16. "Your son shall be as pure as the Fire, as the Wind, as the Earth, as the Water and as the Sky.

17. He will be the partaker of consciousness of himself being the Brahman; his intelligence and mind shall be concentrated on the Brahman; he shall be permanently established in the Brahman. By dint of his (Brahmanic) splendour, he will be renowned all over the three worlds."

18. After having obtained that excellent boon from the Lord, Vyāsa, the son of Satyavatī, was one day engaged in churning the sacrificial sticks, with the desire of making a fire (for sacrificial purpose).

19. At that time, the illustrious sage happened to see a heavenly damsel called Ghṛtācī who, in consequence of her brilliant splendour, possessed excellent beauty.

20. Seeing that celestial damsel, in that forest, the great sage Vyāsa became instantly passionately enamoured of her.

21. After making Vyāsa deeply agitated with passion, the most beautiful Ghṛtācī, transforming herself into a she-parrot, approached him.

22. Even after seeing the celestial lady disguised in

another form, he was overcome with cupid (passionate love) who spread in every part of his body.

23. With great (moral) courage, the sage tried to restrain his passion. But his mind being extremely agitated, Vyāsa was unable to control it.

24-25. Due to the inevitability of Destiny (lit. what was to happen) the heart of the sage was fascinated by the (beautiful) form (of Ghṛtācī). With the desire to do this (viz. the kindling of fire) while he was suppressing his passion with special efforts, all of a sudden his semen fell on the churning sticks. It was thus that the great ascetic Śuka was born, while Vyāsa continued the churning of sacrificial sticks.

26-27. The foremost of sages, the great Yogī, was (thus) born of (lit. from the womb of) two (sacrificial) churning sticks. Just as a blazing sacrificial fire after being fed with oblations of ghee, sheds his effulgence all around, in the same way Śuka was born as if blazing with his brilliance, assuming a wonderfully beautiful form and excellent, unsurpassable complexion, O, foremost of Brāhmaṇas.

28.* The Gaṅgā, the greatest of all rivers, assumed her (godly) form and coming to the top of the Meru bathed Śuka (with her own waters after his birth), O Nārada.

29. There fell from the sky to the ground a deer-skin garment for Śuka (to wear it). The Gandharvas constantly performed their musical concerts and the various groups of celestial nymphs indulged in dances.

30-31a. High sounding heavenly kettle-drums began to beat lustily. Gandharva Viśvāvasu, Nārada and Tumburu, and the pair of Gandharvas Hāhā and Hūhū eulogised the nativity of Śuka.

31b-33a. There arrived the regents of different worlds of whom Indra was the leader, and gods, heavenly sages and Brahmanical sages as well. And the wind-god showered all varieties of heavenly flowers. (In this manner) all the world, the mobile and immobile, became highly delighted.

33b-34a. The highly resplendent, noble-souled god Mahādeva along with the goddess Umā performed with due

* Grammatically the verse is loose and defective.

formalities the ceremony of investiture of thread of the sage's son (i.e. Śuka) as soon as he was born.

34b-36a. To him gifted Indra, the Lord of gods, a wonderful-looking heavenly water-pot (*Kamaṇḍalu*) out of love and gods gave him clothes. Thousands of swans, peacocks, cranes, parrots and blue jays hovered around him clockwise, O Nārada.

36b-37a. The highly intelligent great sage, having obtained his divine nativity from the two sacrificial sticks, stayed there, observing his holy vows with great attention.

37b-38a. As soon as he was born, the Vedas with all their esoteric secrets and all their abstracts, approached him for dwelling in him even as they approached his father.

38b-39a. Although he was conversant with Vedas, Vedāṅgas (accessories of the Vedas) together with their commentaries he remembering that it was his duty (to have a guru, as per ancient religious practice), selected Bṛhaspati as his preceptor, O prominent Brāhmaṇa.

39b-40. Having studied all the Vedas along with their mysteries and abstracts as well as *Itihāsa* (History, like the *Mahābhārata*) and all the sciences and scriptural texts based on the Vedas, the great sage paid his tuition-fees to his preceptor and performed the rite of *Samāvartana* (the formal conclusion of the life as a religious student).

41-42a. Observing the vow of celibacy, he, with great concentration, began to perform severe austerities. Even though he was a child, the great ascetic became worthy of being honoured and consulted due to his knowledge and penance.

42b-43. The mind (intelligence) of Śuka who was the observer of the path leading to Emancipation (from the cycle of *Saṁsāra* did not take interest in the three *Āśramas* (stages of life) depending on the house-holder's stage of life.*

44-45a. Desirous as he was of the highest beatitude and endowed with humility as he was, he bowed down to him and requested him: 'You are an expert in the religious path that leads to Emancipation from Saṁsāra. May you be pleased to elucidate that to me, so that I may be blessed with Supreme tranquility of mind."

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* Here ends chapter 324 of the *Mbh. Śānti.*

45b-46a. Hearing the words of his son, the great sage advised him, "Do you learn the scripture pertaining to Mokṣa as well as all other different religious duties."

46b-47a. At the behest of his father, Śuka, the excellent-most among the knowers of the Brahman (or Vedas) learnt the entire *Yoga-Śāstra* and the (*Sāṅkhya*) philosophy of Kapila completely.

47b-49a. Seeing his son resplendent with the splendour of the Vedas* and endowed with the glory of Brahman and thoroughly conversant with *Mokṣa-Śāstra*, he directed him then "Go to Janaka, the king of Mithilā. That king will explain to you everything about the meaning of the *Mokṣa-Śāstra*.

49b-50a. At the behest of his father, Śuka went (was about to go) to Janaka, the king of Mithilā, in order to enquire about the definite knowledge (*niṣṭhā*) about duties leading to *Mokṣa* and the nature of that ultimate goal.

50b-54. (As he was about to depart) he was instructed (by his father). "You go by the way traversed by ordinary mortals." Śuka was not surprised (at this instruction). He was further advised : "You should not go through the sky by your Yogic power. You should proceed there with simplicity and straightforwardness and not for seeking pleasure. Specialities (friendship etc.) should not be seen (formed) by you, as those specialities (or contacts) become binding. Even though the king is adopted by us as one on whose behalf sacrifices are to be performed by us, you should not entertain any pride about it. You should stay in his premises. He will dispel all your doubts as the king is proficient in *Dharma* (religious duties) as well as scriptures regarding (the path to) *Mokṣa*. You should abide unhesitatingly by whatever he asks you to do."

Being thus instructed, the righteous-souled sage Śuka proceeded to Mithilā.

55. Though he had the capability of traversing through the sky the whole of the earth alongwith the oceans, he crossed on foot the mountains and reached the sub-continent called Bhārata.

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* NP. reads : *Śataṁ brāhyā Śriyā yuktam*. But *Śataṁ brāhyā* is meaningless and an obvious miscopying of *Sa taṁ brāhmyā* of the *Mbh. Śānti*. 325.5a.

56. The great sage passed through different prosperous and rich countries. At last reaching the country (known as) Videha, he approached Janaka.

57. When he arrived at the gate of (Janaka's) palace, he was stopped by the door-keepers. The great Yogin stood there unaffected by hunger or thirst.

58-60a. O Nārada, even in the heat of the sun, he was not distressed by exhaustion or dejection and was absorbed in meditation. One of the porters who was posted there saw Śuka standing, blazing like the mid-day sun. He worshipped Śuka with due formalities and paying obeisance to him with his palms joined, led him to the second apartment of the king's palace.

60b-61. Near the harem, there was a beautiful garden like Caitraratha park (of Kubera). It abounded in trees in full blossom and had separate swimming pools and playgrounds. Showing him that garden, the porter made him sit and humbly reported (his arrival) to the king.

62. Having heard that Śuka had arrived, the king appointed courtesans for his service as well as to gauge the disposition and the inclinations of his mind.

63. All those damsels were young, beautful-looking with fine tresses of hair, possessing excellent hips, clad in red clothes of fine texture and decked with ornaments of burnished gold.

64-65a. All of them were experts in agreeable conversation, competent to read the minds of man and skilled in all (amorous) acts. They were more than fifty. They arranged for his reception with water for washing feet etc. They gratified him with such articles of food as were agreeable in the season.

65b-66a. When he had eaten his food, they showed him beautiful parks in the town one by one, O Nārada.

66b-67a. Sporting, giggling and singing, those ladies, conversant with male psychology, entertained that noble-souled sage.

67b-68. The pure-souled ascetic, born of sacrificial fire-sticks, had conquered his anger and had subdued his sense-organs. He was always absorbed in meditation. He was neither delighted nor angry at these.

68b-69a. Śuka washed his feet and after completing his

Sandhyā prayer, seated himself on a holy seat meditating on that object for which he had come there.

69b-70a. In the earlier part of the night, he became absorbed in meditating upon Nārāyaṇa. In the middle part of the night he duly went to sleep.

70b-71a. Getting up early in the morning and after performing the necessary rites of bodily purification and ablution, the highly intelligent sage, though he was surrounded by women, was once again absorbed in meditation.

71b-72. It is in this manner that he spent the remaining part of the day and that night in the palace of the king, O Nārada.*

* Here ends ch. 325 in the Mbh. *Śānti.*

CHAPTER FIFTYNINE

*The dialogue between Śuka and Janaka**

Sanandana continued:

1-3a. The next morning, O excellent Brāhmaṇa, with the family priest at the head (of the procession), the king accompanied by his ministers and all the members of his harem, approached the preceptor's son (Śuka). He carried the articles of worship (*arghya*) on his head and took with him a highly valuable seat bedecked with all (kinds) of precious stones. He offered that extremely suitable seat to Śuka, the son of his preceptor.

3b-4a. When Śuka, the son of Kṛṣṇa-(Dvaipāyana Vyāsa) occupied the seat, the king worshipped him according to the prescribed rites. At first he offered him water to wash his feet. He then presented him a cow alongwith articles of worship.

4b-5a. The excellent Brāhmaṇa accepted the worship offered in accompaniment of the prescribed *Mantras*. The highly resplendent ascetic enquired after king's unfailing welfare and prosperity.

5b-6a. The noble-minded monarch with his entourage of noble men and officers duly reported about his welfare to the son of his preceptor. With his permission, he sat on the ground.

6b-7a. Conversant with etiquettes and proper procedure as he was, the king enquired of Śuka, the son of Vyāsa after his welfare and asked him the object of his visit.

Śuka replied:

7b-8. Prosperity be unto you ! My father has informed me that "the King of Videhas known all over the world as Janaka, is my first[1] (disciple ?), is well-versed in the virtuous path leading to *Mokṣa*, you therefore go to him quickly. If you have any doubt

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* This chapter consists of ch. 326 and of a few more verses from ch. 327 of the *Mbh. Śānti.*

in your heart regarding the religion of *Pravṛtti* (sacrifices and such other ritualistic matter) or about the religious path of renunciation (*Nivṛtti*), he will definitely dispel them all."

9. At the command of my father, I have therefore, come here to you to discuss with you (these matters). Hence, it behoves you, O foremost among the upholders of *dharma* to instruct me precisely.

10. What should be done by a Brāhmaṇa here? What is the essence of those religious duties which are conducive to Liberation ? How is the Liberation (from Saṁsāra) to be achieved ? Is it obtainable by (spiritual) knowledge or by penance.

Janaka replied:

11. Listen to me, dear child, what are the duties of a Brāhmaṇa since his birth. After the investiture of the sacred thread, he should devote himself to the study of the Vedas.

12. By performing penance, services to his preceptor and observance of celibacy and by remaining devoid of greed and jealousy, he should do his duties to Devas and *Pitṛs*.

13. Having studied the Vedas regularly and controlled his senses, and after paying off the tuition-fee of his preceptor, and after taking the permission of his teacher he should formally conclude his stage of religious studentship (by performance of *Samāvartana* ceremony).

14. After completion of the *Samāvartana*, he should betake himself to the householder's stage of life. (After marriage) he should live in the company of his spouse, devoid of malice and jealousy, and he should duly and continuously maintain domestic (sacrificial) fire.[2]

15. After procreating sons and grandsons, he should retire as a hermit to a forest and continue to worship the same (domestic) sacrificial fires and receive lovingly guests with due hospitality.

16. Thereafter, the knower of Dharma should establish all (sacrificial) fires within his soul and rising above the pair of opposites, and banishing all passionate attachment from his soul, he should pass his life in the stage of life called *Brahmāśrama* (or Sannyāsa).

Śuka enquired:

17. (It may be true that) when perfect spiritual knowledge dawns and the eternal entity (the Brahman) is realised directly, (*Mokṣa*) is automatically attained). But they say that attainment of (true spiritual) knowledge is not possible without direct association with and personal stay with the spiritual preceptor.

18. Is it necessary for a person to go through the three stages of life (studenthood, the life of a householder and that of a forest-hermit)? This is what I ask you. It behoves you to explain this.

Janaka explained:

19. Attainment of Liberation from Saṁsāra is not possible till one accomplishes knowledge (understanding the nature of Brahman etc. theoretically from the scriptural studies) and the true conception of Reality. But the knowledge (or the nature of Brahman) is not possible without association with the (spiritual) preceptor.[3]

20. The preceptor is the pilot or helmsman, while spiritual knowledge is the boat. After attaining knowledge and crossing the ocean of Saṁsāra, one may abandon both.

21. In order to prevent the annihilation of worlds and for forestalling the destruction of acts (on which the existence of the world depends), a person performs both auspicious and inauspicious deeds. It is only after that, that the Liberation is achieved.

22. When (through performance of penanee) one becomes perfectly purified in one's soul, by means of purificatory causes[4] in the course of many births in the world, he attains Liberation from Saṁsāra even in the first (*Brahmacarya*) stage of life.

23. What paramount desirable object is to be achieved by going through the three stages of life by a person who has attained Liberation from Saṁsāra, or by a learned person who has seen the Reality.

24. One should always cast off defects or faults caused by the attributes *Rajas* and *Tamas*. Adhering to the path charact-

erised by *Sattva*, he should behold the Supreme soul, by means of (or within) his own individual soul.

25. Realizing his own soul in all created beings and beholding all creatures within his soul, he should behave (without being attached to anything in the *Saṁsāra*) like an aquatic animal which does not become wet though moving through waters.

26. Transcending the pairs of opposite attributes and associated with auspiciousness, he becomes completely liberated (from *Saṁsāra*) after casting off the physical body and attains Infinity in the next world like a bird, soaring up high in the sky above (the currents of) the wind.

27. In this context, listen to the *Gāthās* sung in ancient times by King Yayāti. They are remembered in their hearts by all twice-borns who are experts in the philosophy of Liberation.

28. The resplendent lustre (i.e. the Supreme soul) is in one's soul. It is a jewel[5] there itself. It is possible to be observed by oneself, but only with concentrated mind.

29. He who behaves in such a way that others are not afraid of him and when a person is not inspired with fear at the sight of another person, he who neither covets nor hates anything, attains to the Brahman.

30-31. When a person does not entertain evil thoughts about any of the living beings, when one abides by the path of virtue (or religious duty) called *Caturāśrama Dharma* (A Dharma constituted of four stages of life) which has been practised by one's ancestors, when according to the serial order of these *Āśramas* (stages of life) he performs (for many births) good actions physically, mentally and verbally, he attains (realizes) the Brahman.

32. If a person, eschewing malice that deludes people and having cast off passion and greed (from the mind), unites his soul with penance, he attains the state of (being one with) *Brahman*.

33. When one is equally disposed to all beings whether visible or audible, and supersedes the (reactions at) naturally opposite pairs (like pleasure and pain), one gets to the Brahman.

34-35. When one looks upon with an equal eye (without feeling attraction of repulsion), to naturally opposite pairs

(*Dvandvas*) like praise and blame, a piece of gold and iron, pleasure and pain, cold and heat, attainment of worldly prosperity and adversity, pleasing and displeasing, life and death—then one attains to the Brahman.

36. Just as a tortoise spreads out its limbs and withdraws again (within itself), in the same way, the sense-organs are to be restrained by the recluse through his mind.

37. Just as one's place of residence plunged in darkness is seen with (the light emanating from) a lamp, in the same manner it is possible to visualize the *Ātman* with the brilliant light of intelligence.

38. I, however, can clearly see that you are endowed with all these (within you), O prominent one among the intelligents. If there be anything else to be known, your worship will know it fundamentally (and correctly).

39. O Brahmanical sage, you are already famous as one who have transcended (lit. gone to the other end of) worldly objects of sense through the grace of your spiritual preceptor as well as through your personal discipline (i.e. disciplined way of life).

40. It is through the grace of that great sage that the refulgent divine knowledge has revealed itself to you. You are known to me on account of that (spiritual knowledge).

41. Your knowledge about *Mokṣa* is more profound; your understanding is deeper, your spiritual glory is so immense that you don't realize it yourself.

42. Maybe due to immaturity or due to doubts or fears caused by delusion, some people do not attain that spiritual goal (*Mokṣa*) even though knowledge leading to *Mokṣa* is dawned in them.

43. When all the doubts have been dispelled by persons like me, they, by dint of their pure determined efforts, cut the knots (of doubt) in their heart and do not fall a victim to distress (i.e. are not distressed).

44. Your honour is a person in whom perfect knowledge has been generated and is steady in intellect and are free from covetousness. One, however, cannot attain that goal (of *Mokṣa*) without determined efforts.

45. You entertain no differentiation between pleasure

and pain and attach no importance to objects of senses. You have no curiosity and attraction for dancing and music. Nor does any passion overpower you.

46. You feel no bonds to your kinsmen. You are not inspired with fear at fearful objects. I find that to you censure and praise are all equal.

47. I see that you are a person among other wise persons who have taken to the highest imperishable path devoid of ailments.

48. O Brāhmaṇa you are already existing in that state (called *Mokṣa*) which is the fruit attained by a Brāhmaṇa and it is not a particular region. What else do you (want to) ask me about ?"

Sanandana said:

49.* Having heard this exhortation (of Janaka), Śuka who was self-controlled and had determined (to see the *Ātman*), began to abide in his soul mentally (by withdrawing himself from worldly objects) and he realized the (Universal) soul within his individual *Ātman.*

50-51a. Having accomplished his object, he was filled with bliss and (mental) tranquillity. He silently proceeded to the north. On reaching the *Śaiśira* (the Himālaya) mountain, he espied Vyāsa, the son of Parāśara who was teaching his disciples like Paila and others, the compilations of the Vedas.

51b-52. Śuka (the sage born of Araṇī) of extremely pure mind (soul) and brilliant like the sun-god, respectfully clasped his father's feet and felt delighted at heart. The noble-minded Śuka reported everything to his father.

53-54. Having heard the dialogue between Śuka and king Janaka on the means of getting *Moksa* (liberation from *Saṁsāra*), Vyāsa, the author (arranger) of the Vedas, embraced his son with a heart full of ecstatic delight and seated him by his side.

55. Thereafter, the Brāhmaṇas like Paila and others completed their course of Vedic study under Vyāsa. They came down to the earth from the mountain-summit and engaged themselves in teaching the Vedas and performing sacrifices.

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vide* Mbh. *Śānti* **327.1 and 2.

CHAPTER FIFTYNINE

1. NP reads *ādyaḥ* 'first' but the substantive qualified by it being absent I proposed "disciple". But Mbh. *ibid* 10b reads *yājyaḥ* i.e. 'for whom we perform sacrifices' 'our *Yajamāna*.'

2. For *āhitāgnir anādṛte* of the NP. Mbh. (*ibid*) v. 17 reads *āhitāgnis tathaiva ca*.

3. vide. 'naiṣā tarkeṇa matirāpaneyā' etc.—Kaṭha. 12. 9. tadvijñānārthaṁ sa gurum evābhigacchet—Muṇḍaka I. 2. 12.

4. Mbh. (*ibid*) v. 26a reads *bhāvitaiḥ karaṇaiḥ* in stead of *Kāraṇaiḥ* of the NP. The Mbh. verse means "through penance performed in many births, a man is able to have pure, cleansed sense-organs (of which mind is the eleventh one) and the soul" etc.

5. NP reads *ratnaṁ tattraiva caiva tat* but Mbh. (*ibid*) v. 32 reads *sarva-jantuṣu tat samam* / 'It (the soul) exists in all beings.'

CHAPTER SIXTY

The Dialogue between Śuka and Sanatkumāra

Sanandana continued[1] :—

1. When the Brāhmaṇas (disciples of Vyāsa) descended (from the height of Vyāsa's hermitage) or departed, the intelligent Vyāsa with only his son (Śuka) as the companion, remained silently absorbed in meditation in the hermitage.

2. An incorporeal voice[2] addressed Vyāsa along with his son : "O great sage : O descendant of Vasiṣṭha : (How is it that) there is no chanting sound of the Vedas (in your hermitage) ?

3. Why are you sitting thus silent and absorbed in meditation, as if you are (anxiously) brooding over something? This mountain devoid of the vibrant echoes (of Vedas) does not appear splendid.

4. O venerable Sir, with a delighted heart, recite the Vedas along with your intelligent son who is well-versed in the Vedas."

5. On hearing that speech addressed to him by the ethereal voice, Vyāsa began to chant the Vedas along with his son Śuka.

6. While both of them were chanting the Vedas for a pretty long time, there arose, O excellent Brāhmaṇa, a violent wind which was as if driven by the gales that break out on the seas.

7-8. Then Vyāsa prohibited his son from continuing the Vedic study, as it was not the time suitable for studies (and hence a holiday). As soon as he was so bidden (to suspend Vedic recitation), Śuka, out of curiosity asked his father : "whence is the wind blowing ? It behoves you to explain to me all the activities of the wind."

9. Vyāsa was extremely surprised to hear these words of Śuka. He replied to Śuka that it was an ill omen which indicated the suspension of the recitation of the Vedas.

10. "You are blest with the spiritual vision. Your steady

mind has been at ease; you are free from the attributes of *Rajas* and *Tamas*. You are well established in the Truth.

11. Hence realising the Vedas in your own self do you reflect and meditate : the path pertaining to the Supreme soul is known as the path of gods (*Deva-yāna*). The path that is made of *Tamas* is called the path of *Pitṛs* (*Pitṛ-yāna*).

12a. Both of these have come to be realized[3]—one as leading to the heaven and the other to the world below since the winds blow over the world and high up in the atmosphere.

12b-13a. The winds go on blowing both on the surface of earth as well as in the sky. They blow in seven courses. Listen and understand as I recount them one after another.

13b-14a. The (physical) body is endowed with senses which are domineered over by the (semi-divine beings called) Sādhyas and many (other) great powerful beings. They brought forth an unconquerable son called *Samāna*.[4]

14b-15a. From *Samāna* was born a son called *Udāna*; from *Udāna* sprang *Vyāna*; from whom was created *Apāna*. From *Apāna* arose lastly the vital air called *Prāṇa*.

15b-16a. The invincible tormentor of enemies, the *Prāṇa* was issueless (as had no further function of such production) I shall now recount to you the different functions of these vital winds (as they are factually observed).

16b-17a. The vital wind causes all the various functions of all living beings and because living creatures are made to be pleased[5] (NP) (are enabled to live—Mbh—*ibid* v. 35).

17b-18. The wind mentioned first (in the above list) and which is known by the epithet *Pravaha* (or Samāna) impels the masses of clouds born of smoke and heat, to go by the first track. Moving through the sky and coming in contact with the water contained in the clouds, the wind manifests itself in its brilliance among the flashes of lightning.

19-20a. The second wind known as *Āvaha* goes on blowing with a loud noise. It is due to (the power of) this wind that Soma and other luminaries rise and appear (our body is a replica in miniature of the cosmos). Within the body this wind is known as *Udāna* by the learned and the wise.

20b-21a. The wind holds (within itself) the waters from

the four oceans and having taken up the water gives it to the clouds for the sake of Protection.[6]

21b-22a. The winds having equipped (filled) the clouds with waters, presents it to the presiding deity of rains. It is the mighty wind, third in the above enumeration and is famous as *Udvaha.*

22b-23a. The wind carries the blue big clouds and divides them into various portions, which it makes them shower rain and the clouds become solidified.

23b-24a. It is that wind which carries the celestial cars of gods. It is that fourth wind (in the list) called *Saṁvaha* which is capable of subduing mountains.

The fifth wind called *Vivaha* is full of great might and speed. By that hard blowing wind, the internal juices of trees are made sick or dry.

24b-25a. It holds up (supports from below) all the heavenly waters in the sky and prevents them from falling down. Supporting up the sacred waters of the celestial Gaṅgā, the wind blows to prevent them from flowing downwards. And the holy river water stays on (high up in the sky).

25b-26a. The Sun is the source of thousands of rays and it throws (a flood of) light on the earth. But it is through the obstruction of this.

26b-28a.* Through the action of that wind, the Moon, after waning, waxes again till he shows his full disc. That wind is known as *Parivaha* and it is the excellent among the living beings[7] and from it Soma, the divine store of nectar, is obtained.

28b-29a. That wind takes away the life of all living creatures at the time of death. His Law is abided by Death and god Yama, the son of the sun-god.

29b-30a. That Law becomes the source of immortality which is attained by Yogins of quiescent mind (intellect) who are ever engaged in Yogic meditation.

30b-31a. By resorting to this wind, thousands of Dakṣa's grandsons through his (Dakṣa's) ten sons quickly and with

*NP reads *yāti vasundharām*—'goes to the earth.' Mbh. (ibid) v. 47 reads *bhāti vasundharām* 'enlightens or sheds light on the earth'. I prefer the Mbh. reading.

speed attained the limits of the universe (broke through them to reach *Mokṣa*).

31b-32a. It is the wind called *Parivaha* which is irresistible by anybody[8] overwhelmed with whose showers he does not revert (?)

32b-33a. In this way all these wind-gods, the sons of Aditi, are extremely miraculous. They blow about (without being attached to anybody) everywhere. They have access everywhere and are the end of everything.[9]

33b-34a. It was indeed a great miracle that this excellent mountain was suddenly shaken by the blowing of that wind.

34b-35. This wind is the exhalation from (the nose of) Viṣṇu. When it blows forcibly, O child, the whole world gets agitated. Hence when a stormy wind blows violently persons well-versed in the Veda do not recite it.

36-37a. The Vedas are a form of the wind. If uttered with force and loudly (at this time) the external wind gets pained." (Hence one should not recite the Vedas when stormy winds blow).[10]

After addressing these words to his son, the spiritually powerful son of Parāśara asked his son to resume the recitation of the Vedas (when the storm subsides). He then left to take his ablutions in the heavenly Gaṅgā.

37b-38a. Thereafter when Vyāsa departed to take his bath, Śuka, the foremost among the knowers of the Vedas and the master of the Vedas and accessories to Vedas (like *Śikṣā*, *Kalpa* etc.) resumed his self-study (and recitation) of the Vedas.

38b-39. Then Venerable Sanatkumāra[11] approached Śuka, the son of Vyāsa who was engaged in the recitation of the Vedas in solitude, O sage. Śuka, the son of Kṛṣṇa Dvaipāyana got up and the son of god Brahmā (Sanatkumāra) was received by him.

40. O excellent Brāhmaṇa ! Then Sanatkumāra who was prominent among the knowers of the Veda enquired, "O highly fortunate son of Vyāsa, O highly brilliant sage ! What are you doing (now)?"

Śuka said :

41. O son of Brahmā, I am now engaged in the self

study of the Vedas. It is a (great) holy merit of mine whereby I have been able to see you.

42. I wish to ask you something about the principle that is conducive to the attainment of salvation. Please recount it, O highly blessed one, so that I may attain that perfect knowledge.

Sanatkumāra said :

43. There is no (other) vision on a par with learning, there is no (other penance on a par with learning. There is no (other misery on a par with sensuous attachment. There is no other happiness on a par with renunciation.

44. Refraining from sinful activities, being continuously engaged in meritorious activities, good behaviour and adherence to conventional duties – these are the most excellent things contributing to welfare.

45. Having obtained the birth as a human being (the life in) which is fraught with sorrow he who becomes attached to it becomes stupefied; such a man is incapable of being emancipated from sorrow. Attachment (to worldly objects) is an indication of misery.

46. The intellect of one attached to the worldly affairs heightens one's vicious snare of delusion. One ensnared by delusion attains misery here and hereafter.

47. Restraint of lust and fury by all means must be pursued by one who seeks welfare. These two are conducive to the destruction of (spiritual) welfare (the moment) they crop up.

48. One must continuously guard one's penance against fury; one must save one's splendour and glory from (indecent) rivalry; one must save one's learning from being over-honoured and disrespected; one must save oneself from blunders.

49. Absence of cruelty is the greatest *Dharma*, forbearance is the greatest strength; knowledge of the *Ātman* is the greatest knowledge and truthfulness is the greatest of benefits.

50. He is an erudite scholar who renounces everything. He moves about the objects of the sense-organs by means of those sense-organs that are fully submissive to himself.

51-52a. He who is not getting entangled; he whose soul is quiescent; he who is without aberration; he who has con-

centration; he who does not identify himself with those beings that do not become one with the Ātman, that is, he who is with them and without them, becomes liberated and ere long attains the greatest welfare.

52b-53a. One who never sees others, never touches others, never talks with others, soon accomplishes his *summum bonum*. O sage.

53b-55. No one shall injure any living being; one shall move on friendly terms with all the living beings. After attaining this birth no one shall be inimical to anyone. Voluntary indigence, perfect contentment, indifference and absence of fickle-mindedness—these, they say are conducive to the welfare of one who is the knower of the *Ātman*, of one who has conquered the *Ātman*.

56-57a. Disengaging oneself from all attachment, O child, you subjugate all your senses and by that means attain the state of sorrowlessness, both here and hereafter. Those who have no desire do not feel aggrieved. One shall avoid and eschew all types of desire within the Ātman.

O gentle one, by abandoning all desires you will be released from hosts of miseries.

57b-58a. You must be permanently engaged in austerities and silent self-control. You must restrain yourself. You must be desirous of conquering what is not conquered, viz. the *Brahman*. You must not be entangled in any close attachment.

58b-59a. A Brāhmaṇa (one who is engrossed in the meditation of (Brahman) uninvolved in the close intimacies due to the *Guṇas* and always engaged in the only activity (of meditation), ere long attains the excellent happiness.

59b-60a. It is the unfortunate and wretched sage who takes delight in the pairs of *Dvandvas* (mutually clashing opposites). He is satisfied with a little knowledge. But he who is satisfied with perfect knowledge does not feel aggrieved.*

*This verse in the NP is a bit obscure; the corresponding verse No. 24 in the *Mbh. Śānti* ch. 329 is as follows :

dvandvārāmeṣu bhūteṣu ya eko ramate muniḥ /
viddhi prājñānatṛptaṁ taṁ jñāna-tṛpto na śocati //

60b-61a. It is the auspicious acts that enable the individual to attain Devahood, while the mixture of auspicious and inauspicious activities enables one to attain human birth. Through inauspicious *karmas* one attains the birth as lower animals. Due to his *karmas*, he is helpless and cannot avoid it.

61b-62a. The worldly existence is always tormented by death, old age and other miseries. Every creature realises it.* Why don't you get enlightened?

62b-63a. You have given the term *Hita* (beneficent) to what is *Ahita* (non-beneficent). You regard a thing as *Dhruva* (permanent) to what is *Adhruva* (transitory). You have given the term *Artha* (Meaningful) to what is *Anartha* (harmful). Why don't you get enlightened?

63b-64a. Just as the silkworm in the cocoon entwines itself by means of the threads originating from itself, you are also entwined. Why don't you awake to the correct apprehension of these ?

54b-65a. Enough of attachment to objects of this world, for attachment to worldly objects engenders evils. The silk-worm which weaves a cocoon round itself is at last bound down by his own acceptance of ties.

65b-66. All beings passionately attached to one's sons, wives and families become the victims of destruction at last, even as wild elephants sunk in the mire of a lake become gradually weakened (and meet death). Have a look at extremely miserable creatures who are dragged by the vicious net of delusion.

67. The family, sons and wives, the physical body, the mass of accumulated wealth—all belong to others. They are unstable. What is that which one can call one's own ? The merits and the sins (committed by oneself).

That person who leads a self-contented happy life in the midst of people who take pleasures in sexual intercourse, should be known as a person whose thirst has been satiated by knowledge. And (it is known to all that) a person whose thirst or covetiousness is satisfied by perfect (spiritual) knowledge, never feels any misery.

*v. l. *Saṁsāre pacyate* (Mbh. *ibid*). 26.

A living being is cooked (in the cauldron of) Saṁsāra.

68. When one has to leave everything under duress and go, helplessly to the next world, why are you getting involved in a wrong and harmful activity ? You don't pursue your own interest (your real, durable wealth).

69. How will you by yourself traverse the pathway enveloped in darkness, without rest, without a support, without food and drink to be partaken of, and without a guide?

70. No one will follow you behind, as you set off from here. But the merit and the sin shall follow you (wherever) you go.

71. One seeks* one's objectives by means of learning, acts of bravery ('purity' in the Mbh. original) and great knowledge. When that objective is achieved one becomes liberated from *Saṁsāra*.

72. The (social) desire that one feels for living in the midst of human neighbourhoods (or habitations) is a rope-like bondage. People possessing merits succeed to cut it asunder and liberate themselves. Sinful persons are incapable of breaking it.

73. You find men of your own age and caste and having the same comely features taken away by the (god of) Death. You don't feel dejected and depressed even nominally. Indeed your heart is (made) of steel.

74-75. The river (called the world or life) has personal beauty or form as its banks, the mind, the speed of its current, (the sense of) touch, an island (in it), taste, its stream or current, smell, the mud, sound its waters. The special part leading towards heaven is full of grave difficulties. In this boat called intelligence, forgiveness is the oar for propulsion. Truth is the material forming the boat (*Satya-mayīm*) and practice of *dharma* is the stabilising ballast. Renunciation is the wind that propels (the mast of) the boat. Driven with speed it is with this boat (of intelligence) that one should cross the river.

76-77a. After eschewing both *Dharma* and *Adharma*, eschew both truthfulness and falsehood. Eschew Dharma by

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* NP reads *anuśīryante* for *anusāryante* in the Mbh. As the reading in the Mbh. is appropriate in the context (and is also the original text from which the NP borrowed), it is accepted here.

means of non-conception (*A-Saṁkalpa*) and *Adharma* by means of non-violence. With the aid of intelligence eschew both truth and falsehood and at last cast off understanding itself by the Supreme knowledge.

77b-79a. Do you throw away this physical body having bones for its pillars, sinews for its binding cords, flesh and blood as its plaster, the skin (NP reading is 'Dharma') for its outer binding (packing ?) ; full of urine and faeces and hence emitting putrid smell; exposed to the attacks of sorrow and senility; the very seat of diseases and unsteady; dominated by the attribute of *Rajas* and impermanent—a temporary habitation for the being.

79b-80a. This whole universe which is both mobile and immobile, consists of the great elements and hence is material (full of atoms).

80b-82. Five sense-organs, the three attributes—*Tamas, Sattva* and *Rajas*. These (together with others mentioned above) constitute a group of seventeen and are called *Avyakta* (unmanifest). These with all those which are *Vyakta* (manifest) viz. the five objects of senses, consciousness, Intelligence, form and the group of twentyfive manifest and unmanifest ones.

When endowed with all these, it is (still) called the impermanent.*

83-85. He who knows the *Trivarga* (i.e. virtue, wealth, and love) happiness and misery, life and death perfectly well undertands the origins and dissolution. Whatever is perceived by means of the sense organ is called *Vyakta*. That should be known as *Avyakta* which is beyond the scope of the sense organs, that which can be grasped only through signs and symptoms. By means of the perfectly controlled sense organs, the embodied being is propitiated as if by means of continuous downpours. He sees the *Ātman* pervading the world and also the world fixed in the *Ātman*.

86. Being rooted in spiritual knowledge, the spiritual

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* The NP reads *Samāyuktam anityam abhidhīyate*. But the reading is not satisfactory, though I have accepted it for translation. Mbh. (*ibid*) v. 47a reads *Samāyuktaḥ pumān* etc. and means "When endowed with (the above mentioned twentyfour possessions) he is called *Pumān* (Man). The Mbh. reading is better.

power is never lost* to a man who perceives the Supreme Soul in his own soul—the man who always sees all creatures in all conditions in his soul.

87-88. He who has become one with *Brahman* (transcends) by his spiritual knowledge all errors or miseries) never contacts any evil by contact with all creatures. Such a man never finds fault with practices or course of conduct prevailing in the world. A person who knows Liberation well, says that the Lord (or the Supreme Soul) is without beginning and end. It abides as a witness in all beings and is imperishable.

89. He (the soul) is inactive, non-stupefied (Mbh.—formless); only the being meets with grief as a result of his misdeeds.

90. For the purpose of counteracting his grief, he kills numerous creatures. As a result of these sacrifices, the performer has to undergo rebirth and perform (innumerable) new *Karmas*.

91. Such a person regards that what is really a source of misery as happiness. And he continuously becomes unhappy like an ailing person who eats unwholesome food not permissible in that sickness.

92. By his terrible acts, such a person is bound, pressed and tormented. Freed from them, he being bound by his *karmas*, obtains rebirth and thus rotates like a wheel in *Saṁsāra* without an axle.

93-94. Receding therefrom and being released from his own bondage, he wanders in the wide world as a result of the uprising of the activities. He revolves like a wheel without its axle (?) Many have attained *Siddhis* that gave rise to happiness and that had not been hindered. (That was possible for them) thanks to self-control, refraining from contacts and to the power of penance.

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* The NP reads : *Parāvara-dṛṣaḥ śaktir Jñānavelāṁ na paśyati* /
The statement does not stand to reason. Hence the original reading from the Mbh. (*ibid*) v. 51 which is logical is accepted. The translation above is of the following :

Parāvara-dṛśaḥ Śaktir Jñāna-mūlā na naśyati /

CHAPTER SIXTY

1. Vv 1-36 in this chapter are mainly taken from *Mbh. Śānti* ch. 328 vv. 10-57.

2. In the *Mbh.* it is Nārada who advises Vyāsa to recite the Vedas.

3. NP. reads: *dvāvetau pratyayaṁ yātau* But the second line 12b becomes unconnected with 12a. Mbh. (ibid) v. 30 *dvāvetau pretya panthānau* etc. is better. It means: 'these are the two paths in the worlds hereafter.'

4. The term denotes the common tendencies of sense-organs or the common factors of Sādhyas and other beings.

5. v. 1 *Prāṇanāt*—(all are) enabled to live (Mbh. *ibid* v. 35)

6. The NP. reads : yo...*dadate cāpo jīmūtebhyovanenilaḥ* I took *avane* for *vane*, for this process is not limited to the forests : Mbh. (ibid) 39 reads: *ambarenilaḥ* 'in the sky'. The reading in Mbh. is worth considering.

7. v. 1. *Jayatāṁ varaḥ* : the foremost of all in energy.

8. This is the probable interpretation of the text of the NP. *yena vṛṣṭyā parābhūtās toyānyena nivartate* / The Mbh (*ibid*) v. 52a reads : *yena spṛṣṭaḥ parābhūto yātyeva na nivartate.* Being touched by which he is so overwhelmed that he goes away permanently (i.e. liberated from Saṁsāra) and never returns (gets Mokṣa).

9. Thus reads NP : *anāramantā sarvāntā sarvagāḥ sarva-cāriṇaḥ.* But the sentence has no predicate. The Mbh. (ibid) reads : *anārataṁ te saṁvānti sarvagāḥ sarvadhāriṇaḥ* They blow incessantly, have access everywhere and uphold everything.

10. Here ends chapter 328 in the Mbh. *Śānti.* It is significant that NK gives a secondary—Yogic—explanation to all these verses. But he, however, concludes with the mundane common sense remark : Hence one should not recite the Veda while a stormy wind blows."

11. In *Mbh* (*Śānti*) ch. 329, it is Nārada who approached Śuka.

CHAPTER SIXTYONE

The greatness of Nivṛtti[1] *Dharma*

Sanatkumāra[1] *said* :

1. Having heard such scriptural texts as are auspicious, dispelling sorrow, conducive to mental peace and happiness, one attains pure intelligence, whereby one attains really happy state.

2. Every day, thousands of incidents causing delight (sorrow-Mbh.) and hundreds of happenings causing sorrow affect a person devoid of wisdom, but not a person endowed with understanding and learning.

3. Persons of little intelligence and understanding become overwhelmed with mental sorrow of every kind due to advent of, and association with what is undesirable and severance from what is agreeable.

4. One should not nostalgically brood over the merits of the articles which one possessed in the past. One who does not think of them with reverent affection, becomes free from the bondage of love.

5. One should try to detect faults in things to which one feels attached. He should attribute undesirability to them. Then alone he becomes resplendent[2] immediately.

6. A person bewails for what is past (and lost permanently), does not acquire either wealth or religious merits or fame. He should reconcile himself with their loss. But that returns to him (?)[3]

7. Living beings sometimes gain and sometimes lose worldly objects. It should not be the cause of sorrow, to a person.

8. He who bewails the past, that which is dead or lost, attains miseries through miseries. He incurs greater loss and injury.

9. When a calamity causing physical or mental grief visits and cannot be warded off, one should not brood over it.

10. This is the antidote against misery that it should not

be brooded over. On being mused over, it does not decrease. Nay, it increases again.

11. One shall dispel mental misery by means of intellect and remove the physical pain by means of medicines. This is the power of knowledge; one should not behave like commoners in such matters.

12. No learned and sensible man shall yearn for these evanescent things viz.—the life, (comely) features, youth, hoarded wealth, health and association with beloved persons.

13. Misery is born of ignorance alone. It does not behove any one to bewail over it. Without bewailing, one shall try to remedy it, if one finds out its source.

14. In this life, undoubtedly misery is more pleasing* than happiness; (for) one will (try to) uplift the beloved *Ātman* from the miseries of old age and death.

15. Like the sharp-pointed arrows discharged by a good archer, physical and mental ailments affect the bodies deeply.

16-19. In order to destroy the ailment of a patient, who is afraid and who yearns for life, the body is being dragged about by means of treatments. The ducts of the body continue to flow. Like the current of the rivers they do not turn back. (The sun) takes away the life of men by day and by night again and again, during the two fortnights dark and bright; he makes the born man become old; he never tarries even for a moment. Himself free from old age, he takes away the lives of men overwhelmed by happiness and misery. Again and again, the sun sets, again and again he rises.

20. Taking with them the good and evil incidents that befall men according to their destiny and hence are not expected by them, the nights too pass away** ceaselessly.

21. Whatever one may desire, one shall attain, provided the fruit of actions of men does not depend on other factors.

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* Mbh. reads *bahutaram* "the amount of sorrow and pain is greater than that of pleasure in this world."

** *matam* in the NP is not relevant. Hence *Astam* from *Mbh. Śānti* 331.1 (the corresponding verse of the NP) is accepted. In the NP v. 20 above *iṣṭāniṣṭā manuṣyāṇām matam gacchanti rātrayaḥ ḷ*
matam seems to be a misprint for *mastam.*

22-23. Clever, intelligent men of unrestrained senses if destitute of efforts (or *karmas*), never succeed in earning any fruits. Other persons though destitute of intelligence and without any accomplishments and who are useles[4] and really the basest of men, are seen prompted by desires, and are seen indulging in all desires.

24. Another man attempts always to inflict violence on all living beings. He becomes old in deceiving but blessed with happiness throughout his life.

25. Fortune blesses someone who never stirs out but who sits (idle). Some one does everything but never obtains desired objects.

26. In order to recount the faults of men, the semen created in oneself at the sight of another, goes to still another person.[5]

27. When the semen is absorbed in the womb, it becomes a human foetus.[6] The recession (of semen or failure of conception) resembles a mango tree which blossoms fully without producing a single fruit.

28. To some persons who desire sons, who wish to perpetuate their lines and who (by worshipping deities etc.), strive for its achievement, not even an egg (an embryo in the womb) is born.

29. Some persons who dread the birth of an embryo as one fears a furious serpent, a long-lived son is born. How verily he is like his departed father! (who has as if returned after departing from this life—Mbh. *ibid.* v. 17)

30. Some persons dejected due to sonlessness and with a burning desire for sons, at last get a son after performing penance and offering sacrifices to gods. The sons, duly borne for ten months (in the wombs by their wives) are born to be the banes and disgrace to their families.

31. Thanks to these blessed rites and observations, others inherit the hoarded wealth and grains and other diverse sources of enjoyment earned and stored by their forefathers.

32. When a man and a woman come in contact with each other, in the act of sexual intercourse, the embryo is formed in the womb like a calamity visiting the woman.

33-34. Due to excessive attachment to objects of senses

and due to delusion, death becomes unpleasant. A person who gives up both (the concepts of) pleasure and pain transcends (these) and goes to Brahman and enjoys the highest bliss.

It is with great difficulty that wealth (or objects of senses) are renounced. Nor it is pleasant or easy to retain them.

35-36a. One should not be worried on hearing about the destruction of riches or when they are not obtained. Some Men of peculiar nature become dissatisfied and are doomed on attaining adverse monetary conditions. But learned men are contented.

36b-38a. All things are hoarded only to be destroyed in the end. All ascents end in downfall; all contacts and unions end in separation; life ends in death; there is no end to the thirst (desire to get more and more); satisfaction alone is the greatest happiness. Hence, learned men praise satisfaction alone as the real wealth or an asset.

38b-39a. (Defective) When he does not stand even for a moment after acquiring (the body), what should he ever (constantly) brood over when the bodies (themselves) are impermanent and momentary.

39b-40a. Comprehending the real state of (created) beings, those who through the dint of their intelligence have traversed the path beyond darkness, do not come to grief but see the highest goal.

40b-41a. Like a tiger pouncing on an animal, the god of death picks out and snatches away a person whose desires are not satiated.

41b-42a. For securing escape from this misery, one should find a remedy. One should eschew grief, should not undertake (sacrifices and secular) activities. He should engage himself (in yoga) and be free from this misery (or fruitless efforts).

42b-43a. Whether in the case of a rich man or a destitute there is nothing more higher than merely the enjoyment of objects of senses such as sound, touch, taste, colour and smell.

43b-44a. Not that there is no misery without ailment to creatures by employment of speech. It is neither through speech nor learning (or knowledge) that all are separated (from life?)

44b-45a. Restraining one's affection or attachment to things praised and others (not so praised), he who wanders

freely (without the bonds of attachment) is really happy and learned.

45b-46a. Completely absorbed in spiritual pursuits with no expectations and free from desires or lustful enjoyments (*nirāmiṣa*), he who moves about with his self as his help-mate, becomes (really) happy.

46b-47. When an interchange or reversal of pleasure and pain takes place, neither his intellectual faculty nor manliness protect him from him. He must naturally exert himself. And a person who goes on doing efforts, is not lost or ruined.

48-49a. The embryo takes birth in the womb like an undesirable calamity. Those previous bodies (envelop) the soul who is eternal. After the suspension of the vital breaths of creatures (i.e. after the death of the body in the previous birth) he is invested with another (physical body) constituted of flesh and phlegm (according to his *karmas*).

49b-50a. When the previous body is destroyed, by another body which is as weak or strong[7] as the previous one is kept reserved for the transmigration of the creature whose previous body is burnt, like one boat is taking to another boat kept stationary and ready for the transfer of passengers.

50b-51a. (I enquire of you :) By whose efforts you see that the foetus continues to be alive (in the womb) when in the act of sexual intercourse a drop of inanimate semen is deposited in the womb.

51b-52a. The food stuffs taken in and beverages imbibed become digested in the stomach. Why then does not the foetus too become digested like the food ?

52b-53a. It is Nature which has ordained the stay (of the *jīva*) in the urine and ordure in the womb. The *jīva* which is to take birth is helpless and he is not the agent (nor has any choice) in the matter of residence or escape from the womb.

53b-54a. Some come out from the womb alive; others die there (before birth) as their death is inevitable due to the arrival of others (their future bodies ordained by their previous *Karma*).

54b-55a* The person who in the course of sexual inter-

* The verse in NP is obscure.

course sprays out (sows) the seed, obtains from it some issue. The child thus brought forth indulges in the act of copulation in due course.

55b-56a. (It is not the soul but) the gross elements (constituting the physical body) at the close of one hundred years attain this type of seventh stage* (i.e. old age) and then cease to exist.

56b-57a. There is no doubt that when persons are afflicted by diseases, they lose the power of getting up or moving about like petty animals attacked by tigers.

57b-58. Despite their best possible efforts, physicians are not able to alleviate the pains of patients.

59. Even those various physicians though experts and equipped with medicines are themselves dragged (attacked) by diseases like beasts assailed by tigers.

60. Even though they imbibe many astringent and different kinds of medicated ghees, they are seen broken down by old age like big trees (*naga*)** by elephants.

61. Who administers medicines to ailing animals, birds, beasts of prey and poverty-striken people? These are not generally seen to be suffering from diseases.

62. A disease attacks and captures even terrible unassailable kings of ferocious energy, just as Caṇḍālas or roasters of beasts do to beasts.

63. In this way, people gagged and unable even to groan, submerged in delusion and sorrow are (seen to be) carried away in the big powerful current in which they are thrown.

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etasmād yoni-sambandhād yo jīvan parimucyate /
Pūjāṁ na labhate kāñcit punar dvandveṣu majjati //

"He who, while alive, is liberated through this sexual intercourse does not get any worship or honour but sinks in *dvandvas*. This is obviously strange. The original Mbh. verse has :

yo bījam parimucyate / prajāṁ ca labhate kāṁcit sajjati //

The Mbh. verse is translated above.

*The comm. NK states the following 10 stages of human life : (1) stay in the womb (2) birth (3) infancy upto 5 years (4) childhood upto 12 years (5) Pauganda (6) youth (7) old age (8) decrepitude (9) suspension of breath and death. The Mbh (ibid) v. 28 reads *gatāyuṣaḥ* for *śatāyuṣaḥ* in the NP and the body is said to attain the 7th or the 9th stage out of the above 10 stages.

**_nāga_ in the NP is a misprint.

64. Neither by wealth nor by power of austere penance can embodied beings seeking to conquer nature, overcome it.

65. All persons desire to attain gradually to the top of the world. They strive to the best of their ability. But the result does not tally with their cherished desire.

66. If people were to obtain the fruit of their attempt (or cherished objective), they would never die, would never grow decrepit and would never have to experience anything unpleasant.

67. Persons who are careful as well as crooked, cruel and brave pay homage to men inebriated with the flush of affluence and puffed up with arrogance (Mbh. reads: those intoxicated with spirituous liquors).

68. In the case of some, griefs or sorrows recede even before they are glimpsed (by the prospective sufferer) while others who possess nothing of their own overstep[8] them.

69. A great disparity is seen in the fruition of the conjunctions of acts. Some bear a palanquine on their shoulders while others ride in them.

70. All persons aspire after affluence or prosperity. Out of them a few have chariots ahead of them in processions. Some men have no wealth (v.l. in the MBh. 'are wifeless') while others have hundreds of wives.

71. The opposite pairs—pleasure and pain—exist side by side. People have either one or the other. Have a look at this or that. You should not succumb to delusion.

72. Eschew both *Dharma* as well as *Adharma*, cast off (the dualistic concept of) truth and falsehood. After eschewing all the notions, be established in your own Self, be happy and free from all ailments.

73. O excellent sage I have recounted to you in details that secret and mysterious teaching. It is due to such knowledge that the gods (who were formerly human beings) could transcend the earth and go to settle in the heaven."

Sanandana said:

74. Having addressed thus Śuka, the son of Vyāsa, and bidding good-bye to him, the great sage Sanatkumāra

who was worshipped by Śuka with deep reverence, went his way.

75. After understanding the whole philosophic position, Śuka, the greatest of the Yogins, became eager to explore the region of the Brahman and went to his father.

76. Thereafter, after meeting his father and bowing him down, the great sage Śuka circumambulated him (clockwise) and proceeded to mount Kailāsa.

77. Vyāsa, being overcome with filial affection (for his son and pained at separation from him and grieved at heart, cried out, "O son, wait at least for a moment."

78. Śuka who was above all expectations, became freed from affection and bondage. He thought only of Liberation (from *Sāṁsāra*) and attained the highest region.

CHAPTER SIXTYONE

1. This chapter is compiled from the Mbh. *Śānti* chapters 330 ff., the only difference is that here the interlocutor is Sanatkumāra while in the Mbh., it is Nārada.

2. Mbh. (*ibid*) v. 6. reads : *virajyate* 'gets disgusted with them'.

3. NP reads : *taccāsya tu nivartate*, '*tu*' in the NP makes this a confused statement. The Mbh. reads *na nivartate* never returns to him and this is a better reading.

4. *niṣphalāḥ* but Mbh. (ibid) v. 11 reads *bāliśāḥ*.

5. These two lines in the NP seem independent or unrelated. In the Mbh. (ibid) v. 14a reads : "you should ascribe the above to the faults of man."

6. The Mbh. (ibid) v.15 reads *vā na vā* for NP *mānavāḷi*. The Mbh. means : "When at the sight of some other person semen is created but is actually imparted to another women, there may or may not be any conception."

7. This verse is the same as Mbh. (ibid) v. 22 with the following change : *calācalam* for *balābalam* in the NP and *nāvam ivā'hitām* for *nāvam ivā' calām* in the NP.

8. The reading *adhigacchati* in its original in the *Mbh.* (*Śānti* 331.40) has *na kiñcid adhigamyate* 'through possessing no wealth are free from miseries of every type.'

CHAPTER SIXTYTWO

The exposition of Mokṣa-dharma

Sūta said:

1. On hearing these words, the holy sage Nārada asked the Brahmanical sage once again about Śuka's departure.

Nārada said:

2. O holy lord, everything has been recounted by you with a very sympathetic heart. On hearing it, my mind has attained the most perfect quiescence.

3. O great sage, impart again unto me the philosophy of liberation. The thirst is never quenched by the ocean of the attributes of Kṛṣṇa.

4. In what region do those persons who are liberated from Saṁsāra and who are expert in the philosophy of *Mokṣa*, abide? This is my great doubt.

5a. O highly fortunate one! Do dispel that doubt as there is no other person (superior to you) amongst the knowers (of *Mokṣa-Śāstra*).

Sanandana said:

5b-6a. In accordance with the injunctions laid down in the Śāstras, Śuka who was conversant with *Krama-Yoga* (the order of the successive process of Yoga) fixed his soul (performed Dhāraṇā) in due course from his feet (upwards).

6b-7a. When it dawned (lit. the world became lighted with the light of the sun before its rise) that learned sage Śuka sat with his face eastward with his hands properly folded in an attitude of humility.

7b-8a. The place wherein the son of Vyāsa started to proceed by the path of Yoga was free from any flock of birds or sounds or any disturbing sight.

8b-9a. He then beheld his own soul liberated from all bonds of attachment. When he saw the (disc of the) sun, he gave out a loud laughter (in ecstasy).

9b-10. With a view to attain the path of liberation, he

again set himself up for Yoga. Becoming the master of the great yoga, he transcended the sky (or the element called the sky or space). The glorious son of Vyāsa became definitely the traverser of the path in the sky.

11. All beings gazed (agape) at the incessantly speeding prominent-most Brāhmaṇa with the effulgence of Garuḍa traversing through the sky with the velocity of the wind or the speed of the mind.

12. According to their ability and with due formalities they worshipped him. The residents of heavens rained showers of heavenly flowers on him.

13. All the bevies of celestial damsels and tribes of Gandharvas became filled with amazement at his sight. The sages as well as the Siddhas (or sages who have mastered Siddhis) were wonderstruck as to who was the person who had attained such a Siddhi.

14. Then that highly resplendent Śuka, being full of (spiritual) joy told those sages his name, O Nārada.

15. "If my father follows after me crying out "O Śuka", you should respond to him (promptly and) with attention.

16. When he was assured by them positively in the matter, he gave up the four worlds.* He then shed off the eight varieties of the attribute *Tamas* and five kinds of the attribute *Rajas* (which tempts men to five kinds of objects of senses.)

17. Thereafter, the intelligent Śuka cast off the attribute *Sattva* and it was a wonderful miracle. Śuka settled in himself that eternal position, devoid of attributes where the *Liṅga* was being worshipped.

18-19 He then (espied) two unparalleled peaks similar to the mountains Himalayas and Meru,** in close contacts. They were made of gold and silver and hence were yellow and white in colour. Those auspicious peaks were a hundred Yojanas in height. With a fearless heart Śuka alighted there.

20. Though the peaks were very closely united, they were seen suddenly torn asunder into two (at Śuka's impact). It was such a wonderful miracle, O excellent Brāhmaṇa.

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*Mbh. Santi ch. 333.1 records the v. 1. *Yogān* which NK. explains as (1) *Vitarka* (2) *Vicāra* (3) *Ānanda* (4) *Asmitā*.

**vide v. 27 p. 909.

21. Thereafter, he suddenly broke through* and soared away from the two peaks of the mountain and that excellent mountain could not obstruct his passage.

22. Coursing from above, the pious-souled Śuka beheld the river ** Mandākinī (the 5th stage in the spiritual progress in the (*Vāyu-Vidyā*-NK) and a forest full of blossoming trees.

23. In the waters of the Mandākinī, a bevy of celestial damsels were indulging in sports while bathing. Those naked ladies of good form saw the formless sage.

24. Knowing that Śuka was traversing (towards *Brahma*) the father, overwhelmed with affection followed him closely from behind taking to that excellent course.

25. But Śuka directed his course far above the aerial region of the wind (i.e. above the *sūtrātman*—NK) and having thus shown his Yogic prowess, became all-pervading (identical with the Brahman).

26. Vyāsa, the performer of a great, austere penance, adopted the path of Yoga and within the twinkling of the eye reached the spot where Śuka alighted (with a dash).

27. He saw there the mountain peak split in two and the passage through which Śuka passed. The Siddhas and sages praised the (yogic) passage and achievement of his son.

28. Thereafter, crying out loudly upon the name of Śuka it was lamented so loudly by the father (Vyāsa) that the three worlds resounded with the cry.

29. The pious-souled Śuka who had access everywhere (as he became one with the Brahman), was the soul of all and hence with faces all round responded by uttering vibrantly the word *Bhoḥ* (as if in an echo).

30. Thereupon, echoing the mono-syllabic sound *Bhoḥ* (O Sire !), the whole world consisting of the mobiles and immobiles responded loudly to the reply of Śuka.

31. Since then, even to this day, when sounds are uttered in mountain caves or plateaus they still echo them as if in answer to Śuka.

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*See v. 27 below.

**In the Mbh. (ibid) ch. 333.17 this is the adj. of Mandākinī. In view of the next verse, the Mbh. is correct though I have followed the NP.

32. Having thus displayed his latent prowess, Śuka cast off all attributes beginning with *Sattva* and attained the highest position (*Mokṣa*).

33. Having witnessed the great (Yogic) prowess of his son of unlimited brilliance, Vyāsa was consoled by Lord, Rudra O Nārada.

34. "Why are you so much distressed (in mind) and are so much agitated for your son, O sage ? Don't you see O Brāhmaṇa, your son who has become identical with the Brahman coming near you ?"

35. Thus consoled, the sage Vyāsa again returned to his hermitage while Śuka being one with the Brahman moved about in various worlds.

36. Thereafter, on another occasion, O Brāhmaṇa, Vyāsa, the son of Satyavatī, went to the hermitage of Badarikāśrama in order to see Nara and Nārāyaṇa.

37. On seeing those two lords performing great penance there, he himself began the practice of penance with the memory of Śuka still fresh in his mind.

38. O dear one, while Vyāsa stayed there, Śuka the knower of the great Yoga, went to Śvetadīpa where you have already gone formerly.

39. The glorious Lord Nārāyaṇa, the God of gods, Janārdana is sought after by the Vedas and his prowess was witnessed (by Śuka).

40-41. O Nārada, the lord was eulogised by Śuka of divine nature. He became pleased and said :

Śri Bhagavān said

O leading Yogin, I, who am stationed in the mysterious secret of all Devas (Vedas), have been seen by you. O Vāḍava (Brāhmaṇa) become a Siddha by means of the Yoga imparted by Sanatkumāra. Stationed in the path of Sadāgati (i. e. the wind god), see the worlds as you wish.

42. Thus advised by Vāsudeva, the sage born of the Araṇī, O Brāhmaṇa, went to Vaikuṇṭha the region bowed to by all the worlds.

43. It was resorted to by Devas moving about in aerial chariots. It was surrounded by the (river ?) Virajā, O

Nārada, as this world shines so too the other worlds (by its reflection).

44. The tanks there, are bedecked in diverse ways by means of gold and jewels; the steps are studded with corals: They (tanks) are fully covered with blue lotuses; they are agitated by the sports of celestial women.

45. The tanks reverberate loudly, thanks to the divine flocks of swans; the clear water is always full. The gatekeepers have four hands (each) and are bedecked in different kinds of ornaments.

46-50a. He was not prevented by the gate-keepers, followers of Viṣṇu, the Siddhas like Kumuda and others, from entering within. After entering, Śuka perceived the four-armed lord of Devas, the slayer of Madhu. He was quiescent. His face beamed with pleasure. He was clad in yellow silken garments. He was served by Śaṅkha, Cakra, Gadā and Padma (lotus) in their bodily form. He shone with the Kaustubha jewel on his chest. His (consort) Lakṣmī too shone on his chest. He was adorned with a girdle, a sacred thread, bangles and bracelets. His armlets and coronet as well as the gemset anklets shone (brilliantly). He was being served day and night by the groups of Siddhas. On seeing him, Śuka, overwhelmed with devotion eulogised Him thus:

Śuka said:

50b. (Śuka's prayer)—

Obeisance unto you, the son of Vasudeva, to the cosmic witness of all the worlds.

51. Bow to one who is in the form of the seed of the universe; to the perfect one; to the silent *Ātman*; (obeisance) to Hari the resident of Śvetadvīpa; to one who is resting on Vāsuki.

52. Hail to *Haṁsa* (the supreme being); to one of the form of the fish; to one who had assumed the body of the Boar; (obeisance) to the man-lion; to the one adored by Dhruva; to the master of Sāṅkhya and Yoga (systems of philosophy).

53. (Obeisance) to Catussena (one with four armies); to Kūrma (the divine tortoise); to Pṛthu (the big being); to one of the nature of happiness; to *Nābheya* (the Paramount lord);

to the creator of the universe; to the dispenser of destiny; to the annihilator.

54. Obeisance to the leading scion of the family of Bhṛgu (i.e. Paraśurāma); to Rāma, the descendant of Raghu; to the great one; (obeisance) to Kṛṣṇa, the originator of the Vedas; (obeisance) to one, of the form of Buddha and Kalki.

55. Hail to *Caturvyūha* (having four manifestations): to *Vedya* (one who should be known); to *Dhyeya* one who should be meditated upon); to the Supreme *Ātman*; to one called Nara and Nārāyaṇa; to *Śipiviṣṭa* (one pervaded by rays of light), to Viṣṇu.

56. Bow to Ṛtadhāman (with the majestic splendour of Ṛta); to *Vidhāman* (one devoid of abode); to Suparṇa (of good wings); to *Svarociṣ* (self-luminous); to *Ṛbhu* (Divinity) to one of good rites and lustre; to *Sudhāman* (one of good abode); to Ajita (the unconquered).

57. Obeisance to one of universal form; to one identical with the universe; to the cause of creation, sustenance and annihilation (obeisance) to the *Yajña* and the enjoyer of the *Yajñas*; (obeisance) to the biggest one, to the minute one and to the *Arthin* (the suppliant).

58. Obeisance to one whose eyes are the sun and the moon; to one who possesses power, virility and lustre; to one worthy of being worshipped; to the witness; to the unborn; to one who has many heads, legs and arms.

59. (Obeisance) to the lord of Śrī, to Śrīnivāsa, to one who is subservient to the devotees, to *Śārṅgin* (the wielder of the bow Śārṅga); to the overlord of the eight *Prakṛtis*; to Brahman of infinite power.

60. Bow to one who is comprehensible (only) through *Bṛhadāraṇyaka Upaniṣad*; to Hṛṣīkeśa; to Vedhas; to one whose eyes resemble the lotus; the Kṣetrajña (individual soul); to the luminous one.

61. (Obeisance) to Govinda, the creator of the universe; to the lord of the universe; to the truth; true to promise; to Vaikuṇṭha, to Acyuta.

62. Hail to Adhokṣaja, to Dharma, to Vāmana; to one having three *Dhātus*; to one who holds lustre; to Viṣṇu; to you the infinite one, to Kapila.

63. Obeisance to Viriñci (creator); to *Trikakud* (one who has three ensigns of Royalty); to one who has the forms of Ṛk, Yaju and Sāman; obeisance to *Ekaśṛṅga* (one with a single supremacy); to one of pure fame; to *Śāstrayoni* (the source of origin of the scripture).

64. (Obeisance) to Vṛṣākapi, to the prosperous one, to the lord, to one of universal activities; to one of the form of *Bhūḥ*, *Bhuvaḥ* and *Svaḥ*, to the slayer of Daityas; to one devoid of attributes.

65. Bow to the unsullied one; to the permanent one; to the unchanging one; to the imperishable one; obeisance to you, O Lord favourably disposed to those who seek refuge, Save me.

66. On being eulogised thus, the lord, the wielder of *Śaṅkha*, *Cakra* and *Gadā*, very favourably disposed to those who bow down, spoke thus to the sage born of the *Araṇi* (viz. Śuka).

Śrī Bhagavān said :

67. O son of Vyāsa, O highly blessed one of good rites, I am delighted with you. Attain learning and devotion; you are a perfectly wise one adopting many forms.

68. O Brāhmaṇa, this is the same form of mine formerly seen by you in the Śvetadvīpa. I am stationed here in the same form for my incarnation, in the form of the pervader of the Universe.

69. O blessed one, by (constant) thought over *Mokṣa-dharma* (virtue leading to liberation) you have become a Siddha. (Attain) excellent worlds such as those of Vāyu, firmament and the sun (?)

70. You are permanently liberated (from Saṁsāra). You are worshipped by gods and men. Devotion unto me who am gracious unto all is very difficult to obtain.

71. Once you have attained that devotion, nothing remains to be attained. The sages Nara and Nārāyaṇa are engrossed in penance, till the end of the Kalpa.

72. At their behest, Vyāsa, your father of holy rites, will be composing the scripture called the *Bhāgavata*. Learn it. Go down to the Earth.

73. He is now performing a penance on the mountain

Gandhamādana. He is much dispirited in his mind due to separation from you. Make him pacified. He is dear unto me."

74. O Brāhmaṇa, thus advised, Śuka bowed to the four-armed deity. Returning by the way he had gone, he came back to his father.

75. Thereafter, on seeing his son near him, the valorous son of Parāśara became delighted much in his mind. He desisted from his penance.

76. After bowing to Nārāyaṇa as well as to Nara, the most excellent among men, he returned to his own hermitage accompanied by his son born of the Araṇī.

77. O leading sage, at the behest of Nārāyaṇa through you he composed the divine compendium that consists of many anecdotes. (viz. the *Bhāgavata*).

78. He taught his son Śuka engaged in renunciation, the compendium of the *Bhāgavata* which is on a par with the Vedas and which increases devotion to Hari.

79. Śuka, the holy son of Vyāsa, took utmost delight in the Ātman. Yet he learned every day that compendium which is a favourite scripture of Viṣṇu's devotees.

80. Thus O sinless one, these *Mokṣadharmas* (virtues leading to liberation) have been related to you. They cause devotion to Hari of those who read and listen to it attentively.

———ooo———

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THE
NĀRADA-PURĀṆA

TRANSLATED AND ANNOTATED BY
HEMENDRA NATH CHAKRAVORTY

PART III

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PUBLISHER'S NOTE

The purest gems lie hidden in the bottom of the ocean or in the depth of rocks. One has to dive into the ocean or delve into the rocks to find them out. Similarly, truth lies concealed in the language which with the passage of time has become obsolete. Man has to learn that language before he discovers that truth.

But he has neither the means nor the leisure to embark on that course. We have, therefore, planned to help him acquire knowledge by an easier course. We have started the series of *Ancient Indian Tradition and Mythology* in English Translation. Our goal is to universalize knowledge through the most popular international medium of expression. The publication of the Purāṇas in English translation is a step towards that goal.

PREFACE

The present volume contains the *Nārada Purāṇa*, Part III (Chapters 63-91) completing the third Pāda in English translation. This is the Seventeenth Volume in the series of fifty volumes which we have planned on *Ancient Indian Tradition and Mythology*.

The project of the series was envisaged and financed in 1970 by Lala Sundar Lal Jain of Messrs Motilal Banarsidass. Hitherto sixteen volumes of the series, (comprising English translation of *Śiva*, *Liṅga*, *Bhāgavata*, *Garuḍa*, *and Nārada* (Parts I, II) have been published and released for sale.

This Vol., as the analysis of contents would show, deals exclusively with the Tantric Ritual connected with the worship of deities. It presents in an elaborate way, the method of worship of the deity, particularly, the mantra, nyāsa, metre, sage, mudrā, dhyāna etc in relation to worship. Though the deity to be worshipped is Paśupati (the lord of Paśus = Jīvas i.e. lord Śiva) emphasis is placed on the worship of his Śaktis—the different manifestations of his power such as Tārā, Kālī, Bhairavī, Lalitā, Bhuvaneśvarī, Durgā, Sarasvatī, Sāvitrī and Mahālakṣmī. The aspirant (sādhaka) can undertake this worship both for the material and spiritual ends.

The present translation is based on the Sanskrit Text of the Nārada Purāṇa as published by Messrs Kṣemarāja Śrī-kṛṣṇadāsa, Veṅkaṭeśvara Press, Bombay. This text constructed on the collation of manuscripts and supported by the evidence of citations found in the Smṛti granthas is fairly accurate.

For the general information about this Purāṇa the reader is asked to consult Dr. G. V. Tagare's Scholarly Introduction prefixed to Part I of this Purāṇa. For the difficulties faced by the learned translator of the present part, the reader is referred to his note in the preliminary portion (pp. ix to xiii) which also contains Preface, Abbreviations, contents and their analysis. (pp. vii-viii, xvii-xix, xv-xvi, and ix-xiii respectively).

Acknowledgement of Obligations

It is our pleasant duty to put on record our sincere thanks to Dr. R. N. Dandekar and the UNESCO authorities for their kind

encouragement and valuable help which render this work very useful to the reader. We are extremely grateful to Shri Hemendra Nath Chakravorty who has meticulously and delightfully accomplished this difficult task. We must also thank Shri T.V. Parameshwar Iyer for his valuable assistance in the preparation of translation. We express our gratitude to all those who offered suggestions for improving the same.

—Editor

TRANSLATOR'S NOTE

The *Nārada Purāṇa* (Vol. III, Chs. 63 to 91) contains elaborate Tantric material including a detailed ritual connected with different Tantric and Agamic deities. In the process of translating the Purāṇa the first and the foremost difficulty was that the text at several places required corrections. Secondly, it was in no way an easier task to decipher the mantras, for all of them are put in a code language known only to the initiate. Though there is a lexicon to help us, yet unless the translator has the knowledge of the mantra at first, it is impossible to put the right letter for each term. Some time a particular term may represent two, three or four letters of the alphabets. The translator had to go to the library and consult different books to find out the correct mantra first and then proceed to arrange letters according to the text.

Again, the translator was involved in tremendous labour, for most of the Sanskrit texts do not have any regular content. In spite of these difficulties the translator proceeded in the task and was able to find the sources from where the mantras have entered the text. It can be surely stated that verses from Tattva Prakāśa, Śāradā Tilaka, Mantra Mahodadhi, Tantrarāja Tantra and Vāmakeśvara Tantra have freely been copied out and placed in the text. Only a little alteration and addition is observed at the beginning and the end of each chapter.

The following analysis will give an idea of the contents of the Section from Ch. 63 to 91 of this Purāṇa. For the information of the reader, a summary of each chapter is given below.

The general outline of each chapter can easily be grasped by the reader thus. When a chapter begins, it gives the nyāsa, metre, sage, mudrā, dhyāna and the detailed ritual. Then it gives the method of homa to be performed by means of different leaves, flowers, fruits, roots in accordance with the desire of the worshipper. Sometimes a protective prayer and a thousand names of the deity are found at the end of a chapter.

ANALYSIS OF CONTENTS :

Chapter 63 deals with the System of Śaiva doctrine and describes in detail the process of Creation from Śiva to Pṛthvī. While enumerating the process it states the nature of categories namely, the lord Paśupati, Jīva (Paśu) and Pāśa (bondage). It defines three kinds of Paśus and describes how they are entrapped in the bonds of three kinds. In accordance with the Śaiva doctrine, it states the nature of Śiva with the three characteristics, viz. existence (sat), consciousness (cit) and bliss (ānanda) and how he is able to confer Bhoga, and Mokṣa to Paśus by his Śakti which is inseparable from him. This Śakti gives birth to bindu which in its turn is the cause of the universe from Sadāśiva to Śuddhavidyā termed as the pure path (Śuddhaḥ adhvā).

The text then states that the lord in order to experience the results of Karma creates myriads of bodies, instruments and the objects of experience. In this creative process, the instruments are stated to be Śaktis and Māyā the material. The lord causes disturbance in Māyā which in its turn gives birth to Kalā, Niyati, Kāla, Vidyā, rāga etc. The texts state that Māyā gives birth to Kalā which again is the cause of time, the Niyati, the controlling agent which manifests the power of agenthood in Jīvas. The instruments by which Jīvas are able to know a little and move to activity are said to be through the instrumentality of Śaktis called Vidyās and Rāga. This very Kalā is said to be the cause of avyakta which manifests to serve the purpose of enjoyment of Puruṣa. V. 95 states that birth in higher families, particularly in India is more acceptable than in other places. V. 107 states that for the removal of bondage, initiation through mantras is the sure means.

Chapter 64 deals with the procedure of Initiation which should be received from a teacher versed in the Āgamas. The texts state the three kinds of mantras : faminine, masculine or neuter or another group of three kinds viz. Āgneya, Saumya, and agniṣaumya.

VV 14-19 define different mantras of defective nature. They show the method how the defect can be removed.

Chapter 65 gives the purificatory rites of mantra by means of drawing a Yantra called Siddha-sādhya square. It gives the procedure of Initiation and the rites essential for the purpose.

VV 44ff mention the procedure for the Pañcāyatana rite and how the teacher is to be propitiated. Further, the text states how the initiate should meditate on the Kuṇḍalinī and try to rouse it and bring it to Brahma randhra after causing it pierce through different locations of the body. The text shows how Ajapā mantra repeated 21600 times should be placed in different locations Mūlādhāra onward.

Chapter 66 deals with the daily rites beginning with rising from bed, touching the earth, procedure for evacuating the bowels, cleansing the teeth etc. The devotee goes to the temple of Śiva for invoking the deity and for performing the ritual. He goes to the river for having a bath in accordance with the scriptural procedure. VV 44-49 show how ācamana is to be performed in the Vaiṣṇava way. It states the Śiva and Śākta procedure in detail. It mentions the Vaiṣṇava way of performing Sandhyā rites. It states the Śaiva mode of Tarpaṇa in detail. It states how the actual worship of the deity is performed together with nyāsas known as Keśavādi, Śrīkaṇṭhādi and Gaṇeśa.

Chapter 67 recounts the worship of different gods, the general procedure for the worship and gives a detailed account of the ritual. It then mentions the names of flowers which are worthy to be offered to a deity and those which are forbidden.

Chapter 68 mentions the procedure how Gaṇeśa is to be worshipped. It gives the mantra for Gaṇeśa thus : Oṁ śrīṁ, hrīṁ, glaiṁ Gaṇapataye, sarva-janaṁ me vaśam ānaya svāhā. The Gāyatrī of the deity is given in V. 16. The text gives the mantra of Vakratuṇḍa and mentions how a devotee can attain glory by worship.

Chapter 69 mentions the procedure of Sun-worship. It mentions the mantra of Sun, and that of meditation, while it identifies Sun with the form of a solar deity described in the Vedas. After giving an account of the worship of the Sun it gives the procedure of propitiating the moon and the method of worshipping the planets.

Chapter 70 deals with the mantra and worship of Mahāviṣṇu, gives the procedure of the Nyāsas called Vibhūti Pañjara, Tattva, Mūrti and Keśava. VV 41-42 give the Pīṭha mantra of Nārāyaṇa. V. 56 gives the mantra of Narasiṁha followed by the mantra of Puruṣottama in 88-89. In 104-106 the text gives the Śrīkara mantra and then Varāha mantra in 107-109 and the ritual connected with his worship. Then come the mantra and ritual of Jagannātha from verse 143onward.

Chapter 71 begins with the mantra of Narahari. It proceeds to give details of his worship together with different mantras of Nṛsiṁha.

Chapter 72 gives the mantra of Hayagrīva, Dadhi-Vāmana, Trivikrama etc.

Chapter 73 gives the mantra and the mode of worship of Rāma, the Sudarśana mantra in verse 45 and the mantras of Śrī Rāma, Sītā, Lakṣmaṇa, Bharata and Śatrughna.

Chapters 74-75 give the mantra and mode of worship of Hanūmān. The Mālā mantras of five hundred and eighty-eight syllables and of one hundred and twenty five syllables are given. *Chapter* 75 gives the procedure of offering lamp to Hanūmān.

Chapters 76-77 give a detailed account of mantra, his mode of worship and the ritual of the deity Kārttavīrya. They contain the protective prayer of Kārttavīrya and 108 names of the deity.

Chapters 78-79 begin with the narration of Kavaca of Hanūmān and an account of the previous birth of Hanūmān.

Chapters 80-81 give the mantras of Kṛṣṇa in detail. V. 116 refers to the Rāsa sport of Kṛṣṇa. The Vibhūti Pañjara nyāsa of Kṛṣṇa is given in V. 134.

Chapter 81 continues to give further mantra of Kṛṣṇa and the mode of his worship.

Chapter 82 gives a thousand names of Rādhā Kṛṣṇa.

Chapter 83 gives an account of Rādhā, how the different Śaktis are his manifestaions. She is the source of everything. Mahālakṣmī is born out of her left side. Rādhā is the source of every thing. Brahmā and his wife are also born of her. From Kṛṣṇa are born Śiva and Durgā. Sarasvatī is born of Kṛṣṇa's mouth. The text describes how Mahālakṣmī is worshipped with the

mantra. Then follows the mantra accompanied by the rituals of Durgā, Sarasvatī and Sāvitrī.

Chapter 84 deals with the mantra and rituals of Bhuvaneśvarī, together with the mantras and rituals of Mahālakṣmī, Mahāsarasvatī and others.

Chapter 85 gives the mantra and rituals of Mahākālī together with her yantra and Nyāsa. It gives the mantra, Nyāsa and the rituals of Tārā as well.

Chapter 86 deals with the mantra rituals of Tripura Bālā. It describes the ritual of Annapūrṇā too.

Chapter 87 gives the mantra of Chinnamastā, Tripurā Bhairavī Mātaṅgī and Dhūmāvalī.

Chapter 88 gives the account of Rādha's incarnations. It further informs that Lalitā is the chief among the groups of eight mistresses of Rādhā. It states that once Lalitā assumed the male form of Kṛṣṇa, the source of sixteen Kalās as Śaktis represented by vowels and consonants, Rādhā being the letter kṣa. The entire Vāk(sound) is made of Śaktis and Rādhā is the sixteenth. The text gives the mantra of Lalitā which is the basis of all mantras. It deals with the sixteen Nityā deities in detail.

Chapter 89 gives the *Kavaca* of Lalitā together with her thousand names which are found in the Tantrarāja Tantra in different sections.

Chapter 90 records the application of mantras of different Nityā deities on the basis of Tantrarāja Tantra.

Chapter 91 cites the mantra of Śiva in His different forms such as Mṛtyuñjaya, Dakṣiṇāmūrti, Nīlakaṇṭha and Ardhanārīśśvara and others.

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ABBREVIATIONS

Common and Self-evident abbreviations such as ch(s)—chapter(s), p—page, pp—pages, v—verse, vv—verses, Ftn—footnote, Hist. Ind. Philo—History of Indian Philosophy are not included in this list.

ABORI	*Annals of the Bhandarkar Oriental Research Institute*, Poona.
AGP	S. M. Ali's *The Geography of Purāṇas*, PPH, New Delhi, 1973.
AIHT	*Ancient Indian Historical Tradition* F. E. Pargiter, Motilal Banarsidass (MLBD), Delhi.
AP	*Agni Purāṇa*, Guru Mandal Edition (GM), Calcutta, 1957.
AV	*Atharva Veda*, Svadhyaya Mandal Aundh.
Bhā. P.	*Bhāgavata Purāṇa*, MLBD, Delhi 1973.
Bh. P.	*Bhāgavata Purāṇa*, Bhagavat Vidyapeeth, Ahmedabad.
Bm. P.	*Brahma Purāṇa*, GM. 1954.
Brn.	*Bṛhannāradiya*, Pt. Hrishikesh Shastri, Chowkhamba, 1975.
Bs. P.	*Bhaviṣya Purāṇa*, Vishnu Shastri Bapat, Wai.
Bv. P.	*Brahma Vaivarta Purāṇa*, GM, 1955-57.
CC	*Caturvarga Cintāmaṇi* by Hemādri.
DB	*Devi Bhāgavata*, GM, 1960-61.
De or GDAMI	*The Geographical Dictionary of Ancient and Mediaeval India*—N. L. De, Orienta Reprint Delhi, 1971.
Dh. S.	*Dharma Sūtra* (preceded by the author's name such as Gautama).
ERE	*Encyclopaedia of Religion and Ethics*—Hastings.
GP	*Garuḍa Purāṇa*, Ed. R. S. Bhattacharya, Chowkhamba, Varanasi, 1964.
GS	*Gṛhya Sūtra* (Preceded by the name of the author such as Āpastamba)

HD	*History of Dharma Śāstra* by P. V. Kane, G.O.S.
IA	*The Indian Antiquary.*
IHQ	*The Indian Historical Quarterly.*
KP	*Kūrma Purāṇa*, Venkateshwara Press Edt. Bombay, also Kashiraj Trust Edt., Varanasi 1971.
LP	*Liṅga Purāṇa*, GM, 1960; also MLBD, Delhi.
Mbh.	*Mahābhārata*, Gītā Press, Gorakhpur Vs. 2014.
MK	*Mārkaṇḍeya Purāṇa.*
MN	*Mahābhārata Nāmānukramaṇi*, Gītā Press, Gorakhpur VS 2016.
Mt. P.	*Matsya Purāṇa*, GM, 1954.
MW	*Monier Williams* Sk. English Dictionary, MLBD, Delhi, 1976.
NP	*Nāradiya or Nārada Purāṇa*, Venkateshwar Press, Bombay.
PCK	*Bhāratavarṣiya Prācina Caritra Kośa*, Siddheshwar Shastri, Poona, 1968.
Pd. P.	*Padma Purāṇa*, GM., 1957-59.
PE	*Puranic Encyclopaedia* by V. Mani, English, MLBD Delhi, 1975.
PJ.	*Purāṇa* (Journal of the Kashirāj Trust) Varanasi.
PR or PRHRC	*Puranic Records on Hindu Rites and Customs* R. C. Hazra, Calcutta, 1948.
RV	*Ṛg Veda*, Svadhyaya Mandal, Aundh
Śat. Br	*Śatapatha Brāhmaṇa.*
SEP	*Studies in Epics and Purāṇas* by A. D. Pusalkar Bharatiya Vidya Bhavan(BVB), Bombay.
SG or SGAMI	*Studies in the Geography of Ancient and Mediaeval India*—D. C. Sircar MLBD, Delhi, 1971.
SKD	*Śabda-Kalpa-Druma*—Raja R. K. Dev., Chowkhamba, Varanasi.
Sk. P.	*Skanda Purāṇa*, GM. 1960-65.

SM	*Sādhana Mālā*—B. Bhattacharya, GOS, Baroda, 1928.
SMC	*Smṛti Candrikā*—Devanna Bhaṭṭa.
Smṛ	*Smṛti* (preceded by the author's name or simply the author's name e.g. Manu Smṛti or Manu. All GM editions in the Smṛti-Sandarbha. 1952-57.
Sv. P.	*Śiva Purāṇa*, Pandit Pustakālaya, Kashi, V.S. 2020.
Va. P.	*Vāyu Purāṇa*, GM, 1959.
VP.	*Viṣṇu Purāṇa*, Gītā Press, Gorakhpur, V.S. 2026.
VR	Vālmīki Rāmāyaṇa, Gītā Press, V.S. 2020.
VRK	*Vālmiki Rāmāyaṇa Kośa*—Ramkumar Rai, (Chowkhamba Varanasi.)
Yaj	*Yājñavalkya* (Smṛti), etc.
YSP	*The Yoga System of Patañjali*—J. H. Wood. (MLBD)

CHAPTER SIXTYTHREE

Principles of Pāśupata Philosophy

Śaunaka said :

1. O good-natured Sūta, experts in all scriptures, be long-lived, as, O scholarly one, we have been made to drink the nectar of Kṛṣṇa's stories by you.

2. What did Nārada, the favourite of the lord, ask him after listening to the Mokṣadharmas directly from the mouth of Sanandana ?

3. The great sages with Śaunaka as the first, the mind-born sons of Brahmā having perfect achievements and busy with uplifting the beings, roam in the worlds.

4. O blessed one, Nārada too is ever devoted to Kṛṣṇa, What auspicious discourse that sanctifies the world took place when they all assembled ?

Sūta said :

5. O highly blessed one, You have asked very aptly, you, who help the common people. I shall recount everything that had been asked by sage Nārada.

6. After listening to the eternal Mokṣadharmas uttered by Sanandana, O excellent one among the scions of the family of Bhṛgu, Nārada asked those sages again.

Nārada said :

7. Viṣṇu, the lord of all gods has been glorified in the Vedas and in the Tantra texts. He alone is to be propitiated by all those who seek anything (in the world).

8. O leading sages, what are those mantras whereby lord Viṣṇu is to be propitiated ? Who are the different gods to

be worshipped by those people who consider Viṣṇu's feet as the ultimate resort.

9. O brahmins, Instruct us on the Tantra (special religious and philosophical doctrines and rituals) of Lord Viṣṇu which would be useful to the preceptor and the disciples along with the mode of initiation and the daily morning duties.

10. O bestowers of honour, tell us about those holy monthly rites, oblations (homas) etc. and the japas (mantras worthy of being repeatedly chanted), whereby the great Lord would be pleased.

Sūta said :

11. On hearing these words of the noble-souled Nārada, Sanatkumāra, the holy sage, resplendent like the sun, spoke :

Sanatkumāra said :

12. Listen, O Nārada, I shall tell you the Tantra of the Lord knowing which one may, by means of pure devotion, attain to the unchanging Viṣṇu free from impurities.

13. They say that the great Tantra consists of three Padārthas (categories) and four Pādas (sections). The Pādas are called (1) Bhoga (enjoyment), (2) Mokṣa (liberation), (3) Kriyā (holy rites) and (4) Caryā (ritualistic observance).[1]

14. The Padārthas are but three : (1) Paśupati, (2) Paśu and (3) Pāśa.[2] The individual souls are all called Paśus while Paśupati (Lord of the Paśus) is Śiva alone.

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1. According to Śaiva Siddhānta the subjects of discussion are three viz Paśu, Pati and Pāśa. The system comprised of four divisions which are known to be *bhoga, mokṣa, kriyā* and *caryā*.

2. Here Pati means Śiva. His essential nature is cit (sentiency) and kriyā (action). Śiva is one, all-pervading, free, eternal. He has been described in the Tattvaprakāśa of Bhoja in the following manner. Cidghana eko vyāpi nityaḥ satatoditaḥ prabhuśśāntaḥ / jayati jagadekabijaṁ sarvānugrahakaḥ śambhuḥ // After liberation *jīva* also becomes *Śiva* but in order to differentiate both, the liberated soul is termed as *Muktaśiva*. While Pati who is Śiva himself is ever liberated and ever free. He is the sole agent of five functions.

Paśus are the *jīvas* who are under three kinds of fetters called *pāśas*. As *pāśas* are three, namely mala, māyā and karma, the classes of Paśus are of

15. O Nārada, so long as there remains the contact of delusion with the characteristic loss of consciousness regarding their true nature, look to them as it were dualistic.

16-17. Pāśas are fivefold with different characteristics and separate names. The Paśus are of three kinds : Vijñānakala, Pralayakala and Sakala. Of them the first is attached with Mala and the others are attached with mala and Karma.

18. The third is known to be subjected to Mala, Māyā and Karma. But the first is of two kinds. viz., Samāpta Kaluṣa and Asamāpta Kaluṣa (the completion of stains has occurred in the one and in the other the stain is yet to be removed).

19. The second whose stain is yet to be removed is again known to be Pakvamala and Apakvamala (the impurity has ripened in the one and not ripened in the other).

20. (a) The two Vijñāna and Pralayakala are located in the pure path; while Sakala being subjected to Kalā (impurities) wanders about in different bodies (Bhuvanas) in accordance with its Karmans.

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three kinds. They are known as Vijñākalas Pralayakalas and Sakalas. The first kind of Paśus are bound by the single pāśa called mala while the second kind are bound by two kinds of pāśa called mala and māyā, while the sakalas are bound by three kinds of pāśa, namely mala, māyā and karma.

The Sakalas have bodies and sense organs. They experience different kinds of *bhoga* due to previous karma (deeds). So long as karma lasts they have to pass through innumerable births. Not only that, they are fettered by three pāśas.

The Pralayakala souls become free from the burden of the body and sense organs during pralaya, great dissolution and remain there as if in deep slumber, but even then these *Paśus* remain fettered with two pāśas namely *mala* and *karma*. They are named so because they remain in the state of liberation during Pralaya and are free from kalā in Pralaya.

The Vijñānakala souls have got the ripening of malas but as this ripening has comparatively grown more in some and less in others they are placed in different positions as regards to their prerogative rights. Though free from *malas* they have not been given Śivahood because they have the little trace of adhikārimala i.e. they have still the tendency of enjoying the hierarchical rights. The Vijñānakala, whose mala is in a high state of ripening, are placed as vidyeśvaras. They are eight in number.

21-22. (b) The Pāśas are of five kinds.[1] The first two are born of mala and Karma. The others are born of Māyā, Tirodhānaśakti and of Bindu. Although mala is a single entity, it has diverse powers consisting of hiding Dṛkśakti (the power of knowledge) and Kriyāśakti (the power of action).

23. It is like the husk of rice to serve as the cause of bodies of Ātmans in the world. Karma is of the nature of merit and demerit and is the giver of diverse forms of results and experiences.

24. It is abiding in the analogy of sprout and seed permanently in a continuous flow. These are the natures of the former two. O brāhmaṇa, listen to the others beginning with Māyīya.

25. The greatest Ātman is eternal with the property of Sat, Cit and Ānanda (Being, consciousness and bliss). He is Pati of all, is victorious and all-pervading and is the only seed.

26. The excellent splendour of Śambhu never disappears nor does it rise. It confers bliss and assumes the form of knowledge (dṛk) and action (kriyā).[2]

27. The Śakti, by possessing which, Śiva is able to give enjoyment and liberation to the paśus, is verily described as the first, the single and of the nature of cit.

28. Being impelled by Śakti bindu comes about, the nature of which is knowledge and action and is known as Śiva, the cause of all categories and is all-pervading and immutable.

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1. Pāśas are fetters by which paśus are enticed. Their number is five, namely those which are born of *mala*, *karma*, *māyā*, *tirodhāna śakti* and *bindu*. They are also known as the group of five objects (*arthapañcakam*). It is said :

Malaṁ karma ca māyā ca māyārthamakhilaṁ jagat /
Tirodhānakarī śaktirarthapañcakamucyate //

Some read "adhvapañcakam" in place of ardhapañcakam. In support of their view they hold that all the thirtysix categories come under six adhvas, namely *varṇa*, *mantra*, *pada*, *kalā*, *tattva*, and *bhuvana* which in their turn come under five kalās, namely *nivṛti*, *pratiṣṭhā*, *vidyā*, *śānti* and *śāntyatīta*. Hence they say

Malādijāḥ ṣaḍadhvānaḥ tattvādyāste ca pañcadhā /
Nivṛtyādivibhāgena taduktaṁ hyadhvapañcakam //

2. In Tattvaprakāśa the verse reads :

Nodayati yanna naśyati nirvāti nirvṛtim prayacchati ca /
jñānakriyāsvabhāvaṁ tattejah Śāmbhavaṁ jayati //

29. The Śaktis beginning with icchā taking their resort here perform their respective functions. Hence, O sage, he is known as all-graceful.

30. When it (Bindu) is desirous of creating the universe in order to show grace to the sentient and insentient the first stir evolves in the form of nāda and the world beginning with Śānti etc.

31-35. O greatest of brāhmaṇas, that is the Śakti category which has been mentioned along with its limbs. From it the evolute Sadāśiva category comes about where the power of knowledge is neither predominant nor the power of action is subordinated. When the power of knowledge has lost dominance and the power of action comes to prominence, the category īśvara, which is the agent of every object comes about. When Kriyā (action) is subordinated and Jñāna (knowledge) becomes prominent the Tattva then is Vidyā the nature of which is knowledge and enlightening of all. Nāda and bindu are called sakala and are located in the sādākhyā-tattva, while videśa in the Īśvara tattva and mantra in the vidyā tattva. These categories are described as śuddha adhvan (pure path).

36. Here, the direct cause is Īśa and the material cause is the lord of bindus. It is certain that as these five are devoid of time, there is no sequential order in them.

37-39. Because of the functions he is imagined to be such. In fact, there is only a single tattva which is named Śiva possessed of diverse Śaktis. Because of the employment of śaktis the differentiation of them has truly been formulated. For the purpose of showing grace to the sentient and the insentient the Great Lord has assumed forms and confers grace to those sentient beings obstructed by the primordial mala. The all-merciful Śiva gives them enjoyment of fruits and release as well as makes them capable of doing their respective functions to the groups of insentient beings.

40-42. But release being identity with Śiva and the grace of cit is not possible, because Karmans are without beginning and hence without experiencing them individually, the immutable Lord Śambhu for experiencing them instantly creates bodies, subtle instruments and worlds, for without an agent,

from the material and instruments no effect is seen to come about.

43. Here the instruments are Śaktis, while māyā is the material. She is eternal, one and inherently united with Śiva and a being without beginning and end.

44. She is the common cause of all Puruṣas as well as of the world. She is the mother of delusion by nature and consists of Karmnas of all beings.

45-48. The Lord of Vidyā by means of śaktis after causing disturbance in this all-pervading subtle māyā, the highest, and after having taken consideration of Karmans, creates different bodies and their instruments for the sake of experience of Jīvas. Māyā which is made of various śaktis, at first creates the category of Kalā, which, in its turn, creates the world of the future, past and present. Then this māyā gives birth to śakti with the characteristic of restraint.

49-50. As she controls everything, she is known as niyati, then, māyā, the eternal and the cause of delusion to the universe, gives birth also to Kalātattva which has no beginning and no end. She does this by making a unity of all malas and throwing them as if in one corner of the Jīvas manifests the power of agenthood in them. For this reason she is known as Kalā.

51-54. She does her functions upto bhū (the earth) after being subordinated by Kalā and niyati. This very Kalā again, in order to show the objects of experience to puruṣa, gives birth to the category called vidyā which is of the nature of light. She after piercing the vigil of knowledge, shows to the souls the objects of knowledge. Truly, for this reason, she is the instrument. The ātman makes all things object of experience by this excellent means.

55-60. The manifestation of consciousness regarding its object is said to be the experience of pleasure and pain (bhoga) of the experiencer bhoktā. Briefly, the intellect that assumes the form of object as pleasurable, is the object of experience and is related to the experiencer itself. The instrument is called vidyā. If the intellect were self-manifest like the sun, but this is not possible because it becomes the object, hence it depends on some other instrument (Karaṇa), but for vidyā it is possible for it to present the object before ātman. Because of its relation

with the instrument and others, it is possible to make itself intent on having the experience of enjoyment and fruits in accordance of its effort—and hence its agenthood is established. If it is accepted as being devoid of agenthood, the term bhoktṛ becomes meaningless. Moreover, the behaviour of Pradhāna towards ātman, if it had not been accepted as the causal agent of the instrument, would have been useless and the enjoyment of fruit would have been impossible. Hence it is ātman who by means of vidyā is the employer of all instruments to be accepted.

61-64. Then Kalā gives birth to rāga as the limbs of vidyā for serving the purpose of enjoyment to the Puruṣa which again is urged to move to work, for this reason it is named as rāga. When being limited by all these tattvas during its state of being the enjoyer, the eternal ātman obtains its name puruṣa. This very Kalā gives birth to avyakta for the purpose of its (Puruṣa's) enjoyment. It is the cause of guṇatattva which is the source of seven knots. The guṇas in their support do not undergo differentiation like the one in the earthly state.

65-70. The substratum belonging to them is called avyakta. Possession of three attributes (guṇas) is possible because of avyakta. They are sattva, rajas and tamas, with light, movement and obscuration or obstruction as their respective characteristics. From guṇa emerges intellect which has the nature (adhyavasāya), determination as regards object of knowledge. Qualitatively it is three-formed and also in accordance with their functions it is said to be so. From mahat evolves ahaṁkāra which has the function of egoism. On account of differentiation in it daily transactions with objects become possible. It, again, becomes three because of the difference of three guṇas like sattva, rajas and tamas which again take the name of taijasa, rājasa and tāmasa. From the taijasa our sense organs of knowledge along with mind evolve. As they have contact with light they serve for the purpose of enlightening. The organs of action originate from rājasa, the cause of activity.

71-73. Tanmātrās, (five subtle elements), the source of the physical elements (bhūtas), are born of tāmasa. The mind has the nature of willing and its function is resolution. The citta has dual functions—effecting the state of the experiencer

(bhoktṛ) and delivering the object of experience (before it), for it remains ever engaged as an instrument functioning externally in accordance with its suitability. By means of resolution abiding within itself it facilitates the sense organs to function, and then again brings them within. Hence the mind is called internal instrument (antaḥkaraṇa).

74-77. These internal sense organs are of three kinds, viz. manas, ahaṁkāra, buddhi, volition, energy (saṁrambha) and awareness (bodha) are their modifications respectively.

The instruments of knowledge are the ears, skin, eyes, tongue and nose. Sound, touch, colour, taste, and smell should be known as their objects of knowledge. The organs of speech, hands, feet, organs of evacuation and generation are the instrument of action. They are engaged in the action of speaking, receiving, moving about, excretion and enjoying. There is no activity without the instruments (Karaṇas).

78. After taking hold of the thing to be done by means of ten instruments, activities are performed and exertion is made in it, for he the soul is all-pervading but the instruments are not so.

79. The five subtle elements are the ether, air, fire, water and earth. Out of them the bhūtas that are born are said to possess a single specific quality each.

80. Hence, in all the five there is sound, and touch is found only in other four, colour in three, taste in two, smell in the earth.

81-83. The functions of each are giving space, assembling (vyūhana), enripening (pāka), collecting (saṁgrahaṇa), holding up (dhāraṇā) respectively. The earth and air possess the quality of neither cold nor heat, in the water and there are cold and heat respectively. The colour of the fire is shining but white in the water. The earth possesses white and various other colours. In the three bhūtas there is colour. Sweet taste is found in the water only but six kinds of tastes are found in the earth. The smell in the earth is called fragrant and non-fragrant.

84-85. The elements are endowed with qualities and nourished by tanmātrās. The bhūtas (elements) have these special qualities but they are devoid of any special quality.

These five bhūtas are placed everywhere. The entire movable and immovable world is made of five elements.

86. Now it is being reviewed how they are located in the body. The bones, flesh, hair, skin, nails and teeth are earthly ones.

87. Water is present in urine, blood, phlegm, sweat and semen etc. Fire is present in the heart, in digestion, in eyes and in the bile, because its functional attributes are found there.

88-89 Kalā is the employer, from its beginning to the end of the earth—these are to serve the purpose of the soul (aṇu). The entire categories are planned for giving distinctive enjoyment of each individual soul.

90. Thus the tattvas beginning with kalā are distinctly associated with each individual puruṣa. They wander about in all bodies on account of their past karmans.

91. The bond (Pāśa) called māyīya envelopes the universe. From the earth to Kalā it is known as the impure path (aśuddha adhvā).

92. Whatever is there in the sphere of the earth is of movable and immovable character. The immovable are the hills and trees and the movable are of three kinds.

93. They are svedaja (sweat-born), aṇḍaja (egg-born) and jarāyuja (womb-born). There are eightyfour thousand hundred of yonis (wombs).

94. Wandering about in them the jīva once obtains the human body as a result of its previous deeds. This body fulfils all sorts of desired objects.

95. It is very rare that one is born in the higher families of brahmins due to meritorious deeds of higher order and specially in the region of Bhārata.

96-100. The birth occurs by the union of the male and female and by the mingling of semen and blood. A drop containing both enters the womb. If the blood content is more the child becomes a female. If the semen content is higher the child will be male. When an ātman is encompassed by mala and karman, it is known as Sakala. It remains then in the womb, is nourished by food and drink consumed by its mother. The body goes on increasing by fortnights, months and the period of time. The

soul is afflicted with pains and suffering and the body remains enveloped with the embryo. Thus stationed in the womb it remembers the meritorious and non-meritorious deeds of previous lives. He remains dejected and afflicted.

101. In course of time the child causing pain to its mother and being afflicted itself descends down-faced from the womb-machine.

102. It remains still for some moments, then wishes to cry. Then gradually it grows up day after day.

103. It attains youth after passing through childhood and pauganḍa stages (a boy, one from his 5th the to 9th year). In this way the body of the embodied soul comes about.

104. After the attainment of rare human body which is beneficial to all, one who makes no effort to get released is the most sinful of all.

105. The general characteristics of animal beings are said to be taking of food, sleep, fear and sexual intercourse.

106. One who is attached to these four is a stupid and the killer of his own soul. The great virtue of man is cutting off his own bond.

107. The removal of the bond in the form of a pāśa (cord) comes about by means of dīkṣā (initiation). Hence, for the removal of the bond one should get initiation by means of a mantra.

108. By means of śakti as knowledge in the form of initiation one gets the removal of bondage and attains nirvāṇa known to be the pure ātmatattva.

109. He sees Śiva with the vision which has the character of śakti and meditates in that way. He offers oblations with Śivamantra for the good of his own self and for the good of others.

110. The cit (consciousness) as sight, sees Śiva, Śakti and also his own self freed from veils. The sight has been made capable of seeing them by Śiva, the sun and śakti as his rays.

111. The knowledge which is the modulation of the inner organ (antaḥkaraṇa) is not able to manifest Śiva because this is a bond like fetters.

112. It is only initiation which is the excellent means of

cutting off the bond. Hence according to scriptural method one should receive initiation with a mantra.

113. One who has been initiated in the Tāntrika form should be devoted to discipline and conduct of one's caste and should perform obligatory and occasional rites.

114-115. One should not transgress even by mind the rites enjoined to one's caste and āśrama. The man who has received his initiation in a particular āśrama should continue to stay in that āśrama and follow the discipline of that. Even the deeds performed shall not be conducive to bondage.

116-118. The only fruitful rite is the one which originates from the practice of mantras. Whatever enjoyment does the initiated person desire of worldly and other-worldly nature, he enjoys due to the efficacy of propitiation of mantras. Having enjoyed them (in a proper way) he attains liberation. After getting initiated, if a man does not perform obligatory and occasional rites, he attains the state of piśāca for some time and attains release. Hence, the initiated person should perform nitya and naimittika rites.

119-120. It is inferred that the performance of rites is to be observed by those who have received initiation. The man who performs obligatory and occasional rites attains instantaneous release because no deficiency in initiation has occurred in him. Even then, the final destination is attained by the one who is devoted to his guru, teacher, but not otherwise.

121-124. Śiva, the all-benefactor, is established in the image of the Guru, and he does this by means of initiation. But devotion to Guru is thought to be artificial if it is shown to him only because of his bestowing the temporal good. His devotion to him would be futile and he should have to perform atonement of sins at every step.

One who is loyally devoted to his guru physically, mentally and verbally need not perform any expitiatory rite. He attains siddhi at every step. Should the teacher impart mantras falsely to the one who is endowed with devotion and who has dedicated his all, to the teacher, the teacher should do atonement of sins.

CHAPTER SIXTYFOUR

Procedure of Initiation

Sanatkumāra said :

1. I shall tell you about the procedure of initiation for the removal of bond (pāśa), the accomplisher of desire and also let you know the potency of the mantra.

2. Since it bestows the divine state and dispels sins, it is called dīkṣā by all exponents well-versed in the Āgamas.

3. Mananam (deliberation) means intuitive understanding of everything, trāṇam means rescuing the worldly people by showing grace to them. It is called mantra because it is endowed with intuitive knowledge and the quality of rescuing others.

4. The mantras are of three kinds, viz., the feminine, masculine, neuter. The mantras of the feminine kind have dviṭha = svāhā at the end and those ending with hūm and phaṭ are masculine.

5. The neuters have namaḥ in the end. These are known to be the species of mantras. It is to be known that the mantras have male superintending deities, while vidyās have female deities.

6. These mantras are considered good in ṣaṭkarmans. They are again of three kinds viz. with tāra = oṁ, those with repha = ra in the end, and those with svāhā are known to be āgneya = referring to fire.

7. But, O sage, the saumyas (born of the moon) are said to be those which are endowed with Bhṛgu = sa and pīyūṣa = va, seed letters = am. In this way the mantras of agniṣoma kind are to be known by the learned people.

8. The mantras of āgneya nature are awakend when breathing flows through the piṅgalā channel. When the air flows through the left hand path the saumya mantras are awakened.

9. The mantras are awakened when they flow along both the nāḍīs. When the mantras remain asleep it gives adverse results if repeated then.

10. Uttering every letter of the mantra beginning with a and ending in la. While doing this in the descending order (anuloma) there should be bindu and in the ascending order (viloma) visarga should be added.

11. When the mantra is uttered in this way, the deity becomes awakened and yields the result quickly. Even an evil mantra becomes fruitful when it is repeated with a rosary.

12. In a cruel deed the āgneya mantras are efficacious, while in an agreeable deed saumyas are beneficial. Even the raudra mantra becomes pacifying when it is added with the mantra-seeds belonging to the śānti species.

13. Even the śānta becomes cruel when hūm, phaṭ are added to it. Those which are stained with the fault like cchinna etc. are not able to protect the aspirant (sādhaka).

14-19.[1] Cchinna (broken), ruddha (checked), devoid of power (śaktihīna), then again with the face turned back (parāṅmukha) (karṇahīna) deaf, blind, barred, obstructed (stambhita), dagdha (burnt), trasta (frightened), bhīta (afraid), malina (dirty), tiraskṛta, bhedita, suṣupta (sleeping) madonmatta, mūrchita, hatavīrya, bhrānta, pradhvasta, bālaka, kumāra, yuvā, prauḍha and nistriṁśaka, nirbīja, devoid of siddhi, manda, Kūṭa, niraṁśaka, devoid of sattva, kekara, devoid of bīja, dhūmita, āliṅgita, mohita, kṣudhārta (hungry), highly bright atidīpta, devoid of limbs aṅgahīna. manda (highly enraged), atikruddha, highly cruel, atikrūra, brīḍita (bashful), praśāntamānasa, sthānabhraṣṭa vikala (very old), ativṛddha, nisneha (merciless), pīḍita (afflicted). The account of all faults has been given. Now I shall give their definitions.

20. The mantras either, joined or not joined with other letters or united with long vowels thrice, four times and five times are called cchinna (broken).

21-22. The mantra in the beginning of which there is the fire bīja = ram placed four or five times is cchinna. The mantra in the beginning, middle and the end of which there are bhubīja inserted twice (bhū = lam) is called ruddha mantra which gives siddhi with much trouble.

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1. The verses 14-59 give an account of mantras which are considered to be defective because of the presence or absence of some syllables and show the method how the defects can be removed. In Kṛṣṇānanda's Tantrasāra they have been quoted from *Viśvasāra Tantra*. In *Śāradā Tilaka* we find the same verses, pp. 82-94.

23. The mantra which is without māyā = hrīm, tritattva = hūm, lakṣmībīja = śrīm, rāva = phrem, is known to be devoid of power and is fruitful after a long period of time.

24. The mantra in the beginning of which there is no kāmabīja = klīm, in the end there is neither māyā = hrīm or aṁkuśa = kroṁ is called parāṅmukha (face turned back). Those who are devoted to such a mantra will get siddhi late.

25. If sakāra is seen in the beginning, in the middle and in the end, that kind of mantra is said to be badhira (dumb) and offers a very little fruit even after a strenuous effort.

26. If a five-syllabled mantra is devoid of repha = ra, arka = ha, indu = sa, it is to be known as netrahīna (devoid of eyes), even after strain it does not give any siddhi.

27. That is to be known as kīlita (barred) in which in the beginning, in the middle, or in the end there is no haṁsaḥ, prāsāda = haum, vāgbhava = aim, haṁsendu = ham, sakāra = sa, phaṭkāra = phaṭ, varma = hūm, māyā = hrīm, namāmi.

28-29. When astra = phaṭ or la in the middle and in the end both these astra and lakāra exist that mantra is said to be stambhita (benumbed) and it causes obstruction in the way of siddhi, when agni = ram with vāyu = yam is seen in the end of a mantra seven times, that mantra is said to be dagdha (burnt).

30-31. If the astra = phaṭ is seen with a two, three, six and eight syllabled mantra, that mantra is to be known as trasta (frightened) and also it is to be known as trasta if there is no tāra = om in the beginning of it. It is called bhīta (afraid) mantra if there is neither Śiva = ha nor Śakti = sa in the beginning.

32. The mantra which contains four mas in the beginning, the middle and the end, is to be known as malina (defiled) and it gives siddhi after a great strain.

33-34. If there are two bhyas (dative plural) in the end, vaṣaṭ and vauṣaṭ in the middle the mantra is bhedita. It should be eschewed. It is beneficial only with a great strain.

35-36. The mantra that has three syllables and is devoid of haṁsa is said to be suṣupta (slumbering). If either the vidyā or the mantra has seventeen syllables and contains five phaṭ

etc in the beginning it is known as madonmatta (furiously intoxicated). While if astra = phaṭ exists in the middle that mantra is said to be mūrcchita (unconscious).

37. The mantra in the end of which there is astra = phaṭ is called hatavīrya (the virility of which is destroyed).

38-40. If the mantra in the beginning, the middle and the end has four phaṭkāras, it is called bhrānta (gone astray). The mantra consisting of eighteen syllables or again of twenty syllables, or endowed with smara = klīm, hṛllekha = hrīm, aṁkuśabīja = krom is called pradhvasta (annihilated). The mantra consisting of seven letters is bāla (boy), of eight letters is kumāra, of sixteen letters is yuvā (youth) : of thirty, sixty-four and hundred syllables is prauḍha.

41. A mantra consisting of four hundred syllables is vṛddha (old). A mantra with nine syllables is called nistriṁśa = killer.

42-44. If at the end of mantra the hṛdaya = namaḥ, the śirasmantra = svāhā in the middle, in the end śikha = vaṣat, varma = hūm, astra = phaṭ are seen and is devoid of śiva = ha and śakti = sa, that mantra is called nirbīja. If a mantra has in the beginning, in the end, in the middle six phaṭkāras it is siddhihīna (devoid of Siddhi). The (mantra made of five syllables is called manda (slow) so also the mantra of ten syllables is manda. A single-syllabled mantra is kūṭa. Another name for the same is niraṁśaka (having no parts).

45-47. The mantra with two syllables is sattvahīna (devoid of essence). Kekara is having four syllables. The mantra with six syllables is called bījahīna. A mantra with seven and half syllables or twelve and a half syllables is dhūmita (smoke-enveloped). It is censured. A mantra with three and half bījas, or twenty syllables, or twentyone syllables or thirty syllables is āliṅgita (embraced). The mantra with as many syllables or with thirtytwo syllables is said to be mohita.

48. A mantra with twentyfour or twentyseven syllables is known to be kṣudhārta (hungry) and is devoid of mantra siddhi.

49. If the mantra is made of eleven or twentyfive or twentythree syllables it is named as dṛpta (arrogant).

50. A mantra of twentysix, twentynine or thirtysix syllables is called aṅgahīna (devoid of limbs).

51. A mantra with twentyeight or thirtyone syllables is atikrūra (very cruel). It is condemned in every rite.

52. The mantra with its number of syllables ranging between forty to sixtythree is known as brīḍita. It is incompetent in any of the holy rites.

53-56. Mantras of sixtyfive syllables are known as śāntamānasas (of quiescent minds). O leading sage, those mantras with the number of their syllables ranging between sixtyfive and navananda (i.e. $9\times9=81$) should be known as (sthānabhraṣṭa) fallen from their places. Mantras with thirteen and fifteen syllables are called vikalas (deficient) by the exponent of tantras. If the number of syllables in the mantras is hundred and hundred and fifty, dvinavatyekahīna (one less than twice ninety $=179$) two hundred or three hundred, those mantras are said to be niḥsneha (lacking in affection).

57. O brahmin, the mantras containing the number ranging from four hundred and thousand śyllables are called atibṛddha (too old). They are said to be śithila (loose) in their application.

58. Mantras with more than a thousand syllables above this are known to be the form of stotras (hymns of prayer).

59-60. Thus the mantras with defects are recounted. If people respect them without knowing these defects, they will not be able to attain siddhis even in hundreds and crores of Kalpas. I shall now mention the procedure how to do practice with the mantras defiled with cchinna and other defects.

61. Sitting in the Yonimudrā posture one who repeats any of the mantras with all concentration, all siddhis will be attained by him.

62. The left heel should be placed beneath the rectum and the right heel over the penis. This is called Yonimudrābandha. This is an excellent sitting posture.

63. O Nārada, there is also other method of making the Yonimudrā. I shall give an account of it later with it secrets.

64-67.[1] The qualifications of a good ācārya are as follows : He must be devoted to the performance of nitya rites. He must be obedient to his own preceptor. He must be of pleasing appearance and must have received abhiṣeka. He must be handsome, gentle-faced, quiet, of noble parentage, easily accessible, and one possessing self-control. He must be one conversant with the real meanings of mantras and tantras. He must be capable of showing grace and restraint. He must be a sage of good self-control, not expecting anything. He must speak beneficent words. He must be clever and capable of expounding the real truth. He must be humble and well-dressed. He must be performing the duties of āśramas. He must be engaged in meditation, dispeller of doubts and intelligent. He must regularly perform obligatory rites.

68-70. The disciple should be quiet, humble, of pure soul, endowed with all characteristics. He must be endowed with śama (self-control) and other means, be of good faith possessing stability of heart, partaker of pure food and drink and of pure mind. He must stead-fastly follow sacred rites, be grateful and afraid of sins. His mind must be interested in meditation on the guru and his mind be attached to hear the story and engaged in the service of his guru. Such a person shall be the true disciple, otherwise he accords misery to his preceptor.

1. Verses 64-67 give the characteristic features of Ācārya and śiṣya of which we have a discussion in Śāradā Tilaka, pp. 119-124.

CHAPTER SIXTYFIVE

The procedure of repeating the mantras

Sanat Kumāra said :

1-3.[1] The preceptor shall examine the disciple and then go to perform purificatory rites of the mantras. He shall draw five lines east-west and north-south in order to make a square of $4 \times 4 = 16$ squares. Then in the first of the squares he should write the first letter (a) (of the vowel) and (dropping the next) he shall write the second in the first of the second square. The third letter should be placed in the first of the third square and in the fourth the fourth letter should be written. The fifth letter of each should be written in the southeast square of each letter. After writing thus the intelligent man must purify the mantra.

4-6. Beginning with the first letter of the name of the worshipper one should go on writing all the letters of the name and all the syllables of the mantra till both are completed. Then the learned man should purify the mantra. In the square where there is the letter of the name it is called sādhya. The third is called susiddha and the fourth is ari.

7. The mantrika syllable second to it is known as siddha-sādhya. The third is susiddha and the fourth is siddhāri.

8-9. If in this square, which is different from the square where the letter of the name is, the second syllable of the mantra is present, then beginning with that square one should calculate in the way as before : Sādhya-siddha, sādhya-sādhya, sādhya-susiddha and sādhya-ari.

10-12. If in the third group of squares the syllable of the mantra is present, the ācāryas call them in their order (as previously) susiddha-siddha, susiddha-sādhya, susiddha-susiddha, susiddha-ari. In the fourth group of squares they call them

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1. The verses give the details of the method how a particular *mantra* is suitable to the disciple who is desirous of initiation. Some *mantra* is considered to be *Siddha*, *Sādhya*, *Susiddha* and *Ari* (inimical) in accordance with the syllables of the mantra and the syllables of the disciples i.e. letters of his personal name.

As the diagram begins with a ka tha ha inside the first square it is known as *akathaha cakra*. The diagram is given below :

ari-siddha, ari-sādhya, ari-susiddha and ari-ari. In the fourth group of squares, they should be calculated as ari-siddha, ari-sādhya, ari-susiddha, and ari-ari. Among them the siddha-siddha accords desired effect by twice the repetition of the mantra.

13. The siddha-susiddha gives result by half repetition while siddha-ari kills the kinsman. The sādhya-siddha becomes fruitful with double effort and sādhya-sādhya gives result with a delay.

14. Sādhya-susiddha with double effort and sādhya-ari kills friends but susiddha-siddha by means of half repetition and susiddha-sādhya with the repetition doubly.

15-16. But sādhya-susiddha gives the result immediately after one receives it but susiddha-ari is the destroyer of household

F.N. Continued from p. 932.

Akathaha Cakram

१ अ क थ ह सिद्ध सिद्ध	२ उ ङ प सिद्ध साध्य	३ आ ख द साध्य सिद्ध	४ ऊ च फ साध्य साध्य
५ ओ ड व सिद्ध सुसिद्ध	६ ऌ झ म सिद्ध अरि	७ औ ढ श साध्य सुसिद्ध	८ ॡ ञ य साध्य अरि
९ ई घ न अरि सिद्ध	१० ॠ ज भ अरि साध्य	११ इ ग ध सुसिद्ध सिद्ध	१२ ॠ छ व सुसिद्ध साध्य
१३ अः त स अरि सुसिद्ध	१४ ऐ ठ ल अरि अरि	१५ अं ष व सुसिद्ध सुसिद्ध	१६ ए ट र सुसिद्ध अरि

members. The ari-siddha mantra is the killer of some and ari-sādhya is the destroyer of the daughter. The ari-susiddha is the destroyer of the wife. The ari-ari is the killer of the sādhaka himself. O sage, there are various other forms regarding this.

17-19. This cakra is the most important of all. It is named as akathaha cakra and has been given an account of it to you here. Thus having purified the mantra, the guru shall then initiate the disciple in an auspicious time and place. The procedure is being mentioned. After having obligatory rites and showing reverence (praṇāma) to the guru's pādukā (sandals), he should pray to the sadguru (right kind of guru) for the desired mantra with great respect after propitiating him with clothes, ornaments, cows, gold and plots of land etc.

20. After performing the hailing rites (svasti-vidhānam) and drawing maṇḍalas (sacrificial diagram) the teacher with a satisfied mood and pure of heart should enter the sacrificial chamber accompanied by the disciple.

21-25. Then with the water from the argha for the general purpose and uttering phaṭ, one should cleanse the door-lintel. He should ward off the heavenly obstacles, the obstacles of sky with water. Hitting the ground thrice with his heels he should ward off earthly ones. Then he should proceed with the ritual. In the diagram of sarvatobhadra[1] which has accordingly been drawn with colours, he should offer worship to the disc of the fire and should offer rituals to its Kalā. The jar made according to one's capacity and washed with astramantra = phaṭ should be placed (on the diagram). Then one should offer rituals according to the right procedure to all the Kalās of the sun. He shall fill the jar with pure water uttering all the letters of the alphabets in their ascending order (vilomamātṛka) along with the mūlamantra. Then he should offer rituals to all the Kalās of the moon.

26-27. Dhūmrārci, uṣmā, jvalinī, jvālinī, visfuliṅginī suśrī, surūpā, kapilā, havyavahā, kavyavahā—these are the kalās

1. *Sarvatobhadra maṇḍala* is a complex diagram which is given in Śāradā Tilaka, pp. 221-225.

of the fire just mentioned. Now the names of the sun's kalās are being mentioned. Tapinī, tāpini, dhūmrā, marīcī, jvālini, ruci, suṣumnā, bhogadā, viśvā, bodhinī, dhāriṇī, kṣamā.

28-29. The kalās of the moon are to be known as amṛtā, mānadā, pūṣā, tuṣṭi. puṣṭi, rati, dhṛti, śaśinī, candrikā, kānti, jyotsnā, śrī, prīti, aṅgadā, pūrṇā, pūrṇāmṛtā. The Kalās of the moon are just mentioned.

30. The jar should be wrapped with a pair of clothes and one should put sarvauṣadhi (medicinal herbs) inside it and also nine kinds of gems. Then he should place five pallavas (twigs) over it.

31-32. They (the twigs) should be known of jack tree, mango tree, the banyan tree, the holy fig tree and vakula tree. The nine gems are pearls, ruby, lapis lazuli, onyx, diamond, coral, red-stone, sapphire and emerald. After putting these gems into the water he shall invoke the desired deity.

33. Then after worshipping according to the right method the worshipper, adept in mantras makes the disciple properly adorned sit on the altar. He shall sprinkle him with water from the vessel called prokṣaṇī.

34-35. He should purify bhūtas[1] (elements) with the proper method in his body. He should further be purified by means of nyāsas and twigs should be placed on his head. He shall pour the water which has been consecrated with the mūlamantra one hundred and eight times on the beloved

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1. The purification of bhūtas, the elements of the physical body by means of prāṇāyāma. The aspirant takes the soul having the shape of the lamp's flame from its resort of the heart down to Mūlādhāra and after rousing Kulakuṇḍalinī from its place starts for sahasrāra and pierces the six plexuses along its journey. He tries to dissolve all the *tattvas* to their source. Then he makes a prāṇāyāma (pūraka, recaka and kumbhaka) repeating the syllables yam and while doing this he shall meditate that the body has become purified along with the *pāpapuruṣa* who has its resort in the left belly. Then he makes another prāṇāyāma with the syllables *ram* and thus burns the body along with the *pāpapuruṣa*. Then he should rebuild the pure body by means of the syllables ṭham and join it with the *bindu* in the middle of the eye-brow. This is *pūraka* and *Kumbhaka* should be done with the syllables *vam* and with it he rebuilds the pure body as if made with the flow of nectar from the moon. The *recaka* is done by him with the syllable *lam* and thus he makes the newly built body strong by this seed.

disciple. while the guru goes on repeating the mūlamantras in his mind.

36. The child (the disciple) shall perform ācamana (sipping of water) with the rest of the water and should put on new clothes. Then bowing to the teacher in the proper way he (the disciple) should take his seat again in front of him.

37. Then placing his hand on the head the guru should repeat the mantra to be given to him one hundred and eight times in accordance with the injunctions.

38-39. 'Let it be equal' saying this he shall impart the mantra. The disciple shall then worship the guru. Placing his hand smeared with sandal paste, on the head of the disciple, he shall with great purity of heart repeat the mantra into his ears eight times. The disciple who has thus learnt the vidyā shall fall at the feet of the guru.

40. O dear one, get up, you are liberated. Be of perfectly disciplined conduct. May you for ever enjoy renown, glory, splendour, progeny, strength, longevity and health.

41. Then the disciple shall get up and worship his guru by means of sweet perfume (gandha, puṣpa, dhūpa, dīpa etc.). Then he should give him fees without being niggard regarding money.

42. After obtaining the mantra thus, from the teacher, the disciple shall be engaged in rendering service to the teacher. through riches, through his sons and wife and his personal self.

43. The desired deity should be worshipped in the middle Offering handful of flowers to it he shall worship the deities : Agni, Nairṛti and Vāgīśa.

44-46.[1] When he worships viṣṇu in the middle, he shall worship Vināyaka, Ravi (sun) Śiva and Śivā outside them. When

1. These verses give direction as to how a person who has received *Pañcāyatana dikṣā* should worship his desired deity and other deities who accompany them. At first the main deity should occupy the middle and the other four will be placed in four different corners. If Śakti is considered to be the main deity then its yantra should be drawn in the middle. Viṣṇu will occupy NE, Śiva SE, Gaṇeśa SW, Sūrya NW. Similarly, if Viṣṇu is in the middle Śiva will occupy NE, Gaṇeśa SE. Sūrya SW, Ambikā NW. If

he worships Śaṅkara in the middle, he shall worship the Sun, Gaṇeśa, Ambā and Hari outside them. When he worships Śiva in the middle, he shall worship Īśa, Vighneśvara, the Sun and Govinda outside. If he worships Gaṇanāyaka (Gaṇeśa) in the middle he shall worship Śivā, Śiva, the Sun and Viṣṇu outside. When the Sun is worshipped in the middle he shall worship Gaṇeśa, Viṣṇu, Ambā, and Śiva respectively.

47-50. Thus he shall worship respectfully the five deities every day. The wise man should get up from bed in the brāhmamuhūrta (about an hour before dawn) and perform all necessary duties. Without any doubt while in bed he should meditate on his Guru with hands bestowing boons and fearlessness seated in the akathaha triangle in the disc of the moon placed on the thousand-petalled white lotus of his head. The guru has two eyes and arms. He has white garlands and sandal pastes and unguents. He is associated with Śakti in his left. Thus meditating he should offer services (upacāra) to him mentally and then repeat the padukāmantra ten times.

51-53. Vāk = ai, māyā = Śrī, viyat = ha, sa, kha, pha, agni = ra, ha, sa, kṣa, la, va, ya, marut = ya with Vāmakarṇa = ū and indu = o, then bhṛgu = au, ākāśa = ha, kha, pha, agni = ra adorned with bhaga = e, indu = o, sa, ha, kṣa, ma, la, toya = va, sa, ha, kṣa, ma, la, toya = va, agni = ra, marut = ya joined with śānti = ū. Then uttering the name of a person as Śri etc. and ending it with Nandanātha, and again the name of the consort as amukī, devyambā, the worshipper would say, 'I am worshipping the śrīpādukā' and end with hṛt = namaḥ.

54. This śripādūkāmantra is the bestower of all attainments of human beings. Then uttering the verse beginning with guhya etc. the learned man should offer it (the deeds) to the guru and should make obeisance to him with the following mantra.

55. Obeisance to that holy preceptor by whom the universe consisting of the mobile and immobile beings and having

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Śaṅkara is in the middle, Viṣṇu will occupy NE, Sūrya SE. Gaṇeśa SW, Ambikā NW. If Sūrya is in the middle, Śiva will occupy NE, Gaṇeśa SE, Viṣṇu SW, Ambikā NW. If Gaṇeśa is in the middle Viṣṇu will occuyy NE, Śiva SE, Sūrya SW, Ambikā NW.

the shape of a partless sphere has been pervaded and by whom that region has been shown.

56. Obeisance to that holy preceptor by whom my eyes have been opened up by means of the pin (śalākā) for the application of collyrium in the form of knowledge, when I had been blinded by the darkness of ignorance.

57. I bow down to the giver whose nature is non-different from my desired deity and whose words of nectar remove the worldly poison.

58. Thus making an obeisance he should read out the hymnal verses which bestow on the one instantaneous faith.

59. Om, obeisance unto you, O holy lord, Śiva, in the form of the preceptor. You assume diverse forms for the descent of vidyās and their establishment. I bow to you, the abode of fish form, obeisance to the one of only the real form.

60-64. Obeisance to you, the sun, the dispeller of darkness of ignorance of all sorts, obeisance to you as condensed cit (consciousness). Obeisance to the independent one who has assumed the physical form out of grace but who is Śiva by nature. I bow to you who are subservient to his devotees and who assume forms according to the temperament of the tranquil-minded. Obeisance to the quality of the discrimination of those who are discreet. Obeisance to the light of all lights and to the form of the knower. Obeisance to you in front, behind and on either side. Obeisance to you both above and below. Always stand by in the form of sat (being) and cit (consciousness) and maintain your posture. O lord, thanks to your favour, I am contented in every respect. I am liberated from the deadly noose of māyā. I am Śiva.

After worshipping in this way he shall dedicate everything to his preceptor.

65. From the morning to evening and from the evening to the end of the morning thus, whatever I do O lord of the universe, may that be your worship.

66. Thereafter, the wise disciple should conceive that as his own ātman free from impurities. It has been washed with the continuous flow of nectar from the lotus feet of the guru.

67-70. He should meditate that the mūlavidyā is flowing along the path from mūlādhāra to brahmarandhra. In the

circular disc of the air, just below the mūlādhāra there lies the vāyubīja. By means of the air born of the seed of the air, one should go to the triangular shaped location of the fire and by means of the fire born of the fire-seed lying there, one should awaken Kulakuṇḍalinī as stationed in the mūlādhāra in the form of a sleeping serpent coiled round the svayambhūliṅga. She should be meditated upon as subtle like the thread of the stalk of the lotus. It has the lustre of ten million lightenings and is very subtle. Thus meditating on her one should awaken her by means of Kūrcabīja = hūm.

71. In accordance with the method as given by his guru, the wise man should take her (kuṇḍalinī) to the brahmarandhra along the path of suṣumnā while piercing the six cakras.

72-73. He should meditate upon the ātman there as has immersed entirely in the nectar and all the universe is pervaded by the pure cinmaya mass of light. Thenceforth, he should bring it back to its own place and meditate the deity (deva) in his heart. Thus seeing him before, he should offer everything mentally. He should pray to him with the following mantra.

74. O Viṣṇu, lord of Śrī, you are the primordial lord of the three worlds, it is due to your command that I get up in the morning. I shall pursue the journey of worldly existence in order to please you.

75. O brahmin, if some other deity is to be worshipped, suitable words must be substituted in place of Viṣṇu. He should perform the offering of ajapā for the attainment of everything.

76. The jīva continuously repeats the Gāyatrī in the form of ajapā twentyone thousand and six hundred times during day and night.

77. The sage is haṁsa and avyaktagāyatrī is said to be its metre, the deity is paramahaṁsa the end of the letter śa and following it = sa and also the end of it is ha as its bīja.

78-79. Then he should perform the rite of ṣaḍaṅga. The leading sādhaka should apply these ṣaḍaṅgas with sūrya, soma, nirañjana, nirābhāsa, dharma and jñāna beginning with haṁsāya and ending with ātmane (as haṁsāya sūryātmane namaḥ).

80. The letter ha having the brilliance of the sun goes out and sakāra of the same nature goes inside. This is said to be the dhyāna (meditation) on them.

81.[1] Thus meditating, the wise person should offer them in the fire and the sun separately in the mūlādhāra having four petals inscribed with seed-letters beginning with va and ending in sa and resembling the vandhūka flower.

82. He shall offer six hundred to Gaṇeśa the lord of words (Vāk) who is possessed of his consort riding on an elephant and whose hands shine with noose, goad, the vessel of nectar and sweets.

83-86. In the svādhiṣṭhāna with the colour resembling coral and inscribed with the letters beginning with ba and ending in la, he should offer six thousand of them to Brahmā riding on a swan associated with his śakti in his left side. He, born of lotus, is the lord of vidyās, has in his hands sruva (sacrificial ladle) and the garland of akṣamālā. In the maṇipūra having latters beginning with da and ending in pha and with the colour of clouds shining with the flashes of lightning, he should offer six thousand to Viṣṇu who holds śaṅkha, cakra, gadā lotus and is accompanied by Śrī.

87-88. In the anāhata with twelve letters beginning with ka and ending in ṭha having white colours, he should offer six thousand to Rudra riding on the bull : The deity is carrying a trident (śūla), abhaya and the vessel of nectar. He is the overlord of vidyā and is accompanied by his Śakti on his left.

89-92. In the viśuddha with sixteen petals adorned with sixteen vowels (svaras) and of white colour he should offer to Īśvara accompanied with prāṇaśakti. He is the light of all lights

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1. The verses 81-91 give the method of Prāṇāgnihotra and show how the breaths are to be offered to different deities located in the plexuses along the path of Suṣumnā. The first 600 are to be offered to Gaṇeśa located in the mūlādhāra. Next comes *svādhiṣṭhāna*, where Brahmā is located. The six thousand are to be offered to him. In the *Maṇipūra* region to Viṣṇu another six thousand are to be offered. To Rudra who is in the Anāhata, another six thousand are to be offered. To *Sadāśiva* in the ājñā region one thousand are offered and lastly in the *Sahasrāra* where *nāda* and *bindu* are in equilibrium the last thousand breaths are to be offered.

and the overlord of all indriyas (sense-organs). In the ājñācakra with the letters ha and kṣa inscribed on two of its petals, he should offer one thousand to Sadāśiva, the guru accompanied by Parāśakti. The great lotus of sahasrāra attached with nāda and bindu is lighted with the letters of mātṛkā and he has in his hands the mudrās called vara and abhaya. He should offer one thousand such to his eternal guru.

93-97. He shall then take water on the hollow palm of his hand and say : This japa of ajapā of the number of twenty-one thousand and six hundred naturally becomes fulfilled when it is done separately. May Viṣṇu, the bestower of release (mokṣa) be pleased with this saṁkalpa (desire). One is liberated from great sins by this mere desire. "I am brahman itself and not one who undergoes worldly sufferings. I am eternally liberated and free from grief. I am of the nature of being consciousness and bliss." Thus he should think about his ātman. Thereafter, he should perform the worship of the deities and the duties regarding his body. I shall mention the method regarding it and of the right conduct.

CHAPTER SIXTYSIX

Daily Prayers and Ritual

Sanat Kumāra said :

1-2. Then according to the breath placing his feet on the ground he should pray : "O consort of Viṣṇu, you are ocean-girdled and mountain-breasted one, I bow to you. Please pardon the fault of the touch of my feet." Thus making a prayer to the earth one should go on wandering about in his own accord.

3-5. Then going to the south-western direction of the village he should repeat this mantra : "May the sages, devas, piśācas, guhyakas, groups of pitṛs and bhūtas leave the ground. I shall now discharge my feces (mala)." Thus after repeating

this mantra and clapping his hands thrice and covering his head with a piece of cloth, he should sit facing south during the night and facing north during the day he should discharge the waste matter and then do cleansing business with clay and water.[1]

6. He should apply clay once in the penis, thrice in the rectum, ten times on the left hand, seven times on both the hands and three times on each of the feet.

7. Having done the purification he should gargle twelve times. He shall then make a prayer to the tree with the following mantra.

8. "O king of the forest (tree), grant us longevity, strength, renown, splendour, progeny, animals, riches, glory, intellect and ready wisdom."

9-10. After praying thus, he shall take a tooth brush twig twelve digits in length repeating the mantra of kāma (klīm). He should utter the mantra putting kāmadeva and sarvajanapriya (the lord kāma who is favourite of all) in the dative and end it with hṛt = namaḥ. The brush thus adorned with kāmabīja should be used for cleansing the teeth.

11-16.[1] He should scrape the tongue and wash the face with vāgbhava = aim and with the mūlamantra he should wash his face. Then going to the temple of the deity he should remove the flowers and garlands of the previous day. After putting on a pure cloth he should perform the maṅgala-ārārtrika (the auspicious waving of lamps and incense before the deity). He should sprinkle water with astra = phaṭ on the lampstand and light it with mūlamantra. Then worshipping the vessel and getting up (from his seat) he should ring the bell while going on waving the lamp all round which has been prepared from good cow ghee. The ārārtrika of the deity should be done with the accompaniment of pleasing instrumental and vocal music. Thus performing the nīrājana (the waving of lamps) and offering prayer to his own deity he should proceed towards a river for taking a bath. On the way he should go on uttering the glorious deeds of the deity. Then after reaching the holy water he

1. See Manu and Yājñavalkya (Ācāra section).

should bow unto it and then placing the necessary things for bathing (on the bank) he should collect some clay charged with mūlamantra and apply it from his waist to the feet and then wash it with the holy water.

17-20. Then with five portions he should wash his feet and entering the water again upto the navel and taking the clay kept in the left hand he should smear the wrist, palm and the tips of the left hand. After taking clay from Gaṅgā with phaṭ mantra he, the knower of the mantras, should whirl it round his head and then cast it over himself. He should smear the six limbs with the clay left in the palm. Then after entering the water he should wash them away properly. This is called malasnāna[1] (bath for the removal of impurities). Then meditating on everything as made of his desired deity, he should perform the internal bathing.

21-22. He should recall the Lord, in the embodied form with the mantra as follows : He is shining like infinite suns and is adorned with his weapons and ornaments. One should meditate that the flow is emerging from the water of his feet and is entering his body through the brahmarandhra. He should wash away the impurities of the internal body with it.

23-30. He will at that very moment become free from impurities and crystal-clear. Then he should take his bath according to the vedic injunctions. After that he should do mantrasnāna[2] the procedure of which is being mentioned. He should mention the time and place (of ablution). He shall then perform prāṇāyāma along with six aṅgas. He shall invoke the holy rivers from the disc of the sun by means of muṣṭimudrā.[3] "O Divākara, all the sacred rivers are touched by the sun's rays. Thanks to that truth, give the holy rivers (tīrthas) unto me. O Gaṅgā, O Yamunā, O Godāvarī, O Sarasvatī, O Narmadā,

1. For further information regarding *malasnāna* see svachanda tantra. Paṭala 2, pp 2-4.

2. These verses give details of *mantrasnāna*. For further details see Kulacūḍāmaṇi as quoted by Kṛṣṇānanda in Tantrasāra.

3. Muṣṭimudrā is defined thus : Clench both the fists of the hands and place the fist of the right hand above the left one.

O Sindhu, O Kāverī, be present in this water." After invoking the holy rivers in the water he should unite them with the seed mantra of sudhā = vam, in the water. Then showing the gomudrā[1] he should cause it to become nectar and veil it with Kavaca = hūm. Then he should protect it with astra = phaṭ and show Cakramudrā.[2] The learned worshipper should invoke the disc of the fire, the sun and the moon and charge the water with arkamantra and sudhābīja = vam and then the water should be charged with the worshipper's mūlamantra eleven times and then meditate.

31. He should invoke the pūjāyantra (the yantra on which rituals are made) of his own there. He should invoke the deity there and after bathing it he should offer rituals with upacāras mentally.

32-34. After making obeisance to the deity seated on the throne, the wise worshipper should bow down to the water. The water is born in the form of Viṣṇu of incomparable splendour. They are the support unto all beings. I bow them (waters). After repeating this and bowing down, the aspirant shall close the seven openings of the head and should plunge into the water. He should continue to repeat the mūlamantra and recall in mind the form of his deity. He shall dip into the water thrice and pour water on his head with Kumbhamudrā.

35. One should perform the ablution of one's body three times with the mūlamantra and four times with other mantras. O sage, the four mantras as mentioned in the Tantras are recounted to you.

36. With the desire to create the entire universe the semen comes out again and again. The waters are the goddesses, the mothers of all beings. May they sanctify me.

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1. *Dhenumudrā or Gomudrā* is defined as follows : Clasp both the palms of the hand and put all the fingers inside the joints of them, then touch the tip of the middle fingers of the right hand with the forefingers of the left and vice versa. Similarly, touch the tip of the ring fingers with the little fingers and vice versa.

2. *Cakramudrā* is defined thus : The little finger of the right hand lies inside the thumb of the right hand and similarly the little finger of the left hand lies inside the left thumb, then the fingers of the both hands remain straight but the position of hands will change, i.e. right comes to the left and vice-versa and then all the stretched fingers will touch one another.

37. Misfortunes are lying in all beings in the form of impurities. The waters, the goddesses wash it off by their touch. May they sanctify me.

38. O apaḥ (waters), Obeisance unto you. May the waters dispel the misfortune that is in my hair, my head, on my forehead, in my ears and in my eyes.

39. May I have longevity, health, riches, the pleasure born of the annihilation of the band of enemies, contentment, forbearance, faith in God (āstikya) and learning. Obeisance unto you all.

40. One should drink water from the śālagrāma stone after drinking water with which the feet of the brahmin have been washed. No one should do anything otherwise. This is the invincible rule.

41-42. Whatever sacred waters are there on the earth, are present in the right foot of a brahmin. Then the practiser of mantra should dismiss the desired deity in the disc of the sun, should come to the bank and wash his clothes carefully. The intelligent devotee should then wear two clothes and perform the sandhyā rite.

43. One who is unable due to illness etc., one who is not in a fit condition shall perform aghamarṣaṇam or take his bath by means of bhasma (sacred ashes).

44-49. Then he should perform sandhyā rite seated on an auspicious seat. By uttering Keśava, Nārāyaṇa and Mādhava he should sip water thrice. He should wash his hands with the names Govinda and Viṣṇu. Saying Madhusūdana and Trivikrama he should wipe off his lips. Saying Vāmana and Śrīdhara he shall touch the mouth and the hands. Saying Hṛṣīkeśa and Padmanābha he shall touch the feet. Saying Dāmodara he shall touch the head. Saying Saṁkarṣaṇa he shall touch the mouth. Saying Vāsudeva and Pradyumna he shall touch the nostrils. Saying Aniruddha aud Puruṣottama, he shall touch his eyes. Saying Adhokṣaja and Nṛsiṁha he shall touch his ears. Saying Acyuta he shall touch the navel, with Janārdana he shall touch the chest. Saying Hari and Viṣṇu he should touch his shoulder. This is the Vaiṣṇava mode of ācamana.

50-51. The praṇava must be uttered in the beginning and Keśava etc. must be used in the dative case with namaḥ

at the end (om Keśavāya namaḥ). The mouth and the nose should be touched with the index finger. The eyes and the ears should be touched with the ring finger, the navel with the little finger. The limbs are to be touched with the thumb. The Śaiva mode of ācamana should be done with ātmatattva, vidyātattva and śivatattva and ending with svāhā (ātmatattvāya svāhā etc.).

52-53. One shall sip water with vyoman=ha united with three long vowels=a, i, u and bindu=. The śaiva mode is with ātmatattva, vidyātattva, and śivatattva and ends with svāhā. The śākta form of ācamana is as follows. It begins with vāk=aim, lajjā=hrīṁ and śrī=srīm and ends with svāhā. The ācamana of brahmins is said to be with vāk, lajjā and śrī=aim, hrīm, śrīm and is the bestower of wealth.

54-55. Thereafter, he should make the tilaka (a sectarian mark) on his forehead neatly in the shape of a mace. A mark like the sword of Kṛṣṇa named Nandaka must be made on the chest, and the marks of the śaṅkha (conch) and cakra (wheel) on the two arms. The wise devotee should then make the marks of the (bow) śārṅga and the arrow one after. He shall make similar marks at the root of the ears, at the sides, on the back, at the navel and on the head.

56-58. These are to be done by a Vaiṣṇava with the clay taken from the holy rivers etc. (The Śaivas) after taking ashes from the agnihotra fire repeat the mantra beginning with : Tryambakam (yajāmahe etc.) or the mantra beginning with agniriti bhasma, vāyuriti bhasma etc. He shall then make five marks uttering five names of Tatpuruṣa, Aghora, Sadyojāta etc. on the forehead, shoulders, belly and chest. The follower of Śiva does this. The follower of Sakti shall make triangular marks or the mark as does a woman.

59-60. After performing sandhyā rites according to the vedas, he should perform the Tāntrikī Sandhyā. After sipping water according to the method he should invoke the holy water as before. Then with the Kuśa grass he should sprinkle water on the ground three times. He shall sprinkle that water on his head seven times.

61-63. Thereafter he should perform prāṇāyāma and ṣaḍaṅganyāsa (placement of mantras in six limbs). Then he

should take water in the palm and cover it with the right hand. He, the knower of the mantra, should charge the water with the seed mantra of viyat = ha, vāyu = ya, agni = ra, toya = va, Kṣmā = la and uttering the mūlamantra and by means of tattvamudrā he should sprinkle his head seven times with the water dripping from it. He should take the remaining water in his right palm and bring it near his nostril.

64-65. That brilliant water should be drawn inside by means of iḍā for washing away all the sins lying within. When the water has turned black, it should be discharged by means of piṅgalā in front of him (on his right palm). He should cast it on the ground by uttering the astra (phaṭ) mantra conceiving the ground to be made of adamantine stone.

66-68. This is called aghamarṣaṇa rite which dispels all sins. Then the knower of mantras should wash his hands and perform the ācamana rite as before. The knower of the mantras shall get up and place flowers in a copper vessel. Repeating the mūlamantra he should offer the arghya to the deity stationed in the disc of the sun. After offering the arghya three times with the mantra he should think of the presence of the deity in the sun.

69. He shall perform the japa of Gāyatrī one hundred and eight times according to his own Kalpa or twentyeight times and then dedicate it by uttering the mantra guhya.[1]

70. During the morning he shall meditate on Brāhmī resembling the rising sun, having the book and rosary in her lotus-like hands and clad in Kṛṣṇājina (black deer skin). He shall meditate on her in the star-studded sky.

71-73. During the midday he shall meditate on the goddess Pārvatī, who is the bestower of boons, who is the greatest goddess seated on a bull. She is clad in white garments. She has three eyes, who is present in the disc of the sun and she holds in her hands the mudrā of vara (boon), the noose, the trident and the human skull. During the evening he shall meditate on the goddess who is bedecked in gem-set ornaments,

1. *guhyātiguhyagoptā tvaṁ gṛhāṇāsmatkṛtaṁ japam |*
siddhir bhavatu me deva tvatprasādān maheśvara ||

who is clad in yellow silk clothes, who is of dark colour, who has four hands wherein the śaṅkha, cakra (discus), the iron club and the lotus shine and who has taken her seat in the sun.

74. Then the knower of procedure shall propitiate devas, sages, and pitṛs and then perform tarpaṇa rite to his desired deity in accordance with the procedure laid down in the kalpas.

75-76. Then performing the tarpaṇa to the line of gurus with their aṅgas and family members, he should offer water saying. "I am giving water to Vainateya, with weapons. The Vaiṣṇava should perform tarpaṇa to Nārada, Parvata, Jiṣṇu, Niśaṭha, Uddhava, Dāruka, Viṣvaksena and Śaileya.

77. Thus propitiating the sun, O eminent among the brāhmaṇas, and offering arghya to the sun and returning to the chamber of worship he should wash his feet and perform the ācamana rite.

78. After making an oblation to the fire and worshipping it properly, he should come to the altar: he should worship the deities on the door-lintel.

79-81. The intelligent devotee should worship Gaṇeśa on the upper lintel of the door, Mahālakṣmī on the right, Sarasvatī on the left and Vighneśvara on the right again, Kṣetrapāla on the left. Gaṅgā on the right, Yamunā on the left are to be worshipped. He shall worship Dhātṛ on the right and, Vidhātṛ on the left. He should worship Śaṅkha and Padma on the left and on the right. He shall then worship dvārapālas, the guardians of the door as mentioned in different Kalpas.

82. Nanda, Sunanda, Caṇḍa, Pracaṇḍa, Pravāla, Vala, Bhadra, Subhadra, are the doorkeepers according to the Vaiṣṇavas.

83. Nandin, Bhṛṅgin, Riṭi, Skanda, Gaṇeśa, Umāmaheśvara, Vṛṣabha and Mahākāla are the doorkeepers according to Śaivas.

84. The eight mothers Brāhmī and others are the eight Śaktis stationed at the door. They are worshipped with praṇava =om in the beginning, their names in the dative case and ending with namaḥ.

85. The intelligent one should sit steadily in the seat and after doing ācamana he should be pure and be of effort. He

should remove the obstacles of heaven, sky and the earth carefully.

86-100. The most excellent Vaiṣṇava should perform the nyāsa of Keśava along with the mātṛkās, (syllables of alphabets) Keśava is associated with Kīrti, Nārāyaṇa with Kānti, Mādhava with Tuṣṭi, Govinda with Puṣṭi, Viṣṇu with Dhṛti, Madhusūdana with Śānti, Trivikrama with Kriyā, Vāmana with Dayitā, Śrīdhara with Medhā, Hṛṣikeśa with Harṣā, Pādmanābha with Śraddhā, Dāmodara with Lajjā, Vāsudeva with Lakṣmī, Saṅkarṣaṇa with Sarasvatī, Pradyumna with Prīti, Aniruddha with Rati, Cakri with Jayā, Gadin with Durgā, Śārṅgin with Prabhā and Khaḍgin with Satyā, Śaṅkhin with Caṇḍā, Halin with Vāṇī, Musalin with Vilāsinī, Śūlin with Vijayā, Pāśin with Virajā, Kuśin with Viśvā, Mukunda with Vinatā, Nandaja with Sunandā, Nandin with Smṛti, Nara with Ṛddhi, Narakajit with Samṛddhi, Hari with Śuddhi, Kṛṣṇa with Buddhi, Satya with Bhukti, Sātvata with Mukti, Śauri with Kṣamā, Śūra with Rāma, Janārdana with Umā, Bhūdhara with Kledinī, Viśvamūrti with Klinnā, Vaikuṇṭha with Vasudhā Puruṣottama with Vasudā, Balin with Parā, Balānuja with Parāyaṇā, Bāla with Sūkṣmā, Vṛṣaghna with Sandhyā, Vṛṣa with Prajñā, Varāha with Niśā, Vimala with Dhārā, Nṛsiṁha with Vidyutā.

Nārāyaṇa is the sage of mātṛkās beginning with amṛta related to Keśava. The metre is Gāyatri and the deity is Viṣṇu. One should worship Hari who is equipped with discus and other weapons, who is holding a vessel and a mirror. He is accompanied by Lakṣmī who has the brilliance of lightning and is adorned with a lot of ornaments. Having done this meditation one should make nyāsas with Kāma = Klīm added to the letter. (Om klīm am keśavāya kīrtyai namaḥ)

101-104. One should say praṇava in the beginning with each Viṣṇu associated with its Śakti and end in hṛdaya = namaḥ. One should say (with a corresponding letter) tvak (skin) asṛk (blood), māṁsa (flesh), medas (fat), asthi (bones), majjā (marrow), śukra (semen), prāṇa, krodha, ātman with letters beginning with ya onward, in all ten locations. One letter on the head, one in the mouth, two in the eyes, two in the ears, two in the nostrils, two in the cheeks, two in lips, one at

the root of the tongue and one in the neck. The letters of kavarga should be fixed in the different portions of the right arm, the letters of cavarga in the left arm, the letters of ṭavarga and tavarga on two legs, the letters pa and pha are to be placed in two bellies.

105-106. The letter ba is to be placed on the back (spinal bone), the letter bha in the navel and the letter ma in the heart. The seven letters beginning with the ya are to be placed on the seven dhātus. The letter ha is to be placed on the prāṇa. and the letter la in the inner ātman. The letter kṣa is to be placed in anger (supreme ātman). After the placement of all these letters in their proper sequence one is competent to perform the worship of Viṣṇu.

107.[1] Śrīkaṇṭha is united with Pūrṇodarī, Ananta with Virajā, Sūkṣmeśa with Śālmalī, Trimūrtikā with Lolākṣī, Maheśvara with Vartulākṣī, Arghīśa with Dīrghaghoṇā.

Rudras	*Śaktis*	*Rudras*	*Śaktis*
1. Śrīkaṇṭhaḥ	Pūrṇodarī	26. Śarvaḥ	Mañjarī
2. Anantaḥ	Virajā	27. Lāṅgali	Rūpiṇī
3. Sūkṣmaḥ	Śālmali	28. Dārukaḥ	Viriṇi
4. Trimūrtiḥ	Lolākṣī	29. Ardhanārīśvara	Kākodarī
5. Amareśvaraḥ	Vartulākṣī	30. Umākāntaḥ	Pūtanā
6. Arghīśaḥ	Dirghaghoṇā	31. Āṣāḍhī	Bhadrakāli
7. Bhārbhūtiśaḥ	Sudirghamukhī	32. Daṇḍin	Yoginī
8. Tithiśaḥ	Gomukhī	33. Adriḥ	Śaṁkhinī
9. Sthāṇukaḥ	Dirghajihvā	34. Minaḥ	Garjiṇī
10. Haraḥ	Kuṇḍodarī	35. Meṣaḥ	Kālarātri
11. Jhiṇḍiśaḥ	Urdhvakeśī	36. Lohitaḥ	Kujvinī
12. Bhāutikaḥ	Vikṛtamukhī	37. Śikhin	Kapardinī
13. Sadyojātaḥ	Jvālāmukhī	38. Chagalaṇḍaḥ	Vajriṇi
14. Anugrahe-śvaraḥ	Ulkāmukhī	39. Dvicaṇḍeśaḥ	Jayā
		40. Mahākālaḥ	Sumukhī
15. Akrūraḥ	Suśrīmukhī	41. Vālin	Īśvarī
16. Mahāsenaḥ	Vidyāmukhī	42. Bhujaṅgeśaḥ	Revatī
17. Krodhīśaḥ	Mahākālī	43. Pinākiśaḥ	Mādhavi
18. Caṇḍeśaḥ	Sarasvatī	44. Khaḍgīśaḥ	Vāruṇī
19. Pañcāntakaḥ	Sarvasiddhigaurī	45. Vakaḥ	Vāyavī
20. Śivottamaḥ	Trilokya Vidyā	46. Śvetaḥ	Rakṣovidāriṇī
21. Ekarudraḥ	Ātmaśakti	47. Bhargvīśaḥ	Sahajā
22. Kūrmaḥ	Bhūtamātā	48. Lakulī	Lakṣmī
23. Ekanetraḥ	Lambodarī	49. Sivaḥ	Vyāpinī
24. Caturānanaḥ	Drāviṇī	50. Saṁvartakaḥ	Māyā
25. Ajeśaḥ	Khecarī		

108. Bhārabhūti with Dīrghamukhī, Tithīśa is with Gomukhī, Sthāvareśa with Dīrghajihvā, Hara with Kuṇḍodarī.

109-110. Jhiṇṭīśa is united with ūrdhvakeśī, Bhautika is with Vikṛtāsyā, Sadya with Jyālāmukhī, Anugraha with Ulkāmukhī, Akrūra with Āsyā, Mahāsena with Vidyā, Krodhīśa with Mahākālī, Caṇḍeśa with Sarasvatī.

111. Pañcāntaka is united with Siddhagaurī, Śivottama with Trailokyavidyā, Ekarudraka with Mantraśakti.

112. Kūrmeśa is united with Kamaṭhī, Bhūtamātraikanetraka with Lambodarī. The four-faced Ajeśa is united with Drāviṇī.

113. Sarveśa, is united with Nāgarī, Someśa with Khecarī, Lāṅgalīśa with Maryādā, Dārukeśa with Rūpiṇī.

114. Ardhanārīśa is united with Vāruṇī, Umākānta the leading sage with Kākodarī and Aṣāḍhī with Pūtanā.

115. Daṇḍīśa is united with Bhadrakālī, Atrīśa with Yoginī, Mīneśa with Śaṅkhinī, Meṣeśa with Tarjanī.

116. Lohita is united with Kālarātri, Śikhīśa with Kūjanī, Chagalaṇḍa with Kapardinī, Dviraṇḍeśa with Vajrā.

117. Mahābala is united with Jaya, Balīśa with sumukheśvarī, Bhujaṅga with Revatī, Pināk in with Mādhavī.

118. Khaḍgīśa is united with Vāruṇī, Vakeśa with Vāyavī, Śvetoraska with Vidāriṇī, Bhṛgu with Sahaja.

119. Lakulīśa is united with Lakṣmī, Śiveśa with Vyāpinī, Saṁvartaka with Mahāmāyā. Thus the Śrīkaṇṭhamātrikās have been mentioned.

120-121. Where there is no mention of the suffix īśa, it should be supplied. The deity of this (nyāsa) is Ardhanārīśa, the sage Dakṣiṇāmūrti and the metre is Gāyatrī. The application of this mantra is for attaining everything. The consonants are the seeds and the vowels are the śaktis.

122-123. One should perform aṅganyāsa in six limbs with bhṛgu = sa and ākāśa = ha (placed in sa) adorned with long vowels = (shauḥ aṅguṣṭhābhyāṁ namaḥ) and then meditate the three-eyed Lord whose limbs have the lustre of Bandhūka

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The names of *Rudras* along with the names of Śaktis are given according to *Śāradā Tilaka* tradition.

flowers and gold, who has the boon, the rosary, the god and the noose in his hands and whose crest is bedecked with the crescent moon. Thus meditating, Śiva and Śakti are to be uttered in the dative case ending with hṛt = namaḥ preceded by sau and mātṛkā. (shauṁ am Śrīkaṇṭheśāya pūrṇodarāya namaḥ etc.)

124-127.[1] Now begins Gaṇeśanyāsa. Vighneśa is united with Hrī, Vighnarāja with Śrī, Vināyaka with Puṣṭi, Śivottama with Śānti, Vighnakṛt wit Svasti, Vighnahartā with Sarasvatī Gaṇanātha with Svāhā, Ekadanta with Sumedhā, Dvidanta with Kānti, Gajavaktraka with Kāminī, Nirañjana with Mohinī, Kapardin with Nati, Dīrghajihvā with Pārvatī, Śaṅkukarṇaka with Jvālinī,

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1. The names of Gaṇeśa are mentioned in the Yoginihṛdaya and the commentator gives the names of their Śaktis thus :

Gaṇeśa	*Śakti*	*Gaṇeśa*	*Śakti*
1. Vighneśaḥ	Śriḥ	27. Sumukhaḥ	Bhūtiḥ
2. Vighnarājaḥ	Hṛīḥ	28. Pramodakaḥ	Bhūmiḥ
3. Vināyakaḥ	Tuṣṭiḥ	29. Ekapādaḥ	Satī
4. Śivottamaḥ	Śāntiḥ	30. Dvijihvaḥ	Ramyā
5. Vighnakṛt	Puṣṭiḥ	31. Śūraḥ	Mānuṣī
6. Vignahartā	Saṛasvatī	32. Viraḥ	Makaradhvajā
7. Gaṇarāṭ	Ramā	33. Ṣaṇmukhaḥ	Vikarṇā
8. Gaṇanāyakaḥ	Medhā	34. Varadaḥ	Bhrūkuṭi
9. Ekadantaḥ	Kāntiḥ	35. Vāmadevaḥ	Lajjā
10. Dvidantaḥ	Kāminī	36. Vakratuṇḍaḥ	Dīrghaghoṇā
11. Gajavaktraḥ	Mohinī	37. Dviraṇḍakaḥ	Dhanurdharā
12. Nirañjanaḥ	Bālā	38. Senānī	Yāminī
13. Kapardavān	Tīvrā	39. Grāmaṇī	Rātri
14. Dīrghamukhaḥ	Jvālinī	40. Mattaḥ	Candrakāntā
15. Śaṅkukarṇaḥ	Nandā	41. Vimattaḥ	Śasiprabhā
16. Vṛṣadhvajaḥ	Surasā	42. Mattavāhanaḥ	Lolākṣī
17. Gaṇanāthaḥ	Kāmarūpiṇī	43. Jaṭin	Capalā
18. Gajendraḥ	Ugrā	44. Muṇḍin	Ṛddhi
19. Śūrpakarṇaḥ	Jayinī	45. Khaḍgin	Durbhagā
20. Trilocanaḥ	Satyā	46. Vareṇyaḥ	Subhagā
21. Lambodaraḥ	Vighneśānī	47. Vṛṣaketanaḥ	Śivā
22. Mahānādaḥ	Surūpiṇī	48. Bhakṣyapriyaḥ	Durgā
23. Caturmurtiḥ	Kāmadā	49. Gaṇeśaḥ	Guhapriyā
24. Sadāśivaḥ	Madajihvā	50. Meghanādaḥ	Kālī
25. Āmodaḥ	Vikaṭā	51. Gaṇeśvaraḥ	Lolajjihvā.
26. Durmukhaḥ	Ghūrṇitānanā		

128. Vṛṣadhvaja is united with Nandā, Gaṇanāyaka with Sureśī, Gajendra with Kāmarūpiṇī, Śūrpakarṇa with Umā.

129. Virocana is united with Tejovatī, Lambodara with Sattvā, Mahānanda is united with Vighneśī, Caturmurti with Svararūpiṇī.

130. Sadāśiva is united with Kāmadā, Āmoda with Madajihvā, Durmukha with Bhūti, Sumukha with Bhautikī.

131. Pramoda is united with Sītā, Ekapāda with Ramā, Dvijihva with Mahiṣī, Surānāmaka with Jambhinī.

132. Vīra is united with Vikarṇā, Ṣaṇmukha with Bhṛkuṭi, Varada is united with Lajjā, Vāmadeveśa with Dīrghaghoṇā.

133. Vakratuṇḍa is united with Dhanurdharī, Dviraṇḍa with Yāmini, Senānī with Rātri, Kāmāndha with Grāmaṇī.

134. Matta is united with Śaśiprabhā, Vimatta is united with Lolanetrā, Mattavāhana with Cañcalā, Jaṭi with Dīpti.

135. Muṇḍī is united with Subhagā, Khaḍgī with Durbhagā, Vareṇya with Śivā, Vṛṣaketana is with Bhagā.

136-137. Bhakṣyapriya is united with Bhaginī, Gaṇeśa with Bhaginī, Meghanāda with Subhagā, Vyāpin is united with Kālarātri, Gaṇeśvara is accompanied by Kālikā. Thus the Mātṛkās of Vighneśa have been recounted.

138. The mātṛkās of Gaṇeśa have Gaṇaka as its sage, the metre is nivṛt gāyatrī, the lord is Śakti Gaṇeśvara, with the Bīja (seed letter) added with long vowels, aṅganyāsa is to be performed. Then one should meditate thus :

139-141. One should remember the three-eyed Lord who is holding a noose, a goad, and bearing the mudrās of abhaya and granting boons. He is embraced by his consort with a lotus in her hand and whose body is red. He shall be the leader of the Gaṇapas. After meditating, the placement of letters should be made along with the bīja of Gaṇeśa = (Gaṁ) followed by the mātṛkās :

142-144. (The Kalā mātṛkās are mentioned below, they are the Kalās of nāda) Nivṛtti, Pratiṣṭhā, Vidyā, Śānti, Indhikā, Dīpikā, Recikā, Mocikā Parā, Sūkṣmā, Sūkṣmāmṛtā, Jñānāmṛta, apyāyinī Vyāpinī, Vyomarūpā and Anantā. (These are the names of sixteen Kalās of Nāda)

(The Kalās of *a* are as follows) : Sṛṣṭi, Smṛddhikā, Smṛti, Medhā, Kānti, Lakṣmī, Dhṛti, Sthirā, Sthiti and Siddhi. (These are Kalās of *a*. They are born of Brahmā for the purpose of creation).

Jarā, Pālinī, Śānti, Īśvarikā, Rati, Kāmikā, Varadā, Hlādinī, Prīti and Dīrghā. (These ten are the Kalās of U for the purpsoe of Sthiti and are related to Viṣṇu) Tīkṣṇā, Raudrī, Bhavā, Nidrā, Tandrikā, Kṣudhā, Krodhinī and Kriyā, Utkarī with Mṛtyu. (These are the Kalās of M and are born of Rudra for the purpose of involution).

145. Pītā (yellow), śvetā (white), aruṇā (red) asitā (black) and anantā are the Kalās of bindu. Thus are the Kalā mātṛkās recounted. The different devotees shall perform the rite accordingly.

146-148. The sage of the Kalās united with mātṛkās is prajāpati. The metre is Gāyatrī and the deity is Śāradā. One shall perform ṣaḍaṅga nyāsa with short, long and prolated (pluta) stress, at the end of tāra = om. The intelligent one shall worship that three-eyed Bhāratī, who holds the lotus, discus, cord and deer (mudrā), who has five faces and who is bedecked in pearls. Thus meditating, he should make a nyāsa of the deity beginning with tāra = om with the deity in the dative along with its Kalā.

149. One should perform ṣaḍaṅga of the mūlamantra (the principal mantra). He shall join the jātis like hṛdaya etc. in the dative and then make the placement of letters.

150. (The following are the jātis) : Namaḥ, Svāhā, Vaṣaṭ, hūm, vauṣaṭ and phaṭ. Thereafter he shall meditate on the favourite lord endowed with ornaments and weapons. After making six nyāsas in the image, he shall begin worship.

CHAPTER SIXTYSEVEN

Sanat Kumāra Said :

1-3. Henceforth, I shall recount the worship of devas, which bestows desired ends on the aspirant. After drawing a triangle or a square, to his left, one should worship it and then wash it with astra = phaṭ and placing the ādhāra (support of the vessel) with hṛt = namaḥ. Then placing the camasa the vessel on the support, he should fill it with water while meditating there the disc of the sun and repeating the alphabets in their ascending order (vilomamātṛkā).

4. He shall worship the disc of the moon thereafter invoking the holy tīrthas as before. Then he should make it (the water) turn into nectar by means of gomudrā and should cover it with Kavaca = hūm.

5. After washing it with astra = phaṭ, he shall then perform the japa of praṇava = om, eight times over it. This is called sāmānyārgha (an arghya for the general purpose) and the bestower of all attainments.

6. The excellent sādhaka shall take a little water from the prokṣaṇī vessel and sprinkle himself as well as the articles to be used in the ritual separately.

7. He should make a triangle inside two intersecting triangles in front of him and to his left. It should be surrounded by a square and washed by the water from the argha vessel.

8-9. The excellent sādhaka should arrest it by means of śaṁkhamudrā. He should then worship the four limbs (aṅgas) beginning with hṛt = namaḥ in the four corners from south-east to north-east. He shall worship the middle portion with netra = vauṣaṭ and the quarters with astra = phaṭ. He shall then worship the triangle, the ādhāraśakti (the power as support) as present in the middle by means of mūlamantra.

10. Thus worshipping duly as washed by means of astra-phaṭ and established by means of hṛt = namaḥ, he should place the tripādikā (a three-legged stool) and worship it by means of the following mantra.

11. (Namo vahnimaṇḍalāya daśakalātmane amuka arghya pātrāsanāya namaḥ) I bow to the disc of the fire having

Kalās and which is the receptacle of the seat for the person referred to here.

12. The mantra for the purpose of worshipping the support (ādhāra) consists of twentyfour letters. He shall then place the conch washed with its own mantra = phaṭ and then worship.

13. (He should utter) tāra = om in the beginning, then mahan, then jalacarāya, then varma = hum phaṭ, hṛdayam (?) (svāhā), pāñcajanyāya, hṛdayam = namaḥ (om mahājalacarāya hum phaṭ svāhā pāñcajanyāyā namaḥ).

14. He should then worship the disc of the sun consisting of twelve kalās and adding the name of the deity referred to with its relation to the verse of the arghya and then add namaḥ in the end. (arkamaṇḍalāya dvādaśakalātmane amuka arghyapātrāya namaḥ). It has three times two syllables (?)

15-17. After worshipping thereby, one shall worship the twelve kalās of the sun in due order. Therefore, he shall fill the conch by means of pure water reciting the mūlamantra (the principal mantra) and the letters of alphabets in the ascending order (i.e. from kṣa to a) and then worship it with the following mantra.

Om obeisance to the disc of the moon consisting of sixteen kalās and which is of the nature of nectar and has taken the form of the arghya of the deity referred to here (Om somamaṇḍalāya ṣoḍaśakālātmane amuka arghyapātrāya namaḥ). The mantra for the purpose of worshipping the arghya is the kalās of the moon.

18. Therefore, the holy rivers are invoked repeating 'O Gaṅgā' etc. as before. He should make it turn into nectar by means of Gomudrā. He shall then cover it with Matsyamudrā.

19. He shall cover it with kavaca = hum and guard it again with astra = phaṭ. Meditating on the desired deity he should show mudrās.

20. (The learned man should show in due order) śaṅkha,[1] musala, paramīkaraṇa and then the mudrās called mahāmudrā, yonimudrā.

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1. *Śaṅkhamudrā* is defined thus: Clench the right fist facing upward and place the thumb of the left hand in place of the tight palm where all the

21. The gāruḍī[1] and gālinī[2] are known to be the chiefest of the mudrās. He should worship the deity there by means of sandal paste and flowers after recalling the deity in his mind.

22. He should repeat the principal mantra eight times and the praṇava also eight times. He shall place the prokṣaṇī vessel to the southern side of the conch.

23-24. He should take a little water from the prokṣaṇī and sprinkle it thrice. He shall sprinkle himself with that water repeating the following three mantras : Om obeisance to ātmatattva, to vidyātattva and to śivatattva adding om and hṛt = namaḥ. The intelligent devotee should worship duly the diagram (maṇḍala) with flowers and akṣatas (raw rice grains).

25-27. He should sprinkle the articles for the worship with the mūlagāyatrī. For pādya (water for washing the feet), arghya (offerings), ācamanīya (water for rinsing the mouth),

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fingers of the right hand touch the root of the right thumb. The right thumb should remain stretched. Then all four fingers of the left hand will remain joined and then place them below the back of the right palm and then touch the right thumb with them.

Musalamudrā : Place the right clenched fist of the right hand over the left fist.

Paramīkaraṇa mudrā : Bind the thumbs of both the hands tightly and then stretch the fingers of both hands in front. This mudrā is also called *Mahāmudrā*. It may remain up-faced or down-faced according to tradition.

Yonimudrā is defined thus :

Mithaḥ kaniṣṭhike badhvā taraṇībhyāmanāmike /
Anāmikordhvasaṁsliṣṭadīrghamadhyamayoradhaḥ //
Aṅguṣṭhāgradvayaṁ nyasyed Yonimudreyamīritā //

1. *Garuḍa mudrā* : Put the left hand to the right and the right hand to the left and place the back of the right palm over the back of the left palm and join the little finger of the one hand to the little finger of the other, hold tightly the fore-fingers with the fore-finger of the other and similarly hold the thumb with the other thumb and then wave the middle and ring fingers like two wings.

2. *Gālinīmudrā* : Place two palms of the hand close to each other and then bring the little finger of the left hand close to the thumb of the right hand and similarly place the little finger of the right hand close to the thumb of the left hand and keep them tightly. Then join all the remaining fingers i.e. the fore with the fore, the middle with the middle and the ring with the ring.

and madhuparka, he should place vessels with their stands in front of him. The pādya water is known to consist of śyāmāka (green) dūrvā grass, lotus, viṣṇukrāntā (wild jasmine) flowers. The arghya consists of water with flowers, akṣatas, barley grains, tips of kuśa grass, sesamum seeds and mustard. The ācamanīya water contains sandal pastes and blades of dūrvā grass.

28. Madhuparka is said to contain jātiphala, kaṅkola cloves along with water and a mixture of honey, clarified butter and curds.

29. All these pādyas are to be placed in a single vessel or otherwise. But for worshipping Śaṅkara or the sun the vessel of śaṅkha is not recommended.

30. The pīṭhaśaktis should be meditated upon as having white, black, pink, yellow, dark-coloured, reddish, white, not white and red garments. They should be meditated upon with hands showing gesture of assurance (abhaya).

31. One should worship either in the yantra inscribed in plates of gold or in the śālagrāma stone or in an idol installed according to religious injunction.

32. For the purpose of daily worship at home the idol made of gold and other metals is auspicious. Its measurement may be of the length of the thumb upto the span of vitasti (the measure of twelve aṅgulis)

33. One should not worship an idol if it is crooked, burnt, or broken, if its head is split, or if it is looking upward, or if it is touched by an antyaja (outcaste) and others.

34-35. Or he should worship in a Bāṇaliṅga etc. endowed with good characteristics. He should conceive the image of the deity by means of mūlamantra (the principal mantra) and meditate in the manner as mentioned. He should invoke the deity and worship the idol (as conceived by him) along with the attending deities. In a śālagrāma or in the installed idol, there is neither āvāhana (invocation) nor visarjana (dismissal).

36-38. He should take handful of flowers, meditate and utter the mantra:

"O Parameśvara, unto this idol I invoke you who are pure, unborn, self-established (ātmasaṁstha) like the fire in the

araṇi. This is verily your great image. O lord, I instal you in that, for you are present everywhere. I shall instal you who have been drawn near by means of attachment of devotion like the lamp with oil.

39. O lord, you are the immanent soul in everyone for the establishment in ātman. I offer you this pure, auspicious seat consisting of Bījas.

40. O lord of devas, this mūrtiśakti of yours is non-different from you. O benefactor of devotees, be present therein.

41. Even if the rituals are incomplete either due to my ignorance or arrogance or due to deficiency in any material, be favourable to me.

42. O Maheśvara, with your eyes showing nectar, for the purpose of fulfilling yajña, be stationed in the sacrificial seat or in the mūrti.

43. O God, your lustre is far away from speech, mind and the eyes of non-devotee, be enveloped all round by means of enclosure of your refulgence immediately.

44. Welcome to you, the great Īśa, whose vision Devas wish for fulfilling their desire. To me you are welcome.

45. My desire has been attained, favour has been shown to me and my life has become fruitful, for the lord of devas has come. I say welcome to you again.

46. I offer pādya to your lotus-like feet. A slight touch of devotion of your feet brings about supreme bliss.

47. O lord, the veda of the vedas and the deity of the deities, I offer this ācamanīya to you for the purpose of causing purification to those who are already pure.

48. O lord, I am presenting this arghya unto you for being liberated from three kinds of miseries (tāpa). The arghya is characterised by supreme bliss. It is divine and it dispels three kinds of miseries.

49. O lord, you are of the nature of perfect happiness and free from all kinds of stains, I offer unto you this madhuparka. Be pleased with me.

50. Again do I offer you ācamanīya the second time. Merely by remembering you, one who is defiled by ucchiṣṭa

(leavings of food), or one who is impure otherwise attains purification.

51. O lord of the worlds, O high-souled one, please accept oil out of compassion to me. You are pure-souled in the world. I am presenting this excellent oil to you.

52. O lord, your own form is immersed in the ocean of great bliss and enlightenment. I offer you this ablution along with its ancillaries and sub-ancillaries with respect and in accordance with my capacity. It may be a thousand times or it may be only a hundred times.

53-55. He should make the ablution with perfumes, flowers etc. by repeating the mantra of the Lord. "O lord whose perfect knowledge is unveiled, I offer this raiment to you whose secret and great splendour is enveloped by the cover of Māyā of diverse colours. I offer this uttarīya (upper cloth) to you, the great Lord. By resorting to you, Mahāmāyā always functions in deluding the entire universe."

56. To Śakti, the sun and Vighneśvara red cloth is offered, to Viṣṇu yellow and to Śiva white. One should avoid a cloth that is defiled by oil etc, that which is old, is in rags or dirty.

57. I offer this sacred thread (yajñasūtra) to the one who himself is Yajñasūtra (the presiding deity of sacrifice) and by whose three-fold śakti the entire universe is permeated.

58. O lord, worshipped by the immortal ones, I offer you ornaments of diverse kinds, to you whose limbs are naturally handsome, to you who are the support of various śaktis.

59. O great Lord, accept this perfectly pure perfume that has filled up all quarters with its blissful fragrance.

60. May this excellent flower that is grown in the best garden (turīyavana) and is charming on account of possessing diverse good qualities, and excessively fragrant be accepted.

The following things should not be offered to Viṣṇu. Japā (chinarose), akṣatas (new rice grains), arka and dhattūra flower.

61. The Ketakī, Kuṭaja, Kunda (a variety of Jasmine), Kesara (messure ferria), bandhūka and japā and the mālatī flower should never be offered to Maheśvara.

62. The tagara (Jabernal montena coronaria) and the mātuluṅga (pomegranate) shall never be offered to the sun. One should eschew dūrvā, arka, and mandāra flowers in the worship of Śakti and tulasī in the worship of Gaṇeśa.

63-65. The following can be used in the worship of all deities: Lotus, damanaka, marubaka, kuśa, viṣṇukṣāntā, nāgavallī, dūrvā, apāmārga and dāḍima. One should perform the worship of deities with the leaves of dhātrī (myrobalan) of three varieties. The wise worshipper with the fruits of Kadali (plantain), badarī the jujube dhātri, tintiṇī, bījapūraka (pomegranate), āmra (mango), dāḍima (pomegranate variety) jambīra (sour lemon), and panasa (jack fruit).

66-67. One should not worship the lord with such flowers, leaves or fruits as are dry. The experts say that the leaves of dhātrī (myrobalan), khadira (acacia catechu) bilva and tamāla (xanthocymus pictorious), should not be abandoned. O sage, even when they are split and torn.

68. The lotus, āmalaka (embylic myrobalan) remain pure for three days. The tulasī and the leaves of bilva are always pure.

69. One shall not worship jagadambā with the flowers of palāśa and kāśa (butea frondosa and long reed), with the leaves of tamāla, tulasī, dhātrī and dūrvā grass.

70. One shall not offer flowers, leaves or fruits over the deity with face down. Leaves and flowers, O brahmin, should be offered as they are grown.

71. O lord of deities, the essence of the plant is divine, rich with fragrance, pleasing to the mind and is worthy to be inhaled. Please accept the incense that I have offered devoutly to you.

72. Accept the great lamp having good brilliance. It always dispels darkness and has the wick soaked in ghee. Most reverently I submit it to you.

73. O lord, accept naivedya offered devoutly by me. It contains four kinds of cooked food. It is tasty and contains six flavours and bestows satisfaction.

74. Accept the excellent nāgavallī leaves (betel) accompanied by areca-nut and catecha powder (khadira cūrṇa). It is

rich with the fragrance of camphor etc. Please accept as I offer them to you

75. Then he should offer handful of flowers and perform worship of the attending deities (āvaraṇa).

76-77. The direction facing which one performs worship should be known as the east. The other ten directions are to be ascertained accordingly. One should worship in the pericarp beginning with the south-east etc the hṛd-namaḥ netra = vausaṭ in the front and astra = phaṭ in all directions uttering the aṅgamantras duly.

78. The aṅgaśaktis should be meditated upon in their respective quarters. Their complexion being sparkling, white, grey, dark black and red and their hands showing the gesture of granting boons and fearlessness.

79-80. He should mention the name of āvaraṇa as referred to here, then add devatā, then utter sālamkārāḥ well-adorned with ornaments, then utter sāṅgāḥ and saparicārikāḥ, savāhanāḥ (along with their attendants, servants and vehicles), sāyudhāḥ with weapons. May they be pleased with us and be givers of boons after being worshipped with all ingredients and made fully satisfied. (amukāvaraṇa devatā sālaṅkārās sāṅgāḥ saparicārikāḥ savāhanāḥ sāyudhāḥ sarvopacārakaiḥ sampūjitāḥ tarpitāḥ varadāḥ santu—this is the mantra).

81-82. At the end of the mūlamantra, uttering the mantra (just mentioned) he should offer everything to the deity. He should say : O lord, favourably disposed towards those who seek refuge, grant unto me the object of my desire. I offer this presentation of worshipping such and such āvaraṇa deity to you with devotedness. After saying this, he should cast the handful of flowers on the head of the lord.

83. Then the attending deities as mentioned in the kalpas should be worshipped. He should worship Indra and others equipped with their respective weapons and placed in their respective quarters.

84. They are Indra, Agni, Yama, Rakṣas, Varuṇa, Pavana, the moon, Īśāna, and Brahmā and in the bottom the lord of the serpents.

85. Learned people know these as their vehicles viz. Airāvata (elephant), meṣa (ram), mahiṣa (buffalo), preta

(ghost), timi (whale), mṛga (deer), vājin (horse), vṛṣa (bull), haṁsa (swan), and kūrma (tortoise).

86. The respective weapons of Indra and others are as follows : Vajra (thunderbolt), śakti (javelin), daṇḍa (staff), khaḍga (sword), pāśa (noose), aṅkuśa (goad), gadā (club), triśūla (trident), padma (lotus), cakra (discus).

87-88. After worshipping the āvaraṇa he shall perform the ārārtrika (waving of lamp and incense) of the deities. After pouring the water from the conch-shell he shall lift his arms and dance, then fall prostrate on the ground like a staff.

He shall then get up and pray to his favourite deity.

He shall make an altar on the right hand side of him and perform its consecratory rite.

89. The looking at the altar is to be done with the mūlamantra, the sprinkling of it with astra (phaṭ), the striking to be done by kuśa grass, abhyukṣaṇa (sprinkling over) by varma = hum. Then he should make a nyāsa of vasu.

90-92. He should kindle the fire and after intensifying it he should perform homa after meditating on the desired deity. He shall then perform maḥāvyāhṛti homa separately and then collectively with ghee, cooked rice, gingelly seeds or milk pudding. The excellent sādhaka shall perform twentyfive oblations with ghee. After offering homa with maḥāvyāhṛti, he shall again offer worship to the deity with sandal pastes etc. Then inviting the deity of the fire to the idol of the pīṭha, he should dismiss it.

93. O vaḥni of great power, O achiever of holy rites, even when another holy rite befalls me, be gracefully present.

94-97. After the ritualistic dismissal he shall offer ācamanīya to the fire-god. By means of the havis left over, he should offer oblations to the attendants of the deity as mentioned before along with sandal pastes, fragrant flowers and akṣatas "May all Rudras who are the doers of terrific activities, who are the dwellers of dreadful abode, may the Yoginīs of terrible forms, may the overlords of the Gaṇas and others who act as obstacles and who resort to various quarters and their interstices, may all these accept this bali with delightful minds". Thus he shall offer oblations in the eight quarters and perform bhūtabali (oblations to the goblins) again.

98. By means of dhenumudrā he shall make the drinking water change into nectar and offer ācamanīya again into the hand of the deity.

99. After ritualistically dismising the lord stationed in the mūrti, he shall re-unite him there itself. He shall give naivedya (food-offering) to different ucchiṣṭabhojins (those who partake of the leavings of food)

100. The following are the ucchiṣṭabhojins viz. Caṇḍeśa of Maheśvara (Śiva), Viṣvaksena of Viṣṇu, Caṇḍāṁśu of Taraṇi (sun), Vakratuṇḍa of Gaṇeśa and Caṇḍāli of Śakti.

101. Thereafter, he shall remember the sage etc and perform the mūlaṣaḍaṅga nyāsa. After repeating the japa of the mantra according to his ability he should offer it to the deity.

102. You are protector of the secret of secrets. Accept this japa performed by us. O lord, by your grace, may siddhi (attainment) lying with you be mine.

103-104. Then he should place the arghya turned back and worship it with flowers. Obeisance to you of eight limbs with hands, feet, knees, chest, head, eyes, mind or speech. Obeisance to you having five limbs with the hands, feet, knees, head or speech. In worship both of them are the most distinguished.

105. The knower of mantras should perform obeisance by prostrating like a staff. He should perform circumambulations two for Viṣṇu, one for Soma, seven for the Sun and three for Vighneśvara.

106-109. Then the knower of the mantra should recite hymns etc. with devotion (Then taking water in his palm he should utter beginning with itaḥpūrvam) 'previously' by virtue of my possession of prāṇa (vital energy), buddhi (intellect and the physical body with their attributes, he should state after, during the various conditions of waking, dreaming and deep sleep, whatever has been done by the mind, hands, feet, belly, penis, whatever is remembered, after this he should mention, 'whatever has been uttered, has been done, may that be dedicated entirely to Brahman, then he should say two ṭhas = svāhā. I dedicate myself and whatever is mine to Viṣṇu. The mantra is known to be 'Oṁ tat sat Brahmārpaṇamastu'.

110-117. The mantra beginning with praṇava = om

having sixtyfour letters ($8 \times 8 = 64$) should be used for surrendering oneself. It behoves you to forgive everything if it is deficient or superfluous due to ignorance, or due to blunder or due to lack of materials. O Īśa, O storehouse of mercy, kindly forgive if anything is done otherwise, or if it is devoid of articles, deficient in any rite or deficient in mantras. O Lord, whatever has been done by me in the states of waking, dreaming and deep sleep may be conducive to my prosperity. It shall be your worship. Those who stumble on the ground, have the ground itself as their support. O Lord, those who offend you have only you as their refuge. I have no other refuge, hence you alone are my refuge.

O Parameśvara, hence you forgive me. Thanks to your merciful nature. Thousands of crimes are being committed by me day and night. O Lord of the worlds, forgive the same considering that I am but your slave. I do not know āvāhana (invocation) neither do I know visarjana (dismissal). O great lord, I do not know your worship as well, you alone are my goal.

After praying thus the knower of the mantras should utter the verse at the end of the mūlamantra.

118. 'O Lord of the universe, the immanent one, go, O go to your supreme abode of which Brahmā and other gods and even Sadāśiva do not have any knowledge'.

119-120. Repeating the above verse he should offer handful of flowers and then by means of saṁhāramudrā,[1] he should place the deity along with its attending deities in the lotus heart by means of suṣumnāpatha.

The wise worshipper should inhale the fragrance of the flower and thus perform the ritualistic dismissal of it.

One should never worship two śaṅkhas, cakras, śilās (śālagrāma), liṅgas, two idols of Vighneśvaras, two of suns and three Śaktis together. It is conducive to misery.

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1. *Saṁhāramudrā* : Place the left hand down-faced and place the palm of the right hand facing upward. Then attach tightly each finger with the each, i.e. the little with the little, the fore with the fore, the ring with the ring and then transverse the position of the hand i.e. the left comes to the right and vice versa.

121-124. The holy water from the feet of Viṣṇu is auspicious. It wards off premature death and it is the destroyer of all ailments. It reduces all sins. The naivedya (food offering) to the different deities shall be taken by the respective devotees. Śiva's nirmālya (remains of worship), leaves, flowers, fruits or even water should not be partaken of. By the contact of śālagrāma stone everything is rendered pure.

O Nārada, worshipping is said to be of five kinds.

125. They are āturi (pertaining to the sick) sautikī (that of the polluted), trāsī (that of the frightened), sādhanābhāvinī (the articles for the worship are mentally conceived) and daurbodhī (that which is done by ignorant people). Listen to the characteristics of them in their order.

126-129. One who is sick shall not take bath, or perform japa or pūjā. He shall witness other person's worship. Looking at the idol or the disc of the sun he shall bow down or recollecting the mantra he should offer handful of flowers. When sickness is cured he shall take bath. He shall then bow down to and worship his preceptor. He shall then pray as follows : 'By your grace, O lord of the universe, O storehourse of mercy, worthy of being worshipped by the world, let no defect arise in me on account of the break in the pūjā'. He shall show honour to the Brāhmaṇas and propitiate them according to his capacity. Then on receiving their blessings he should worship the lord as before.

130-132. The pūjā called āturi has been recounted. Now the sautikī form is being explained.

Sūtaka is said to be of two forms : One is named jātaka and the other is mṛtaka i.e. due to the nativity of a child and death. The devotee should take his bath and perform sandhyā mentally with concentration. He should worship the deity mentally and make a japa of the mantra. When the period of pollution is over he shall worship the preceptor and the brahmans as before. After securing their blessings he should resume daily rites. This is called sautiki form of worship. The type called trāsi is being explained now.

133-135. When one is afraid of wicked people one worships the lord with whatever form of service one finds available or mentally. This is called trāsī. If there is deficiency of the

means of worship in everything, he should worship the lord with flowers, leaves or fruits or worship mentally. This is called sadbhāvanābhāvinī. O Nārada, now listen to Daurbodhi type of worship.

136. Women, old people, children and ignorant people do this out of ignorance, hence it is called daurbodhī.

137-140. The aspirant should perform pūjā in any of the above ways. One who is devoid of worship of the lord certainly goes to hell. After performing the rites of Vaiśvadeva etc. he should feed the best of brahmins. Afterwards he shall partake of what has been offered unto the lord with his near relatives. He shall rinse his mouth and make his mouth and face pure. Then take a little rest and then listen to the purāṇas, itihāsas etc along with his kinsmen. One who is able to perform the best of alternatives but performs with the substitute he, the wicked-minded person, will get a doubtful result.

CHAPTER SIXTYEIGHT

Gaṇeśa Mantra

Śrī Sanatkumāra said :

1. Henceforth, I shall describe the mantras of Gaṇeśa that bestow all desired objects. O leading brāhmaṇa by propitiating Gaṇeśa the aspirant shall attain worldly pleasures and liberation.

2-5.[1] The immutable, the consort of Viṣṇu, the wife of Śambhu, mīnaketana, smṛti, māṁsa adorned with indu and manu and with the moon in the crest, Gaṇapati in the dative, then at the end vara varada be added, then at the end of sarva

1. The combination of the *mantra* is as follows :
Oṁ Śrīṁ hrīm klīm glaum
Gaṇapataye Vara Varada sarvajanam
me vaśamānaya svāhā.

one should utter janam, then add me vaśam ānaya bring them all to my control. This mantra ends in vahnipriyā 'svāhā' with twentyeight letters.

Its sage is Gaṇaka, the metre nivṛt Gāyatrī etc. the presiding deity is gaṇeśa. The Bīja is six Śaktis beginning with *a* and the application of it (the mantra) is for the propitiation of Mahāgaṇapati.

6. The excellent sādhaka should place the sage (of the mantra) on the head, the metre on the face, the deity on the heart, the bījas in the private parts and śaktī in the feet.

7. The bīja is possessed of six long vowels which again are to be joined with the bīja, then he the knower of mantras should make the placement of letters in six limbs with the jāti = (namaḥ, svāhā etc.)

8. The mudrās as known to belong to Śiva are to be placed in six of the limbs. He should make the placement (nyāsa) beginning with gām from the feet to the navel and also the region of bhū.

9. From the navel to the throat he should place gīm and others and the bhuva region. The syllable gūm etc and the region of svar are to be placed from the throat to the head.

10-11.[1] The vyāpaka nyāsa (the extended one) is to be done with mūlamantra (the principal mantra). This is called bhuvana nyāsa. After uttering the mūlamantra one should utter the mātṛkā then there should be the mūla and namaḥ in place of mātṛkā. Thus he should proceed upto the letter kṣa, then he should make the extended nyāsa with the principal mantra.

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avyaya=om. viṣṇuvanitā=śrīm, śaṁbhustrī=hrīm. mīnaketana=klim, smṛti=ga, māmsa=la. indu=. manu=au, candraśekhara=., Gaṇapati in the dative=gaṇapataye vara, varada, *sarvalokam me vaśamānaya, vahnipriyā=svāhā.*

1. These verses give indication how *Varṇa nyāsa* is to be performed. The direction has been given in Prapañcasāra-saṁgr aha, pp. 431. First utter Mahāgaṇapati mantra then put the first syllables of the vowels with bindu, then place the mahāgaṇapati mantra ending with namaḥ. This should be continued upto Kṣa. The method of *Padanyāsa* is as follows. Say Tatpuruṣāya namaḥ. Vidmahe namaḥ, Vakratuṇḍāya namaḥ. dhīmahi namaḥ, tannamaḥ, no namaḥ, dantiḥ namaḥ. pracodayān namaḥ. These are the eight divisions and the syllebles of the mantra are to be placed in the eight limbs of the body.

12-13. The placement with letters has been mentioned. Now padanyāsa (the placement with pada = words) is being mentioned. The words of the mūlagāyatrī divided into eight portions of syllables containing five, three, five, three, one, one, two and four respectively. (Pañca, tri, vāṇa, vahni, indu, candra, akṣi, nigama) and adding hṛt = namaḥ at the end. They are to be placed on the forehead, in the face, in the neck, in the heart, in the navel, in thighs, on the knees and on the feet. After making the nyāsa he should make the extended one with the mūla.

14-16. He should say—'tatpuruṣāya' and then say at the end of it 'vidmahe'. After the end of the word, 'vakratuṇḍāya' he should say 'dhīmahi'. Then the word tanno dantiḥ, he should utter the word pracodayāt.[1] This is the mūlagāyatrī which bestows all attainments. After performing this, one should meditate thus in his lotus-heart.

17. "I meditate upon the deity who resembles the rising sun, who is the cause of maintenance and dissolution of the world. He is accompanied with Śakti, well-adorned and has lifted up cakra (discus) and tooth (danta)."

18-20. Thus meditating one shall repeat the mantra four hundred and fortyfour thousand times. He should perform the homa rite with eight kinds of articles in the consecrated fire with one tenth of the number repeated. The eight articles are : sugarcane, fried grain, flour, unripe banana flower, the beaten rice, the sesamum seeds, sweetmeats, coconuts and the parched grain. He should worship the Pīṭha beginning with ādhāraśakti and ending with the Paratattva (the supreme truth).

21. He should inscribe a triangle inside two intersecting triangles (ṣaṭkoṇa) and then outside of it he should draw an eight-petalled lotus. Then outside of them he should draw bhūpura and worship Gaṇeśa there.

22-23. Tīvrā, Jvālinī, Nandā, Bhogadā, Kāmarūpiṇī, Ugrā, Tejovatī, Satyā, and the ninth one is Vighnanāśinī. All these are to be worshipped with hṛdaya = namaḥ in the end.

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1. The Gaṇeśa Gāyatrī is as follows :
Tatpuruṣāya vidmahe vakratuṇḍāya dhīmahi tanno dantiḥ pracodayāt.

This is called Pīṭhamantra and the āsana (seat) should be given.

24-25. Gaṇādhīśa is to be invoked there and be worshipped in the middle carefully. Outside the triangle in the eastern quarters etc, one should worship Śrī and the consort of Śrī, Gaurī and the consort of Gaurī. He shall worship Rati and the consort of Rati, the earth and the boar.

26-28. He should worship them under the bilva, vaṭa, aśvattha and priyaṅgu trees respectively. Ramā has two lotuses in her hands, Hari holds śaṅkha and cakra (conch and discus), Gaurī holds noose and goad, and Hara holds axe and trident. Rati has a lotus in her hand and Kāma holds the flower arrows and the bow. In the tip of her hands the Earth has the awn of barley and grains, the Boar holds the discus and the iron club. In front of the Lord one should worship Vināyaka accompanied by Lakṣmī.

29-31. He should worship Āmoda etc. with their consorts in the six corners. He should worship Āmoda with Siddhi in front. He should worship Pramoda accompanied by Samṛddhi in the south-east corner. In the same way he should worship Sumukha accompanied by Kīrti in the north-east corner. He should worship Durmukha accompanied by Madanāvatī in the West. He should worship vighna accompanied by Madadravā in South-West corner.

32-35. He should worship Vighnakartā with Drāviṇī in the north-west corner. All of them have the noose, goad, mudrā of protection in their hands. They have the lustre resembling the young sun and are adorned with the bees covetous of ichor oozing out of their cheeks. On each side of the ṣaṭkoṇa (two intersecting triangles) the two divine treasures śaṅkha and padma are to be meditated upon along with their śaktis and worshipped as before. In the filaments of the lotus he should worship the six aṅgas (limbs) and on the petals eight mātṛs are to be worshipped. He should worship Indra etc. and the weapons vajra (thunderbolt) etc. in the bhūgṛha (the square outside the cakra). Thus worshipping Vighneśa one should achieve one's cherished desires.

36. The intelligent devotee shall perform attentively the

tarpaṇa rite of Gajāsya (the elephant-faced deity) by means of pure water four hundred and fortyfour times every day.

37-38. He should captivate kings by means of oblations through lotuses, their queens by lilies, one shall captivate the ministers through kumuda (white lilies) flowers and brahmins by means of the auspicious twigs of fig trees. A learned man should captivate kings by means of udumbara twigs : vaiśyas through plakṣa twigs and the castes placed in the last.

39. One obtains prosperity and glory by means of ghee and acquisition of gold by means of honey. Cows are obtained through cow's milk and one shall have all prosperity through curds.

40. The acquisition of cooked food (anna) by means of (Homa) oblation is done with cooked rice. Water is obtained by means of samidh (fuel) of Vetasa reeds. One obtains clothes by performing the sacrifice with the auspicious kusumbha flowers.

41. Henceforth, I shall recount tarpaṇa that are repeated four times and which bestow desired things to everyone. In the beginning he should offer water four times to everyone uttering the mūlamantra.

42-43. He should perform tarpaṇa four times with each of the syllables of the previous mantra, then four times with the mantra ending in svāhā : then propitiating the deity four times with the mūlamantra, he should propitiate the pairs (of deities) in the previous manner. The Śakti accompanied by the lord and the lord accompanied by the Śakti should be propitiated.

44. Thus there will be twentysix pairs. He should perform tarpaṇa by means of seed letters which is the first letter of their respective names.

45-47. Thus it will be four hundred and fortyfour times in aggregate. After doing propitiation of the deity in this way, he should then offer (upacāra) services as before. Then praying for all his cherished desires and paying homage to the deity, the learned devotee should dismiss the lord. He shall begin the vrata thus. On the fourth day, in the dark half of the month of Bhādra, he should be free from lassitude

(in performing the Vrata). Beginning with the sunrise till the rising of the moon he should not take his seat on the ground, he should have control over his speech, and attain steadiness of mind.

48. When the moon rises, the mantrī (the worshipper of a mantra) should worship Gaṇanāyaka properly in the manner mentioned before, by means of various offerings of flowers.

49. He should offer to him twentyone modakas (sweet meat). He should repeat mantra one thousand and eight times before him.

50. Then he should offer arghya with camphor, saffron, red flowers and sandal pastes with the mūlamantra adding gaṇapati in the dative in the end.

51. (Idamarghyam kalpayāmi namaḥ) I present this arghya and bow. This is considered to be the mantra for the arghya. After eulogising, bowing down and dismissing (the deity) he should worship the moon again.

52. He should offer arghya four times. Then after worshipping his preceptor, he should give half the number of sweet meats and the arghya to brāhmaṇas.

53-55. Half the number of sweet meats he shall himself partake of. He should avoid sexual intercourse and should have control over his senses. One who performs this vrata properly for a year, attains sons, grandsons, happiness, wealth and health. If he is unable to perform vrata (the pious observance) beginning from sunrise, the knower of the mantra should perform it from the sunset till the rising of the moon according to procedure given before. Even if he performs thus, he would certainly attain fruits as stated before.

56-58. The idol of Gaṇeśa is to be made of ivory, or of a margosa tree (branch) broken by a monkey or an elephant or of a white arka plant. After instilling prāṇa in it and invoking Gaṇeśa there and worshipping him properly when the moon is in eclipse, he should touch it without taking any food and should carry it in the śikhā (the sacred hair on the hair). Thereby he shall be victorious in gambling, battles and legal disputes.

59-60.[1] Bījam (gam) Varāha (ha) adorned with bindu (m) then k and l adorned with Manu (au) and bindu, smṛti (ga) māṁsa (la) attached with manu (au) and bindu, then one should utter Karṇa (a), Ucchiṣṭagaṇe, baka (ś) with a long vowel (i.e. ā) then pavana (ya), then utter mahā Yakṣāya unto the great Yakṣa this bali (offering) is presented. This mantra is intended for presenting an offering which serves the purpose of attaining all desired ends.

61-62. Praṇava = om, then bhuvaneśvarī = hrīm, then after the deitie's own bīja = gam the nine-syllabled mantra. will come which is hasti piśācī likhe and agnisundarī = Svāhā This nine-syllabled one which has just been mentioned is the bestower of all siddhis to those who worship (it). With all the letters of the mantra he should make six ancillary parts.[2]

63. O Nārada, everything else is similar to the previous mantra. Henceforth, I shall duly recount the mantra of the excellent Vakratuṇḍa.

64. Toya = va, Vidhi = k, attached with Vahni = ra, Hari is equipped with Karṇa = t u; indu = ., dīrghadāraka = ḍāya. This six-syllabled mantra ends with Varman = hum.[3] (The whole mantra comes to this : Vakratuṇḍāya hum).

65. Bhārgava is its sage, the metre is anuṣṭup, the lord is Gaṇādhipa. (He who) is called Vakratuṇḍa is the = Bīja (the seed), Vam is Śakti and Kavaca (coat of mail).

66-69. With the syllables of the Mantra stationed between tāra = Om and hṛt = namaḥ and bedecked with candra = . He shall make the syllables of the Mantras for the six limbs. He should fix the syllables of the mantra in the middle of the eyebrows, in the neck, in the heart, in the navel, the penis and in feet. After the nyāsa rite he shall perform the Vyāpaka rite with the whole mantra. One should worship the elephant-faced lord whose lustre is like that of the rising sun, who holds the noose, goad, the gestures of offering boons and assurance and whose ornaments and garments are red. Thus meditating he should

1. These two verses give the Bali mantra thus :
Gaṁ haṁ klauṁ glauṁ ucchiṣṭa-gaṇeśāya mahāyakṣāyāyam baliḥ.
2. The combination of the mantra will be as follows :
Oṁ hrīṁ gaṁ hastipiśācilikhe svāhā.
3. It gives the mantra thus : Vakratuṇḍāya hum.

perform japa of the mantra for twelve lakhs of times. By eight kinds of articles he should perform homa one tenth of the number of japa. He should worship the lord along with Tīvrā etc. in the pedestal. He should conceive of the idol with the root Mantra. After invoking the Lord in it, he should worship him there.

70-73. In the six corners the six aṅgas (limbs) and in the (eight) petals the Śaktis shall be worshipped. One should worship Vidyā (learning), Vidhātrī (the dispenser of destinies). Bhogadā (the bestower of worldly enjoyment) Vipraghātinī (the annihiletrix), Nidhipradīpā (one who has the treasure-trove as the light), Pāpaghnī (the destroyer of sins), Puṇyā (meritorious goddess), then in the end Śaśīprabhā (having the lustre of the moon). At the tips of the petals Vakratuṇḍa, Ekadamṣṭra, Mahodara, Gajāsya, Lambodara, Vikaṭa, Vighnarāṭ, Dhūmravarṇa (are worshipped).

Outside, he shall worship lords of the worlds equipped with weapons. Thus performing worship of Gaṇanāyaka along with his five āvaraṇa deities, one shall achieve all desirable things by the grace of Vakratuṇḍa.

74-75. The celibate shall obtain the mantra from the teacher along with dīkṣā (initiation) and saṁskāra (consecration). He shall pertake of only haviṣya, be truthful in speech, should have control over his senses. He should perform japa for twelve thousand times along with the homas for six months. Then he can withstand poverty and becomes comparable to Kuvera.

76. Beginning with the fourth day (of the lunar fortnight) to the end of the other caturthī (the fourth day) he should respectfully complete japa for ten thousand times. By performing homa for hundred and eight times everyday he shall attain benefit as before.

77. In both the halves of the lunar months the repeator of the mantras shall perform hundred Homas with apūpas (sweet pies) on the caturthī day. Within a year he shall attain the highest prosperity.

78. One shall perform worship of the Lord, in accordance with the injunctions on the aṅgāraka caturthī when a

Tuesday falls on the Caturthī day) and performs homa with havis. He shall make milkpudding as naivedya (food offering).

79-80. Thereafter, the intelligent devotee shall duly worship and feed the preceptor. He shall perform Homa in the fire for a thousand times by means of offerings dedicated. By doing thus for a year he shall attain great glory and prosperity.

Henceforth, I shall recount another means (of attaining glory) with a desire for the welfare of the world.

81-84. The intelligent devotee shall worship Gaṇeśa with the offerings of beaten rice, milk-pudding, sweet pies, other sweets and fruits. Then repeating the mantras he shall take turmeric, sea salt, orris root weighing half a niṣka or still half of it. (A niṣka = 16 māṣas). He shall purify them and grind them into powder. Keeping powder in the palm of his hand he shall repeat the mantra. He shall drop powder in Cow's urine. Then charging them with the mantra thousand times, the wise devotee should make the lady who has just bathed after menstruation and has become pure and put on beautiful white clothes, to drink the medicine just before the deity. Even a barren woman will give birth to a son endowed with good marks.

85-87. Henceforth, I shall mention a wonderful secret. One shall strenuously smear a plot of ground extending to gocarman (i.e. 150 hastas in length and 150 hastas in breadth). He should strew grains over there and place a jar over it. The jar should be filled with pure water. As auspicious new platter shall be placed over the jar, the platter should be filled with ghee made of tawny cow's milk. A nice wick shall be lighted therein with six-syllabled and eight-syllabled mantras.

88. He should invoke the Lord in the lamp and worship him with sandal pastes, flowers etc. The wise devotee shall also worship a virgin or a bachelor who has taken his (her) bath.

89. The bachelor or the virgin should be placed in front of the lamp. Then meditating the lord in the lamp thus placed he should repeat the mantra and look to it as if he was Gaṇeśvara himself who had taken the form of a brahmin.

90. Then, the virgin or the bachelor will be able to answer any question concerning riches, things lost or any matter of the future.

91. If one adds hṛt = namaḥ to the six syllabled mantra it becomes eight-syllabled one. O Celestial sage, there are other Mantras in the Tantra of Gaṇeśa.

92. What is it in the three worlds that cannot be achieved by Sādhakas ? One cannot see anything that cannot be achieved by means of twentyeight syllabled mantra or nine syllabled mantra.

93. Thus the procedure of the mantras of Gaṇeśa has been recounted to you. Do not mention this to the knaves or cheats or anyone other than disciples.

94. He who worships Lord Gaṇeśa, the bestower of everything, shall attain all pleasures here and in the end will attain salvation.

CHAPTER SIXTYNINE

The procedure of repeating the mantras

Sanat Kumāra said :

1. Henceforth, I shall mention the procedure of repetition of the Mantras of the sun god whose physical body is the Veda, on the propitiation whereof, one shall attain things wished for on the earth.

2-6.[1] (Mantra) Tāra = Om, = Medhā = gha attached with recikā = r, rati = ṇa joined with netra = i, that is joined with visarga = :, bhṛgu = sa endowed with vāmakarṇa = u and marut = ya which has become āsana = seat of Vahni = ra, the rest is

1. The mantra of Sūrya runs thus :
Oṁ ghṛṇiḥ sūrya ādityaḥ.

āditya. (Oṁ ghṛṇiḥ Sūrya āditya is the mantra). This is the mantra which is the bestower of worldly pleasure and salvation. The sage of the mantra is Devabhāga, the metre is Gāyatrī and the deity is the Sun. The bīja is māyā = hrīm, the Śakti is ramā Śrīm. The utility of it is what is seen and what is unseen. Sattva in the dative is said to be hṛdaya = namaḥ, Brahmā in the dative is said to be dviṭh = svāhā, in the śikhā = vaṣaṭ, viṣṇu in the dative (should be uttered), Varma = hum is said to be Rudra in the dative, agni in the dative, netra = vauṣaṭ (should be said) afterwards, Sattva in the dative is said with astra = phaṭ. Tejo Jvālāmaṇi hum phaṭ svāhā is the series of the mantra. Then again placing the six-syllabled mantra within hrīm and śrīṁ he should make the nyāsa of six limbs.

7-8. He should perform nyāsa[1] (fixation) in the head, heart, in the belly and in the back by means of their names ending in the dative case. Thereafter he shall fix Āditya, Ravi, Bhānu, Bhāskara and Sūrya on the head, in the face, in the heart in the rectum and in the feet. He shall fix five short vowels = (o,e,u,i,a) beginning with Sadya = Om using (the words) in the dative case. They will end in hṛdaya = namaḥ (om ādityāya namaḥ etc.)

9. He shall fix eight syllables beginning with tāra (oṁ) etc. placing them between hrīṁ and śrīṁ on the head, face, neck, chest, belly, navel, penis and rectum.

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1. These verses give the method of fixation in the following manner : Satyāya tejojvālāmaṇi hum phaṭ svāhā, hṛdayāya namaḥ; Brahmaṇe tejojvālāmaṇi hum phaṭ svāhā, śirase svāhā; Viṣṇave tejojvālāmaṇi hum phaṭ svāhā, śikhāyai vaṣaṭ; Rudrāya tejojvālāmaṇi Kavacāya hum phaṭ svāh hum; Agnaye tejojvālāmaṇi hum phaṭ svāhā netratrayāya vauṣat, Sarvāya tejojvālamaṇi hum phaṭ svāhā, Karatalapṛṣṭhābhyām astrāya phaṭ. The nyāsa rite in the fingers is performed in the similar way. Then again the fixation is done by adding hrīm in the beginning and śrīm in the end. According to some scholars the mantra of Sūrya begins with Om hrīm and ends with śrīm and to others it begins with Om śrīm and ends with hrīm.

2. The verse gives the direction of the nyāsa. We have a clear conception of the method from Rāghava Bhaṭṭa's commentary on Śāradā Tilaka, p. 582. He states thus : Om Ādityāya namaḥ, om Ravaye namaḥ, om bhānave namaḥ, im bhāskarāya namaḥ, am sūryāya namaḥ.

3. These verses give the method of Maṇḍalanyāsa which is as follows; Oṁ hrīm tejojvālāmaṇi hum phaṭ svāha candramaṇḍalāya śrīm. Om hrīm

10. He shall perform nyāsa of the sphere of the moon beginning on the head and ending with the neck with vowels followed by bindu and the word, the disc of the moon in the dative, while doing this he should meditate on the moon.

11. All the sparśas, i.e. the consonants (beginning with ka and ending with ma) added with bindu should be uttered. Then he should utter the disc of the sun in the dative and then meditating on the sun pradyotana (the lustrous one) he should fix them (the letters) beginning with the neck and ending with navel.

12-15. Then uttering ya etc. with bindu one shall fix them from the navel to feet along with the disc of the fire in the dative. While doing this he should meditate on fire. This is called maṇḍalanyāsa (the placement of the disc) which is the giver of great brilliance. The excellent sādhaka shall fix the disc of the moon in the dative preceded by the letters beginning with *a* and ending with that and followed by namaḥ in the end. (aṁ somamaṇḍalāya namaḥ). They should be fixed beginning from the head and ending with the heart. The letters from da to Kṣa and the disc of fire ending in the dative case should be fixed with good concentration to the places beginning with the heart and ending with feet. This nyāsa (fixation) is of the nature of fire and moon and is the bestower of all siddhis.

16. One shall perform the nyāsa rite of the syllables of the alphabets ending in jaya=m with bindu and should utter puruṣātmane namaḥ. He will do the vyāpaka nyāsa finally. This is called haṁsanyāsa.

17-18. He shall fix eight vowels twice and then five other consonants and then five consonants. In this order he shall use all letters. He shall fix nine planets beginning with the sun. He shall fix them respectively in the ādhāra= mūlādhāra (rectum), penis, navel, heart, and throat, in the orifice of the mouth, in the middle of the eye-brows on the forehead and in the Brahmarandhra (the cerebral orifice).

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tejojvālāmaṇi hum phaṭ, bhāskaramaṇḍalāya śrīm, Om hrīm tejojvālāmaṇi vahnimaṇḍalāya śrīm. But regarding the nyāsa there is difference of opinion.

19. He shall again perform the three nyāsas, viz the haṁsa, agnīṣoma and maṇḍalatraya (the three spheres). With the mūlamantra he shall perform the vyāpaka rite.

20-21. After performing nyāsa, one shall meditate on the sun in his lotus-like heart. The sun is conceived as holding two lotuses and the gestures of gifts (dāna) and assurance (abhaya) with his hands. He wears ear-rings, bracelets, on the upper arms and necklaces. His physical body is made of trayī (the three vedas. After meditating thus the repeater of the mantra shall perform japa eight hundred thousand times.

22-23. To the one-tenth of the number of japa, he shall duly perform homa in the fire with red lotuses or gingelly seeds. At the outset he should worship pīṭha where there is the location of dharma etc. Then he should worship (in four corners) the Śaktis named Prabhūtā, Vimalā, Sārā and Samārādhyā, then Paramamukhā in the middle and end the disc of the sun.

24-27. After worshipping the disc of the moon and the fire he should worship the disc of the sun. The śaktis associated with the Pīṭha are dīptā (illuminated), sūkṣmā (suble), jayā (victorious), bhadrā (gentle), Vibhūti (prosperity), vimalā (devoid of impurities), amoghā (non-futile), vidyutā (lightning) sarvatomukhī (facing all round). Excepting the three short vowels (a,i,u) and the neuter ṛ,ṝ,ḷ,ḹ all the vowels possessed of fire = rā and indu = m, are the bījas of the śaktis (i.e., ram, rim, rum, rem, raim, rom, raum, ram, raḥ). The śaktis preceded by by these bījas (seeds) are to be worshipped. The seat should be worshipped with the pīṭhamantra beginning with tāra = om. It is of the nature of Brahmā, Viṣṇu, and Śiva which are joined with saura in the dative and ending with Yogapīṭhātmane the pīṭha is of the nature of yoga, then he should utter hṛdaya = namaḥ.

28. Dhruva = om, viyut = ha with bindu, kham, Khakholkāya hṛt = namaḥ is the mantra. To this nine-syllabled mantra the learned worshipper should objectify the form of the deity.

29. One should worship the cosmic witness of the worlds after duly invoking him in the conceived form. Thereafter, he should worship six limbs and in the quarters he should worship eight limbs.

30. After worshipping Āditya in the middle and Ravi, Bhānu, Bhāskara and Sūrya in the four quarters with sadya = om and with these four short vowels.

31. The śaktis are to be worshipped in the intermediate quarters with the first letters of their respective names. They are Uṣā, Prajñā, Prabhā and Sandhyā. Then he should worship Brahmā etc,

32-33. Aruṇa should be worshipped in the front. So also Soma, Guru (Jupiter), Bhṛgu (Venus) should be worshipped. Aryamā and others are to be worshipped in the quarters. As before he should worship Mars, Rāhu and Ketu in the corners. The intelligent devotee shall worship Indra and others as well as Vajra (thunderbolt) etc as before.

34. Thus worshipping the sun favourably disposed to the devotees, he shall, with full concentration, offer arghya to the sun-god every day.

35. Sitting on a good ground he shall perform the prāṇāyāma and after doing nyāsa as stated before, he worship the pīṭha of the Sun as before, he should make a maṇḍala (mystic diagram) of the Sun and worship the pīṭha of the Sun as before.

36-37. After meditating on the sun, he should offer divine and mental services. He should a place beautiful copper vessel that can hold a prastha measure of water on the mystic diagram drawn by red sandal paste and fill it with water while he should repeat the alphabets in the reverse order (from kṣa to a) and mūla mantra.

38-39. The water should be conceived as emerging from the Sun's disc like the ocean of nectar. He should put saffron, yellow pigment, black mustard, sandal and red-sandal, Kara-vīra, japa (chinese rose), kuśa grains of Sāli and Śāmyāka rice. He should put gingelly seeds, bamboo shoots and barley grains also in the water.

40. After invoking the sun with his ancillaries and the surrounding deities, he should worship him as before, by means of sandal pastes, flowers, incense, lamps, food offerings (naivedya) etc in accordance with the prescribed rules.

41. After performing prāṇāyāma three times he should do

aṅganyāsa as before. He shall write Śuddhabīja = Vam in his right hand by means of sandal paste.

42-45. With that (i.e. with the hand) he shall cover the arghya vessel and repeat the mantra with singleness of mind for one hundred and eight times. He shall worship the sun again. Then lifting the arghya vessel with both the hands he should kneel on the ground and raise the vessel up to the head. Then he should fix his vision on the sun in the sky along with his surrounding deities. Then worshipping the sun mentally again he should repeat the mūlamantra intellectually conceiving himself as one with him. Then meditating the sun in the maṇḍala drawn by red sandal paste, he should offer arghya. Then offering handful of flowers he should repeat the mantra hundred and eight times.

46-47. Everyday or on Sunday he shall offer arghya to vivasvān. Being thus propitiated, the Sun bestows riches, fame and happiness on him. He grants sons, nay, everything that is desired. This is called arghyadāna (the offering of arghya). It increases span of life and health.

48. It is the bestower of wealth, grains, animals, welfare, landed property, friends and womenfolk. It yields splendour, virility, fame, glory, learning, riches and worldly pleasures.

49. One who is devoted to the propitiation of Gāyatrī, one who is devoutly engaged in worshipping Sandhyā (dusk and dawn prayer), a brahmin who regularly repeats this mantra in this way, never falls into misery.

50-52. After worshipping (the deity) in this manner, the nirmālya (the remains of an offering to the deity) should be handed over to Vikartana. The bīja called Mārtaṇḍa Bhairava fascinates the three worlds (runs like this): Viyat = ha, vahni = ra, marut = va, sadyānta = au, arghīśa = ū is attached with bindu. If this bija is enclosed with bimba bīja = thrīm, it bestows all desired objects.

Everything should be known as before, by the learned man. The mantra of the moon runs thus: bhṛgu = sa, jala = va endowed with bindu = and manu = au, then soma in the dative and ends with hṛdaya = namaḥ.

53. This king of mantras consists of six syllables. Its

sage is considered to be Bhṛgu, the metre is paṅkti and the deity is known to be Soma.

54. The first (i.e. svaum) is the bīja, namaḥ is the śakti. The purpose is for the acquisition of everything. One shall perform the rite of ṣaḍaṅga nyāsa by means of six long vowels adding to the bīja.

55. One shall make meditation on the moon whose face is like that of the full moon, whose lustre is that of the crystal, whose face shines with the dark forelocks, who holds the desired Kumuda (lily) and who wears a necklace of pearls.

56. One shall repeat the mantra for six hundred thousand times (ṛtulakṣa). To a tenth of it (i.e. sixty thousands) he shall perform homa with milk-pudding and ghee. This should be done after one has ended the worshipping of the moon in the pedestal.

57. By the mūlamantra one should conceive the deity there and should worship the moon in the proper procedure. The ancillary worship aṅgapūjā should be performed in the filament of the lotus and in the petals the following śaktis should be worshipped.

58. The śaktis are Rohiṇī, Kṛttikā, Revatī and Bharaṇī, then again Rātridā, Ārdrā, Jyotsnā (moon light), Kalā (digit) that has the lustre similar to that of the necklace (i.e. white).

59. All of them are auspicious. They wear white garlands and clothes spotlessly. They are bedecked in pearl necklace. They are endowed with heavy bosoms. They are fair and possessed of folded hands.

60. All of them are drawn towards their lover mentally. They are slow in conquetry due to intoxication of passion. These lotus-eyed ones with faces resembling the full moon are to be worshipped.

61-62. The eight planets beginning with the sun are to be worshipped at the tips of the petals. The sun, the son of the earth (i.e. Mars), Budha (Mercury), the Saturn, the preceptor of the gods (i.e. Jupiter), Rāhu, Venus and Ketu are to be worshipped at the tips of the petals. They are of these colours

respectively: red, pink, white, blue, yellow, smoke-coloured, white and black.

63. They have placed their left hands on their thighs. With their right hands they show the gestures of fearlessness. The intelligent devotee shall worship the guardians of the worlds and their weapons outside it (i.e. the lotus).

64. The Mantra, thus propitiated, will grant desires of one's soul.

One should keep fast on the full-moon day and offer the arghya when the moon appears.

65-68. He shall make three mystical diagrams on the ground extending from east to west. Sitting on the lower diagram, he shall place the articles of rituals in the middle one. He shall worship Soma in the third diagram with lotuses drawn properly. But this should be done after completing the worship of the pedestal. The knower of mantra should place a silver vessel, in front. Then filling it with sweet-smelling cow milk and touching it, he should repeat the mantra for one hundred and eight times. Then the knower of the mantra should offer arghya to the moon for attaining siddhis by means of Vidyāmantra.

69. According to this procedure he should perform the rite every month with alertness. Within a year the man attains the desired objects in the earth.

70. (Vidyāmantra) One should utter first Vidye Vidyā-mālini, then utter candriṇi, candramukhi, the vidyā-mantra is said to end with dviṭha. The whole mantra runs thus: Vidye vidyāmālini candriṇi candramukhi svāhā.

71. He who thus repeats steadily the mantra of the lord of lilies (i. e. the moon) before long achieves wealth, grains, sons, grandsons and good fortune.

72-73. Henceforth, I shall recount the mantra of Aṅgāraka (Mars). It bestows wealth and sons (the mantra runs thus) Tāra = om, vyoma = ha joined with dīrgha = ā and indu = ., this (ha) again is equipped with indu = ., sānta = sa attached with (vi) sarga = :, caṇḍīśau = dual kha attached with bindu = ., and Visarga = : respectively (the whole mantra is: Om hāṁ haṁ aḥ khaṁ khaḥ).

This great mantra of Maṅgala (Mars), consisting of six syllables, is the bestower of every desire.

74. The sage is Virūpākṣa, the metre is Gāyatrī and the deity is Kuja. After performing the aṅganyāsa rite with the six syllables of the mantra one should meditate on the son of the earth (i.e. Mars).

75. One should meditate the son of the earth seated on a ram bearing red garments and limbs and holding the trident, sword, club and gesture of granting boons by means of his hands. He is born of the sweat of Īśāna.

76. He should repeat the mantra nine hundred thousand times. By the tenth portion (of the mantra repeated) he should perform homas into the fire with the fuel born of Khadira (catechu) tree. He shall worship Kuja (Mars) in the pedestal of Śiva.

77-80. After propitiating the aṅgas first, he should worship the twentyone forms of Aṅgāraka in twentyone squares. The following are the twentyone forms of the son of the earth: Maṅgala, Bhūmiputra (son of earth), Ṛṇahartā (remover of debts), Dharmaprada (bestower of wealth), sthirāsana (having a steady seat), Mahākāya (of huge body), Sarvakarmarodhaka (obstructor of all rites), Lohita (red one), Sāmagānām kṛpākara, (merciful unto the singers of Sāman), Dharmātmaja (son of earth), Bhauma the son of earth), Bhūmida (bestower of lands), Bhūminandana (son of earth), Aṅgāraka (Mars), Mahisūnu (son of earth) Sarvarogāpahāraka (remover of ailments), Vṛṣṭikartā (the cause of rains), Vṛṣṭihartā (remover of rain), Sarvakāryārthasidhida (bestower of fulfulment of all tasks).

81. The repeater of mantras shall worship Maṅgala and others in order as they are seated in their respective places. He shall also worship Indra and others with Vajra etc. Thus the mantra becomes effective.

82. A fawn-eyed lady, desirous of a son, shall observe the rite pertaining to Mars). The commencement of the vrata in the month of Mārgaśira (Nov-Dec) or Vaiśākha (April-May) is specially recommended.

83. She shall get up at the rise of Aruṇa (i.e. before dawn). After completing necessary activities she must cleanse her teeth

with apāmārga twigs (the plant Achyranthes Aspera) with control of speech.

84. After the bath she shall wear red clothes and red garlands of flowers. She shall smear herself with red unguents. The food offerings and other requisites shall also be of red colour and should keep them ready.

85. She shall invite qualified brahmins and worship the Mars in accordance with his permission. She shall sit on a red seat on the ground smeared with cowdung of a red cow.

86. After sipping the water thrice and remembering the place and time she shall utter the desired object. She shall perform the nyāsa rite of the names of the Mars in her own limbs.

87. The chaste lady shall make a nyāsa (fixation) of Sāmagānāṁ kṛpākara in the face. Dharātmaja in the nostrils, Kuja in the eyes, Bhauma on the forehead.

88. She shall fix Bhūmida in the middle of the eyebrows, Bhūminandana on the head, Angāraka in the tuft of hair, Mahīsuta all over the body.

89. She shall fix them Sarvarogāpahāraka in both the arms and the wise one then fix vṛṣṭikartā in places beginning with the head and ending with the feet.

90. She shall fix vṛṣṭikartā in the places beginning from the feet and ending with the head. Then she shall fix in the end in all quarters *Sarvakāryārthasiddha.*

91. After quickly fixing the son of the earth, thus in the navel, heart, head and the face, in one's own body, she shall, as before, meditate on Dharātmaja (son of earth).

92-95. Then after worshipping with mental offerings, she shall place arghya. She shall get a triangle inscribed in a copper-plate and within it twenty one squares drawn. She shall invoke Aṅgāraka there and worship him with red flowers etc. After worshipping the ancillary deities first she should worship Maṅgala and others in the twentyone squares. After worshipping Cakra, Āra and Bhūmija in three corners of the triangle she should worship again Indra and others and Vajra etc outside of it. After offering the incense and the lamp she should offer cooked food of wheat as naivedya.

96. She shall fill a copper vessel with pure water and put red sandal, red flowers, fruits and rice grains therein. She shall then offer the arghya to Maṅgala reciting the following couple of mantras.

97-98. O son of earth of great splendour, O lord of the sweat of the pināka-bearing lord (Śiva), seeking a son I have sought refuge in you. Accept the arghya, obeisance to you. O lord resembling the red coral and the japā flower (China rose), O son of Mahī, O highly blessed one, accept this arghya. Obeisance to you.

99. The twentyone names mentioned above should be used in the dative case ending with namaḥ and beginning with tāra = Om and then she should bow down. The circumambulations are of the same number.

100. She should say : I bow down to Maṅgala who was born of the womb of the earth, whose lustre is like that of the cluster of lightning, who is a bachelor and who holds a sword in his hand.

101. With charcoal of Khadira she shall make three lines. Then with concentration of mind she shall wipe them off with her left foot while repeating the following two mantras.

102. For the removal of misery and ill-fortune, for the sake of obtaining a male child, I am wiping off the three-marked lines by means of my left foot.

103. In order to do away with indebtedness, for the achievements of desired object of my heart, I am wiping off the three black lines originating from the three births.

104. Then taking flowers in her hand she should eulogise the son of Dharaṇī (earth) while meditating on his lotus feet for the achievement of Pūjā with all its ancillaries.

105-112. Obeisance to you, the remover of debts and the destroyer of misery and penury. O son of earth, be of perpetual bestower of good fortune and happiness on me. O lord, you resemble molten gold, your lustre is similar to that of the mid-day sun, you bestow happiness, good fortune and destroy indebtedness and poverty. O lord, you are the cause of all happiness. O king of planets. obeisance be to you. O lord of

Devas, be graceful to us. O lord, you are the receptacle of all goodness. Devas, Dānavas, Gandharvas, Yakṣas, Rākṣasas and serpents attain welfare and obtain the fulfilment of desire (by your grace). Obeisance to that son of earth by propitiating whom the people in the world obtain happiness. Obeisance to that son of earth who bestows misery on people when it is in retrograde motion and who bestows happiness and good fortune on being worshipped. Obeisance to you, O Maṅgala, you shine in the sky, you are the cause of welfare and of riches and progeny. O Bhauma, be pleased with me, O Maṅgala, bestower of auspiciousness, O Rudra incarnate, O ram-vehicled lord, give sons, riches and fame.

113. After eulogising thus and bowing to him she shall dismiss the son of earth. After giving gifts in accordance with her capacity she shall receive blessing of the brahmins.

114-115. After giving fees to the preceptor she shall partake of the naivedya offerings given to the deity. She shall observe these rites every Tuesday for a year. After performing homa with sesame seeds she shall feed fifty brahmins.

116. She shall give away a gold image of Bhauma (Mars) to the preceptor. She should worship (Mars) in a jar placed on the mystic diagram for achieving the fortune of getting a son.

117. A woman who is devoted to the ritualistic vow like this shall obtain fortunate sons. A man should perform this vrata for the removal of indebtedness and the acquisition of wealth.

118-120. A brahmin should repeat the Vedic mantra of Agnirmūrdhā etc. For the completion of worship I shall recount the Gāyatrī of Aṅgāraka. At the end of the word Aṅgārakāya (to Mars) one should utter Vidmahe (we know). At the end of syllables Śaktihastāya (to one who has śakti in his hand) one should utter Dhīmahi (we meditate). Thereafter he shall utter the syllables Pracodayāt also (the Mars should guide us). This is the Gāyatrī of Mars. It bestows all desires upon those who repeat it.

121-122. This is the mode of worship of Bhauma. Henceforth, the mantra of Budha is mentioned. The end of the (syllable) pha = ba united with indu = ., Karṇa = u, then budha

with ṅe = in the dative case and in the end it end in ḥṛt = namaḥ. (the mantra runs thus : Bum Budhāya namaḥ.) This is the mantra of Budha consisting of six syllables (rasārṇā). Brahma is known to be its sage. The metre is paṅkti and the deity is Budha, the bestower of all desired things on men.

123-125. The first syllable (i.e. bum) is the bīja, namaḥ is the śakti. The application of it is for attaining everything. (He shall meditate upon Budha thus :) I salute Budha with great devotion, who is adorned with yellow garments and ornaments. His left hand is placed over his knee and the right hand shows the gesture of assurance. After meditating thus he shall repeat the mantra ten thousand times after keeping his senses controlled. With one tenth of it (the repeated mantra) he shall perform homa with ghee. He shall worship in the pedestal mentioned before. He shall worship Budha along with aṅgas (ancillaries), Mātṛs (mothers), Dikpālas (guardians of the quarters and their weapons).

126. When the mantra becomes ripe in this way, the repeater of the mantra shall achieve his desires. Everyday he shall repeat the mantra a thousand times and continue it for ten days.

127. There is no doubt that his affliction arising from the planet will soon disappear. The procedure for the propitiation of Budha has been recounted. Now listen to the mode how Jupiter should be propitiated.

128-129. The mantra of Jupiter : The word Bṛhaspati is used in the dative case preceded by its initial letter ba along with indu and agha = ṛ (i.e. Bṛm). It ends in namaḥ. The mantra consists of eight syllables. Bṛṁ Bṛhaspataye namaḥ The sage of it is Brahmā, the metre is anuṣṭup, the deity is the preceptor (of gods) and the bīja is the first syllable (i.e. bṛm ḥṛt = namaḥ is the Śakti. The nyāsa rite should be performed with a long vowel with the pair of fire (ra and indu = m.

130-131. He shall remember the preceptor of gods thus : He has placed his left hand on the heap of jewels, with his right hand he is scattering them. He is bedecked in yellow flowers, ornaments, unguents and garments. He is the storehouse of

vidyās. He has golden lustre. The mantra should be repeated hundred thousand times. With one tenth (of the mantra repeated) he should perform homa either with ghee or cooked food.

132-133. He shall worship the deity in the pedestal of dharma, along with the ancillaries, guardians of the quarters and their weapons. When the mantra is ripe in this way, the repeater of the mantra shall achieve his desire.

134. By performing homa for three days with the niśā flowers soaked in ghee for two thousand times, the repeater of the mantra attains clothes and lands soon.

135-136. The mode of propitiation of Jupiter has been recounted. Now, listen to that of Śukra (Venus). The mantra of Śukra runs thus: Give unto me the cloth, Śukrāya i.e. Śukra in the dative case, which ends with ṭhadvaya = svāhā and begins with dhruva = om. This mantra consists of eleven syllables. Brahmā is its sage, the metre is virāṭ, the deity is the proceptor of Daityas, the bīja is Dhruva = Om and the Śakti is Vasupriyā.

137-138. The six ṣaḍaṅga nyāsa shall be performed with one, two, one, two, three and two syllables of the mantra. The intelligent devotee shall meditate on Śukra who has white garments, unguents and ornaments, who hands over wealth by means of his left hand and shows the gesture of teaching by means of his right hand. He shall repeat the mantra ten thousand times and perform homa a thousand times with ghee.

139. He shall worship the deity in the pedestal of dharma etc. with the ancillaries, Indra and others and their ornaments. On Friday, he shall perform homa with white flowers and sweet scents. He who performs this twentyone times obtains silk garments, and jewels. All these mantras are to be preserved as secrets. They should not be given to anybody. They may be given to a devoted disciple or one's own son.

CHAPTER SEVENTY

The japa of Mahāviṣṇu

1. Henceforth, I shall recount the mantras of Mahāviṣṇu. These mantras are very rare in the world. On receiving them human beings attain their desired object.

2. By the mere utterance of these mantras, hosts of sins get dissolved. It is on knowing these that Brahmā and other become competent to create the universe.

3-4. The word Nārāyaṇa[1] should be used in the dative case (i.e. Nārāyaṇāya) preceded by tāra (om) and hṛt (namaḥ). (the combination is, 'Om namo nārāyaṇāya'). This is the eight-syllabled mantra. The sage to be mastered is Nārāyaṇa. Gāyatrī is its metre, the immutable (Lord) Viṣṇu is the deity. Om is the bīja, so also yaṁ is śakti. Its application is aimed at the acquisition of everything.

5-7. The word kruddholkāya is followed by hṛdaya (kruddholkāya namaḥ). Maholkāya is the head, vīrolkāya is the tuft of hair, Dyulkāya is known as Kavaca. Maholkāya is the astra. The nyāsa (fixation) on five limbs is done thus : Kruddholkāya hṛdayāya namaḥ, Maholkāya śirase svāhā, Vīrolkāya śikhāyai vaṣaṭ, Dyulkāya Kavacāya hum, Sahasrolkāya astrāya phaṭ.) Again one shall perform (the ṣaḍaṅga nyāsa rite) by means of six syllables from the mantra (oṁ hṛdayāya namaḥ naṁ śirase svāhā. Om śikhāyai vauṣaṭ, nām kavacāya hum, rām netratrayāya vauṣaṭ, yam astrāya phaṭ). With the two remaining syllables (i.e, na and ya) one shall fix in the belly and on the back. Thereafter he shall perform the rite of digbandha (arresting the quarters) by means of the mantra of Sudarśana.[2]

8. Tāra = om, then the word namaḥ, then he shall utter the word Sudarśana in the dative case. Then 'astrāya phaṭ' is uttered. Thus the twelve-syllabled mantra has been recounted.

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1. This verse gives the *mantra* of Nārāyaṇa thus :
   Om namo Nārāyaṇāya.
2. It gives the *mantra* of *Sudarśana* thus :
   Om namaḥ Śudarśanāya astrāya phaṭ.

9-14. I shall recount the nyāsa rite called Vibhūti Pañjara (cage of prosperity). It consists of ten repetitions. One shall fix the syllables of mūlamantra in one's body, in the ādhāra (the base), in the heart and in the face, then in the roots of hands and feet and in the nose. Thus the first repetition is mentioned. The second repetition (of nyāsa) is performed in the throat, in the navel, in the heart, in the breast, in the sides and in the back. The third repetition of nyāsa is performed in the head, face, eyes, ears and nostrils. The fourth repetition should be done in the joints of fingers (excluding the thumb and the toe) of hands and feet taking four at a time. Thereafter one shall fix the seven constituents of the body, prāṇas (vital breath) and the heart. The intelligent devotee shall fix syllables of the mantra one by one and in order. He shall make a fixation of the four syllables of the mantra in the heart, in the shoulders, in the thighs and the feet. He shall fix the remaining ones in the discus, in the conch, in the iron club, in the lotus and in the feet with their respective mudrās (gestures). This is the most excellent of all nyāsas. It is called Vibhūti pañjara.

15. One should fix the syllables of the mantra one by one enclosed between tāra and bindu. But others say that each syllable should be fixed with namaḥ in the end (preceded by oṁ)

16. Thereafter, he shall perform the rite of Tattvanyāsa for the attainment of the mood of Viṣṇu. It has been stated by ancient seers that it consists of eight syllables which have the characteristics of eight Prakṛtis.

17. These are the eight Prakṛtis : viz the earth and four other bhūtas (elements), then Ahaṁkāra (ego), Mahat and Prakṛti.

18. The excellent sādhaka shall perform a nyāsa in the foot, in the penis, in the heart, in the face, on the head, in the chest and in the cardiac region and with the single mantra he shall make a nyāsa all over the limbs.

19. The learned devotee shall fix each syllable of the mantra in its respective place uttering each individual name thus: om, then hṛt = namaḥ, then parāya followed by the principle of prakṛti and ending with namaḥ (Om namo parāya pṛthivyai tattvātmane namaḥ, is the combination).

20-23. This nyāsa is called Tattvanyāsa. It is excellent of all nyāsas.

One shall fix the twelve mūrtis (physical forms) united with twelve ādityas. The twelve syllables are united with twelve vowels (excluding ṛ ṝ ḷ ḹ). The eight-syllabled mantra is mentioned to be having the eight Prakṛtis as its ātman. By adding four syllables to them the total number shall be twelve. The repeater of the mantra shall fix the twelve mūrtis in the forehead, in the belly, in the heart, in the neck, in the right side, in the right shoulder, in the throat and thereafter in the left side, left shoulder, the neck, the back and the hump in their respective order.

24-27. He shall fix Keśava along with dhātṛ, Nārāyaṇa along with Aryaman, Mādhava along with Mitra, Govinda with varuṇa, Viṣṇu united with Aṁśu, Madhusūdana with Bhaga, and Trivikrama united with Vivasvān, Vāmana along with Indra, Śrīdhara along with Pūṣan, and thereafter he shall fix Hṛṣikeśa accompanied by parjanya, Padmanābha united with Tvaṣṭṛ and Dāmodara united with Viṣṇu. Thereafter, he shall fix the twelve-syllabled mantra on the entire head.

28-31. Afterwards the intelligent devotee shall perform the nyāsa rite of the all-pervasive with kirīṭa mantra.

(The Kirīṭa mantra runs thus :) At the end of the word kirīṭa, keyūra and hāra say makara and kuṇḍala. At the end thereof mention cakra, śaṅkha, gadāmbhojahasta (one who has discus, conch, iron club and the lotus in the hands). Pītāmbara (O yellow robed one) śrīvatsāṅkita vakṣasthala one (whose chest is marked with the scar of śrīvatsa). Thereafter, the two lumanaries of the ātman accompanied by Śrī and Bhūmi. Thereafter, he shall say dīptikarāya sahasrādityatejase (to the illuminator who has the brilliance of a thousand suns). At the end he shall say namaḥ. The mantra of Kirīṭa consists of sixty five syllables. After performing nyāsa rite thus, he shall meditate on lord Nārāyaṇa. (The combination of Kirīṭa mantra is as follows: Oṁ kirīṭa-keyūra-hāra-makara-kuṇḍala-śaṅkha - cakra- gadāmbhojahasta-pītāmbaradhara-śrīvatsāṅkita vakṣassthala-śrībhūmisahitātmajyotirdvaya-dīpta-karāya sahasrāditya-tejase namaḥ).

32-33. One shall remember the yellow-robed deity who is refulgent like a crore of rising suns, who holds in his hand the conch, discus, iron club and the lotus, whose either side is beautified by Bhūmi and Śrī, who has the scar of śrīvatsa in his chest, whose neck shines by means of Kaustubha jewel, who has necklaces, bracelets, bangles and shoulderlets.

34. With the sense-organs under restraint (the devotee shall duly repeat the mantra as many hundred thousand times as there are syllables therein. Certainly the self is purified by the first hundred thousand.

35. By the repetition of the mantra for two hundred thousand times the purification of the mantra is achieved. If the japa is continued to three thousand times, he attains the heavenly region.

36. By the japa of mantra for four hundred thousand times a man attains the vicinity of Viṣṇu. By the japa of mantra for five hundred thousand times knowledge becomes free from impurities.

37. Through the japa extending to six hundred thousand times the repeater of the mantra attains the steadiness of the mind to Viṣṇu. By performing the japa seven hundred thousand times the repeater of the mantra attains identity with Viṣṇu.

38-39. If the repeater of the mantra performs eight hundred thousand japas, he attains salvation. After performing japas, the wise devotee shall perform homa by means of lotuses soaked in honey in the consecrated fire. This should be preceded by worshipping the maṇḍūka in the beginning and ending with the parātattva (the highest principle). This should be done with care in the pedestal.

40. The nine śaktis are vimalā (pure). Utkarṣiṇī (that which attains eminence), jñāna (knowledge), kriyā (rite), Prahvī (humble), Satyā (truthful), Īśāna (lordly). Anugrahā (blessing) is known to be ninth.

41-42. Tāra = Om, then say namo bhagavate viṣṇave sarvabhū, then complete it with tātmane vāsudevāya, then say the word sarvātma, then after saṁyogayogapadma say pīṭhāya, then end it with hṛdaya = -namaḥ (Om namo bhagavate viṣṇave sarvabhūtātmane vāsudevāya sarvātmasaṁyogayoga-

pīṭhātmane namaḥ is the whole combination). This is the pīṭha mantra of thirtysix syllables. By means of this mantra he shall point out the āsana (seat).

43-46. One shall worship the deity by the mūlamantra and invoke the idol therein. At the outset he should worship the aṅgas of the mantras in the filaments (of the lotus). He shall then worship in the eastern petal etc. the following deities viz Vāsudeva, Saṁkarṣaṇa, Pradyumna and Aniruddha. He shall then worship the śaktis in the corners in the order of Śānti, Śrī, Rati along with Sarasvatī. They are clad in golden yellow, tamāla, indranīla and they are clad in yellow garments. All these have four hands and they hold a conch, a discus, an iron club and a lotus. The śaktis have the colours as follows: White, golden, cow milk colour and the colour of the dūrvā grass.

47-48. At the tips of the petals he shall worship the discus, conch, iron club, lotus. Kaustubha jewel, musala (threshing rod), sword and Vanamālā (garland of sylvan flowers), respectively. They have the colours, red, transparent, yellow, golden, dark, black, white, clear white respectively. Outside of it and in front (i.e. in the square) he shall worship the lord of birds having saffron lustre.

49-50. Afterwards, at the sides (i.e right and left of the square) he shall, in due order, worship the treasure of śaṅkha and padma resembling pearls and rubies. He shall worship the (dhvaja) emblem in the west (i. e. behind the deity). In the south east he shall worship Vighna of red colour, in the south-west the dark coloured Ārya, in the northwest Durgā of dark complexion and senānī of yellow colour in the north east.

51-52. The intelligent devotee shall worship the guardians of quarters along with their weapons in the exterior. He who worships the unchangeable Viṣṇu with his (āvaraṇa) (enclosing deities) shall enjoy all pleasure here and attain Viṣṇu's region finally.

One shall meditate on earth, the deity dark in complexion like the leaves of dūrvā grass and holding the ears of paddy for the purpose of acquiring field, food grains and gold.

53-55. One should meditate on goddess Bhāratī holding a vīṇā and a book who is located at the right side of the Lord

of Devas. Her face resembles the full moon. She is clad in white garments resembling the cluster of foams in the ocean of milk. One who meditates on God, the supreme, accompanied by Bhāratī, will be the knower of vedas and their real meaning and will be the excellent of knowers of everything.

56. Meditating on the extremely terrible lord Narasiṁha as his own self and charging the weapon with the mantra, (if he applies it), it comes back to him after killing his enemies.

57-68. The aspirant shall add the bīja of Narasiṁha with the mantra and make a repetition of it for one hundred and eight times and with his left hand sprinkle drops of water and charge with the mantra again and again (over the patient). Even a person bitten by a serpent comes back to life. Adding the garuḍa bīja with the mantra he shall make a repetition of the five-syllabled mantra. For allaying the influence of poison he should meditate on Viṣṇu sitting on garuḍa. The devotee shall inscribe the figure of Tārkṣya on the plank of Aśoka (the tree Jenesia Asoka Roxb) tree and keep it on a mass of Aśoka (foliage). He shall worship the deity with Aśoka flowers. In front of the lord he shall perform homa of those flowers during three sandhyās (dawn, midday and dusk) for seven days. The bird will directly be perceived and will grant the desired boon. After adding the bīja of Gaṇapati to the mantra one should repeat it for a hundred thousand times observing the vow of living on water. He shall see Mahāgaṇapati directly. Adding the mantra with the bīja of vāṇī he should repeat it for six months. Then he shall become a great poet and charm the entire world. The aspirant who performs homa with pieces of guḍūcī half aṅgula in length each soaking in curd, honey and ghee, conquers death. On saturdays one shall touch aśvattha tree closely with hands and perform repetition of the mantra one hundred and eight times, he shall then conquer premature death in the battle.

One shall repeat the mantra twentyfive times and drink water in the morning. He will be free from all sins and ailments and gain knowledge. A jar should duly be installed and filled with clean water. Repeating the mantra ten thousand times, he should sprinkle water on him. This bath will dispel all ailments. During the solar and lunar eclipses the best of

the aspirants shall observe fast and repeat the mantra eight thousand times. After repeating the mantra by looking at the brāhmīghṛta (ghee mixed with the leaves of brāhmī plant) he should drink it. There is no doubt that he obtains intellect, poetic talent and fluency of speech.

69-71. He shall perform homa with bilva by performing which he will become the lord of immense wealth. This mantra of Nārāyaṇa is the most excellent of all mantras. It is above all attainment. O Nārada, it has been recounted to you. (Gāyatrī of Nārāyaṇa).[1] After the end of the word Nārāyaṇa vidmahe should be uttered, then after the word vāsudeva ending with the dative case one should utter dhīmahi. He shall utter syllables : tanno Viṣṇu pracodayāt.

72-73. This is called Viṣṇu Gāyatrī which removes all sins. Tāra = om., hṛt = namaḥ, then bhagavān ending in the the dative case, then vāsudevāya. This great mantra consisting of twelve syllables gives enjoyment and salvation. This is to be used without tāra = oṁ by women and śūdras but by the twice-born it is used with tāra = om.

74-76. The sage of it is Prajāpati, the metre is Gāyatrī, the deity is Vāsudeva, the bīja and Śakti are dhruva = om and namaḥ. The conception of aṅgas is performed with one (om), two (namaḥ), four (bhagavate), five (Vāsudevāya) and with all letters. One shall fix in sequence on the head, on the forehead, in the hands, in the heart, in the body, in the eyes, in the mouth, in the throat, in the navel, in the penis, in the knees and in the feet. This is called the nyāsa of creation (Sṛṣṭinyāsa).

77. They call it Sthitinyāsa (preservation), if it begins with the heart and ends with the head. They know it saṁhāraka nyāsa if the fixation begins with the feet and ends with the head.

78-81. Thereafter, he shall perform the tattvanyāsa (the nyāsa of principles). This is well-guarded in the Tantras. The twelve tattvas are as follows: Jīva (Individual soul), prāṇa (vital breath) citta (mind), hṛtpadma (the lotus of the heart)

1. The Viṣṇu Gāyatrī runs thus :
Nārāyaṇāya vidmahe Vāsudevāya dhīmahi tanno Viṣṇuḥ pracodayāt.

the spheres of the sun, moon and fire, then Vāsudeva, Saṁkarṣaṇa, Pradyumna, Aniruddha and Nārāyaṇa. Uttering the name of the tattva one should fix them in due order from the head etc. He should utter the mūla mantra, thus hṛt = namaḥ, then parāya, then the name of the tattva, end with the hṛt = namaḥ (Oṁ namaḥ parāya jīvatattvātmane namaḥ etc). The meditation here also is as mentioned before. The repetition of the mantra is for twelve hundred thousand times.

82-84. He shall perform homa with sesame seeds soaked in ghee. The number of homas is one tenth of the mantra repeated (i.e. one hundred and twenty thousand times). Then conceiving the mūrti (the idol of the deity) by means of the mūla (basic) mantra in the pedestal mentioned before, he should worship Vāsudeva, the lord of gods, after invoking him there. But he should worship the ancillaries (aṅgāni), first he should worship Vāsudeva and others. The śaktis beginning with śānti etc. should be worshipped in the quarters and the interstices as before. The twelve mūrtis (idols) as stated before should be worshipped in the third enclosure.

85-87. He shall worship Indra and others equipped with weapons in the abode of Dharaṇi (the last square of the diagram). Thus worshipping Viṣṇu, the immutable lord along with five āvaraṇas (i.e. in five different locations of the mystical diagram), one obtains all desired objects and in the end goes to the region of Viṣṇu.

Viṣṇu with the name Puruṣottama, has four forms. The first of them is called Trailokya-mohana, then Śrīkara. Hṛṣikeśa and the fourth is Śrīkṛṣṇa.

88-89. Puruṣottama Mantra:[1] Tāra = (om), Kāma (klīm) then Ramā (śrīm) and Pūruṣottama ends in the dative case. It ends with varma (hum), astra (phaṭ) and agnipriyā (svāhā). The mantra consists of thirteen syllables (i.e.) vahni 3, indu = 1, according to the traditional way the figure is written from the left to the right, hence it is 13. The sage is Brahmā,

1. These verses give the Puruṣottama mantra thus :
Oṁ klīṁ śrīm Puruṣottamāya hum phaṭ svāhā.

the metre is Gāyatrī and the deity is Puruṣottama. The bīja is smara (klīm) and the Śakti is indirā (śrīm).

90. Classifying the syllables of the mantra in groups of one (bhū), one (candra), one, six (rasa), two (akṣi) and then two (akṣi), he shall perform the nyāsa in his limbs and then make a meditation properly on Puruṣottama.

91. One should meditate on Śrī Puruṣottama who resembles the rising sun, whose hands shine with a conch, a discus, an iron club and a lotus and who is clad in yellow garments.

92-94. The shining Toraṇa maṇḍapa (the portal platform) is studded with clusters of costly jewels, the spreading canopy is shining with strings of pearls. It represents tranquility and restraint. On the shining ruby-set altar that has the splendour of ten thousand bright suns, which echos with the tinkling sound of the anklets of groups of dancing celestial damsels and which is refulgent by the jewels set at the edge of the crowns of the host of Devas. (One shall meditate thus). He shall repeat the mantra nine hundred thousand times and perform homa with one tenth of the number (i.e. ninety thousand times).

95-97. He shall perform homa by means of blooming lotuses. He shall worship in the aforesaid pedestal of Viṣṇu. Thus worshipping the lord of gods he attains great prosperity. He attains sons, grandsons, fame, splendour, worldly pleasure and salvation.

Śrīkara mantra: One should utter uttiṣṭha (get up) first, then utter Śrīkara (the maker of prosperity) and the last word is agnipriyā (i.e. svāhā). (The whole mantra is Uttiṣṭha Śrīkara svāhā) This is an eight-syllabled mantra. Its sage is Vyāsa, the metre is paṅkti. The deity is Hari Śrīkara. He is the bestower of all desired things.

98-100. The word 'bhīṣaya' (terrify) is uttered twice and it is the hṛt, 'trāsaya' uttered twice shall be the head, the word 'pramardaya' uttered twice shall be the tuft, the word 'pradhvaṁsaya' uttered twice is the varma, the word 'rakṣa' uttered twice is the astra. All these end with hum.

He shall perform the nyāsa rite properly on the head, in the ears, in the neck, in the heart, in the navel, in the

thighs, in the calves and in the pair of feet. Thereafter, he shall perform the nyāsa rite by means of the mantra mentioned in the Puruṣa Sūkta.

101. In the face he shall fix this mantra i. e. Brāhmaṇosya mukhamāsīt (the brāhmaṇa was in his face). He shall fix the mantra Bāhū Rājanyaḥ (the royal family is his arm) in the pair of arms.

102. He shall perform the nyāsa of the mantra ūrū tadasya yadvaiśyaḥ (it is his thighs that produced the Vaiśya) in the pair of the thighs. The repeater of the mantra shall fix in the pair of feet with the mantra 'padbhyāṁ śūdro ajāyata' (the śūdra was born of his feet).

103. He shall fix the discus, conch, iron club and the lotus at the tips of his hands. After performing the rite of nyāsa, he shall perform meditation in the platform mentioned before.

104-106. He shall meditate on Lord Śrīkara whose form has been recounted before as one who fascinates the world and who is stationed on Tārkṣya (Garuḍa), who is seated on a pink lotus seat. After meditating thus, the repeater of the mantra shall repeat the mantra eight hundred thousand times. With one tenth of them (i.e. eight thousand) he shall perform homa by means of red lotuses or sacrificial twigs of Vilva (one of the species of fig tree). The homa shall be performed with concentration by means of milk, cooked rice or ghee severally. Aśvattha, Udumbara, Plakṣa and vaṭa are known to be kṣīrī trees (milk exuding trees).

107-109. The idol (mūrti) shall be conceived in the pedestal belonging to Viṣṇu by means of mūla mantra surrounded by ancillary deities, āvaraṇas (enclosing deities), the guardians of the quarters and their weapons. Thus when the mantra is ripe, he shall make applications of it as before.

Varāha mantra : The syllable tāra (om), then hṛt (namaḥ) is uttered. Thereafter, the word Bhagavān in the dative (i.e. Bhagavate) and then he shall utter Varāharūpāya (om obeisance to the lord in the form of a boar). Then he shall say Bhūḥ, Bhuvaḥ, Svaḥ, Lohita (pa), kāmika (ta), viz. Bhupatitvaṁ ca me dehi, dadāpaya (grant me kingship), then śucipriyā (svāhā), fond of purity cause it to be handed over.

The combination of the mantra comes to this : Oṁ namo Bhagavate Varāharūpāya Bhūrbhuvassvaḥ pataye Bhūpatitvaṁ me dehi dadāpaya śvāhā.

110. The mantra consists of thirtythree syllables. (Rāma = 3, agni = 3). Its sage is Bhārgava. Anuṣṭup is the metre, the deity is the primordial Boar.

111-113. One should conceive five limbs with Ekadaṁṣṭra in the heart (ekadaṁṣṭrāya hṛdayāya namaḥ), vyomaka is known for the head (Vyomolkāya śirase svāhā), Tejodhipati in the tuft (tejodhipataye śikhāyai vaṣaṭ), viśvarūpa as the varma (viśvarūpāya kavacāya hum). Mahādaṁṣṭra is the astra (mahādaṁṣṭrāya astrāya phaṭ). Thus he shall conceive the five aṅgas.

Or he shall divide the syllables of the mantra into groups of seven (giri), six, seven, five (vana), eight (vasu) syllables and conceive the five aṅgas (ancillaries). Thereafter he shall meditate on Ādivarāha (the Primordial Boar) who is as refulgent as many suns.

114-118. Oṁ hrīm, one shall remember the deity who is gold-coloured beneath the knees, who is white in brilliance beneath the navel, who holds in his hands the desired posture of offering assurance, an iron-club, a conch, a discus, a sword, a javelin and an iron-club; at the tip of whose tooth the shining earth rests. After meditating thus he shall repeat the mantra a hundred thousand times and with the tenth of the number, ten thousand times, he shall perform homa by means of lotuses soaked in honey. He shall worship in the pedestal of Viṣṇu mentioned before after conceiving the form (mūrti) by means of mūlamantra and worship the Lord there, for the realisation of the full benefit, the worship of the ancillaries, the enclosing deities, the guardians of quarters, their weapons and the Yantra (the mystical diagram). The Lord will grant earth, money, grains, landed property and prosperity to the worshipper.

When the sun is in the zodiacal sign of Leo, on the eighth day in the bright half of the lunar month a pure piece of stone shall be placed into pañcagavya (five products of the cow collectively: (urine, cow-dung, milk, curd and ghee). Then touching it one should repeat the mantra ten thousand times.

119. The repeater of the mantra facing the north will put the stone inside the ground. Thus he will be able to ward off the troubles that may arise due to goblins, ghosts, serpents, thieves and others.

120-122. He shall bring some soil from a ground on the morning of Friday. Then charging it with the mūla mantra he shall divide it into three portions. One portion will be smeared over the hearth and another over the cooking vessel. The third portion shall be put into the cow milk and stirred well there. Then he shall put purified rice grains into it. The devotee shall cook the Caru sitting in a properly clear place and repeat the mantra (while the cooking goes on): Then taking the Caru down it should be offered into the fire according to the proper method.

123. After performing worship by means of incense, lamp etc, he shall perform homa with the Caru soaked in ghee. The intelligent devotee shall perform homa in the consecrated fire one hundred and eight times.

124. Thus during seven Fridays the repeater of the mantra shall perform homas. The disputes regarding lands is removed, so also troubles from enemies, thieves etc. are also dispelled.

125-126. According to instructions given before, the devotee shall bring clay from the field of Sādhya (the person for whose benefit the rituals are performed) at sunrise on a Tuesday. As before he shall prepare havis and perform homa in the kindled and consecrated fire as many times as before with great respect. Thus he shall perform homas for seven Tuesdays for the acquisition of lands.

127. He shall perform homa one hundred and thousand times by means of pañcagavyas along with milk-pudding. There is no doubt that he attains thus the over-lordship of the desired land.

128-130. With great concentration one should meditate thus : He has kept his iron club like arms lifted up. He is of a divine nature. He holds earth at the tip of the white curved fangs. He is golden in colour. The devotee shall conceive and meditate thus in the yellow sphere of the earth. By the

grace of Varāha, the devotee by thus meditating attains a beautiful plot of land.

One shall meditate on Varāha resembling snow in the sphere of Varuṇa. Undoubtedly the great troubles will subside. In order to keep people under control one shall always meditate on (Varāha) resembling fire in the sphere of fire.

131-133. For the eradication (uccāṭana) of enemies, he shall meditate on (Varāha) having dark lustre in the sphere of Vāyu. The form of Varāha not stationed on any maṇḍala (sphere) is pure and the bestower of all siddhis. For the removal of affliction from enemies, goblins, evil planets, poison and sickness (one shall meditate on Varāha). The one-syllabled mantra of Varāha is like another wish-yielding kalpa tree. (The bīja runs thus) : Vyoma = ha. It is accompanied by arghīśa = u the head of which is decorated with bindu = ., (The mantra is hum). One shall perform pūjā and offer arghya and other rituals in the manner mentioned before.

134. The nidrā (bha) shall be associated with the left ear (u) and then say Varāhāya and end it with hṛt (namaḥ). This mantra[1] is preceded by tāra (om) and consists of eight syllables : It bestows riches and glory.

135-138. The sage is Brahmā, the metre Gāyatrī, the deity Varāha. The conception of limbs is to be performed by means of letters (of the mantra) divided thus : one, one, four, two and with all the letters. One shall assign the mode of meditation, worshipping, application etc. for this also as given before.

Praṇava is uttered in the beginning. Thereafter, the word Bhagavatī is used in the dative (i.e. Bhagavatyai to the goddess). Then he shall utter Dharaṇi twice and Dhare twice and in the end Vahnipriyā (svāhā) is uttered. The mantra[2] consists of nineteen syllables. Its sage is Varāha, the metre is

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1. It gives the Varāha mantra thus :
   Om bhū Varāhāya namaḥ.

2. It gives the *dharaṇī mantra*. The text says it consists of nineteen syllables but it lacks two syllables. If namaḥ is added the combination will be as follows :
   Om (namo) bhagavatyai dharaṇi dharaṇi dhare dhare svāhā.

Nivṛd Gāyatrī, Dharaṇī is the deity and tāra (om) is the bīja, vasupriyā (svāhā) is the Śakti. The five aṅgas are conceived by means of syllables grouped into Rāma (three), Veda (four), agni (three), Vana (five), akṣi (two) and netra (two).

139-141. He shall meditate upon goddess Dharā (earth) as follows. She is dark in complexion. She has ornaments of various colours. She is situated in the lotus. She has elevated breasts. With her hands she holds two blue lotuses, the ears of śāli grains and a parrot and she is clad in garments of variegated colours. After meditating thus he shall perform a hundred thousand japas. To the extent of the one-tenth of the number, the repeater of the mantra shall perform homa by milk-pudding along with ghee. He shall worship in the pedestal belonging to Viṣṇu. After conceiving the idol with the mūlamantra he shall worship the earth therein.

142-156. After propitiating the ancillaries at the outset he should worship the Earth, fire, water, wind in the petals situated in four quarters, and in the petals of the corners the Kalās.

The names of its Kalās are Nivṛtti, Pratiṣṭhā, Vidyā and Śānti. Then he should worship Indra and others as well as Vajra (thunderbolt). Thus when the mantra is ripe, he shall achieve his desire, worshipping the Earth thus with the animals, jewels, garments etc. he shall be beloved of the Earth. He shall live happily for a hundred years.

The mantra called Trailokyamohana (enchanting the three worlds), the lord of the universe, is as follows:—

The mantra of Jagannātha:[1]

Uttering the word tāra (om) the Kāma bīja (Klīm), Ramā (śrīm) then after hṛt (namaḥ), Puruṣottama. Śrīkaṇṭha,

1. They give the Jaganmohana mantra of Viṣṇu :

Oṁ klīṁ śrīṁ namaḥ Puruṣottamaḥ Śrīkaṇṭhaḥ Pratirūpa Lakṣmi nivāsa Sakala Jagat Kṣobhaṇa sarvastrīhṛdayavidāraṇatrībhuvanamadonmādakara surāsuramanujasundarījanamanāṁsi tāpaya tāpaya dīpaya dīpaya śoṣaya śoṣaya māraya māraya stambhaya stambhaya mohaya mohaya drāvaya drāvaya ākarṣaya ākarṣaya samastaparamopeta subhagasaṁyutasarvasaubhāgyakara sarvakāmaprada amukuṁ hana hana cakreṇa gadayā khaḍgena sarvabāṇaiḥ bhinda bhinda pāśena kaṭṭa kaṭṭa aṁkuśena tāḍaya tāḍaya kuru kuru kim tiṣṭhasi tāvat yāvat samihitam me siddham bhavati hum phaṭ namaḥ. This mantra contains two hundred syllables. See Śāradā Tilakam, pp. 681-682.

Pratirūpa (no-replica i.e. Puruṣottama-pratirūpa), utter Lakṣmīnivāsa. Then at the end of the words sakala, jagat kṣobhaṇa should be uttered. Then after the word surāsura place manuja sundarījana and the pairs of tāpaya and dīpaya, then the pair of Śoṣaya and then the pair of māraya. Then again place the pair of stambhaya and again the pair of mohaya, then the pair of drāvaya and then the pair of ākarṣaya. It is attached with samastaparama and subhaga, then at the end of the word sarvasaubhāgya, utter kara and sarva, then with Kāmaprada add amu then, brahmā = ka with bindu (= amukam) and then utter the pair of hana (kill) by means of discus then with the iron club, then with the sword, with all the arrows add the pair of (bhinda), then after the word pāśena utter the pair of kaṭṭa, then uttering the word aṅkuśena utter the pair of tāḍaya. Then uttering the pair of the word kuru utter kiṁ tiṣṭhasi, then after the word tāvat and yāvat say samīhitam, then say me and siddham and bhavatu and in the end utter varma (hum) and phaṭ. This great mantra ends with namaḥ and is mentioned as containing two hundred syllables. The sage is Jaiminī and the metre is Amita (immesurrable), the deity is Jagannātha, the primordial one. Kāma (klīm) is the bīja, ramā (śrīm) is śakti and the application (of the mantra) is for the purpose of acquisition of everything.

157-167. After the word Tribhuvanamadonmādaka (one who makes the three worlds mad) the word varma (hum) is used followed by hṛdaya (namaḥ). The śiras (svāhā) should end with Varma (hum) proceeded by the word Sakalajagat kṣobhaṇa Lakṣmīdayitā, the śikhā (vaṣaṭ) again after the word Manmathottama and maṅgala should be uttered, then uttering kāmadāyinī hum the fixation of varma should be done. The kavaca (phaṭ) is known to be bhṛgu (sa) karṇa (u) and bhaga, then the word sarva and saubhāgyakara. Then at the end of surāsura one should say manuja sundarī, then at the end of hṛdaya and after vidā one should utter the word raṇa. Then utter the word praharaṇadharasarvakāmika, then the pair of word hana, then utter hṛdayam bandhanāni afterwards. Then the pair of the word ākarṣaya, then the word mahābala then utter varma (hum). Thus the astra (phaṭ) has been mentioned. Then netra (Vauṣaṭ) comes afterwards. One

should utter tribhuvana, then Īśvara, sarvajana, then manāṁsi, then at the end of the pair hana and the pair of dāraya one should utter me vaśamānaya. The mantra ends with varma (hum). This is known to be netra mantra. The mantras of ṣaḍaṅga(six limbs) have tāra (om) in the beginning and end with phaṭ and namaḥ.

At the end of tāra (om) and the word trailokya one should utter the word mohana then uttering Hṛṣīkeśa and after the word apratirūpa and Manmatha one should say sarvastrīṇām hṛdaya, then the word ākarṣaṇa and āgacchāgaccha. This ends with hṛdaya (namaḥ) with the mantra one should make the vyāpaka (pervasive nyāsa) and then the wise man should meditate on Jagannātha.

168-173. He shall meditate on a forest on the banks of the ocean of milk. It is beautiful with trees and creepers. When the sun rises plenty of lotuses bloom. With its lustre it brightens the faces of the quarters. It is full of the humming sounds of bees that are mad after the frequence of bunches of flowers in it. The sky is clouded with the dust with the pollen of the lotuses waved by the divine breeze. It is beautiful with the sweet, and melodious songs of celestial damsels. Within that forest there is a platform shining with the richly laid jewels. There is a canopy shining with the string of pearls. There is an altar set with gems. The tips of the coronets of heaven-dwellers touch it reverentially. O Brahmin, you should think of the Lord seated on a divine throne. He holds in his hands the conch, noose, arrow, bow, threshing rod, iron-club, sword Nandaka and goad. His chest is in the close embrace of Lakṣmī with her eyes shining, by virtue of love, she observes him as though the glory of the lotus in her lap.

174-175. After meditating thus he shall repeat the mantra four hundred thousand times. To the extent of a tenth of it he shall perform homa by means of lotuses or jāti flowers in the sacrificial pit or in the pit with the shape of the half-moon. The learned man desirous of worshipping the lord of the universe shall sprinkle sacrificial ground, the articles for the sacrifice and himself with water repeating Gāyatrī.

176. At the end of the word Trailokyamohanāya one should utter the word vidmahe (we know). After repeating smarāya dhīmahi we meditate on smara (cupid) he shall say tanno viṣṇuḥ pracodayāt.[1]

177. This is called Gāyatrī which is the greatest purifier of everything. The intelligent devotee shall offer a seat in the pedestal mentioned before. It belongs to Viṣṇu.

178. This is called Pīṭhamantra (the mantra of the pedestal) which follows: Pakṣirājāya ṭhadvandvam (svāhā). With this mantra he shall invoke the deity in the mūrti (the form) conceived by the mūlamantra.

179. He shall then devoutedly worship the deity by the pervasive nyāsa mantra. He shall worship śrīvatsa in the breasts by śrīvatsa and hṛdaya (namaḥ)

180. With hṛt (namaḥ) in the end he shall worship Kaustubha (the jewel) (Kaustubhāya namaḥ—obeisance to Kaustubha). With the words Vanamālāyai hṛt (namaḥ) (obeisance to the garland of sylvan flowers) he shall worship in the neck.

181. He shall duly worship the ancillary deities in the pericarp. Afterwards in the petals he shall worship Lakṣmī and others covered with Cāmaras (chowries).

182. They have the lustre of bandhūka flowers (a kind of china rose). Their breasts shine with pearl necklaces. Their eyes resemble full blown lotuses. They are slow because of amorous grace originating from intoxication of love.

183. The Devīs are Lakṣmī, Sarasvatī, Dhṛti, Prīti, Kānti, Śānti, Tuṣṭi and Puṣṭi. The bīja is used in the beginning. The above names are used in the dative case and end with namaḥ.

184-190. Bhṛgu (sa) equipped with Khaḍgīśa (va) and moon (m). This is the bīja of the goddess used with all vowels except the three short vowels and the neuter ones (i.e. a, i, u, ṛ, ṝ, ḷ, ḹ).

The bījas of the goddesses should be used by the devotee in the beginning of the deity in their due orders.

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1. The verse gives the Gāyatrī thus :
Trailokyamohanāya vidmahe smarāya dhīmahi tanno viṣṇuḥ pracodayāt.

At the tips of the petals he shall worship śaṅkha, bow, discus, sword, iron-club, goad, threshing rod and the noose severally by means of their mudrās (gestures) and mantras.

(The mantra runs thus) : At the end of the word mahājalacarāya, hum phaṭ and svāhā should be used. In worshipping the conch the word pāñcajanyāya is used with om in the beginning and namaḥ in the end (i.e om mahājalacarāya hum phaṭ svāhā pāñcajanyāya namaḥ). At the end of the word Śārṅgāya (to śārṅga) saśarāya (with the arrow) add hum phaṭ and svāhā. In the worship of śārṅga the mantra is preceded by the word mahā then śārṅgāya and hṛdaya (namaḥ) (i.e. mahāśārṅgāya saśarāya hum phaṭ namaḥ). (For the worship of Cakra) one should utter at the end of sudarśana-mahā the word cakrarāja (O Sudarśana, O great king of the discuses), then the pair of the word daha, then at the end of the sarvaduṣṭabhayam utter the pair of the word kuru, the pair of the word chindhi. Thereafter, the pair of words Vidāraya.

(After the word) paramantrān repeat grasa twice (swallow the mantras of enemies). Then repeat the word bhakṣaya twice (eat, eat). After the word bhūtāni repeat the word trāsaya twice (terrify, terrify all beings). Then lastly the kavaca (hum) and phaṭ and the vahnisundarī (Svāhā).

191-196. (obeisance unto Sudarśana) Sudarśanāya hṛdayam (namaḥ) is the mantra for worshipping the cakra. After the word mahākhaḍga tīkṣṇa he should utter the pair of words chindhi. In the worship of Khaḍga hum phaṭ svāhā khaḍgāya namaḥ (obeisance to the sword) (is to be said).

At the end of the word Mahākaumodaki, one should say mahābale (O strong one). Thereafter add the word Sarva-surāntaki (the destroyer of all demons). Then say prasīda (be pleased) twice. Then hum, the weapon (phaṭ) and svāhā, O Kaumodaki, obeisance in the end. The mantra in the worship of Kaumodaki has been recounted. It is the achiever of all objects.

After the word Mahāṅkuśa (the great goad) say the

word (kuṭṭa (grind) twice, hum phaṭ svāhā. Obeisance to the goad has been recounted.

At the end of words Saṁvartaka and mahā one should say the word musala (O great annihilator, the threshing rod), utter the pair of words pothaya (crush) then varma (hum) phaṭ and in the end vahnisundarī (svāhā). Obeisance to musala. The mantra in worship of the musala has been recounted.

197. At the end of the word Mahāpāśa (great noose) utter the word bandha (bind) twice and the word ākarṣaya twice (pull, pull) hum, phaṭ and svāhā. Obeisance to the noose. This is the mantra in the worship of the noose.

198-200. All these mantras begin with tāra (om). Thereafter, he shall worship Indra and others. After worshipping vajra etc. he shall be the lord of all achievements. After worshipping for a month with the flowers of hayāri (a kind of flower or with lilies, he shall perform homa one thousand and eight times. Within a month all excellent kings will come under him.

201-202. If any one repeats any mantra ten thousand times the deity connected with it will become his slave at once with the power of the mantra. What is the use of much talk. With this mantra the aspirant shall realise all desires. He becomes equal to Viṣṇu. There is no doubt about it.

CHAPTER SEVENTYONE

The worship of Nṛsiṁha

Sanatkumāra said :

1. O Nārada, listen. I shall recount to you the divine Mantras of Narahari (Manlion) by propitiating whom Brahmā and others performed the activities of creation etc.

2-3 The Mantra is the Saṁvartaka (kṣa) created (m). It is bedecked in fire and Manu (Au). The Mantra consists

of a single syllable (Kṣraum). It is like the wish-yielding Deva tree (i.e. Kalpa tree) unto those who resort to it. The sage is Atri. O foremost one among intelligent beings, the metre is Jagatī, the deity is Narahari. Its utility is for acquiring everything.

4-5. Kṣam is Bīja. I is śakti. The six aṅgas are conceived by six long syllables. One shall remember Nṛhari (Manlion) whose eyes are the sun, Moon and fire whose lustre is like that of the autumnal moon and who holds with his hands, bow, discus and the gestures of fearlessness and granting of booms. The japa is for one hundred thousand times. To the extent of a tenth of it (ten thousand times) are the homas with ghee and puddings.

6-7. He shall worship the deity in the pedestal belonging to Viṣṇu. He shall worship the ancillaries in the filaments. In the four quarters he shall worship the lord of the birds (i.e. Garuḍa). Śaṅkara, Śeṣa and Śatānanda. He shall worship Śrī Hrī, Dhṛti and Puṣṭi in the corner petals. In the tips he shall worship all the Nṛharis in the due order.

8-11. The Thirtytwo lions are mentioned as follows : Kṛṣṇa, Rudra, Mahāghora, Bhīma, Bhīṣaṇa, Ujjvala, Karāla, Vikarāla, Daityānta, Madhusūdana, Raktākṣa, Piṅgalākṣa, Añjana, Dīptaruci, Sughoraka, Suhanu, Viśvaka, Rākṣasāntaka, Viśālaka, Dhūmrakeśa. Hayagrīva, Ghanasvana, Meghavarṇa, Kumbhakarṇa, Kṛtānta, Tīvratejas, Agnivarṇa, Mahogra, Viśvavibhūṣaṇa, Vighnakṣama, and Mahāsena.

12. The learned devotee shall worship externally the guardians of the quarters along with their weapons. When the Mantra is realized thus, the repeater of the Mantras shall realize his desires.

13-15.[1] Viṣṇu = u is = Śārṅgin = ga, is accompanied with agni = ra, thus endowed with Pradyumna = ., (the combination

1. The *mantra* of *Nṛsiṁha* is as follows : *ugraṁ vīraṁ mahāviṣṇum jvalantaṁ sarvatomukhaṁ Nṛsiṁhaṁ Bhīṣaṇam bhadram mṛtyumṛtyuṁ namāmyaham.*

A detailed account of this *mantra* is given in *Nṛsiṁha-Pūrvatāpanyupaniṣat* and in *Śrī Vidyārṇava Tantra*, page 456. The existing lines of the verses in the Purāṇa lack two syllables viz. *aham.*

In Śrī Vidyārṇava Tantra it is stated that this *mantra* is to be sticked between *Vedādi* (Om) *or Māyā* (*hrīm*). It is the view of some scholars.

thus becomes ugram), then vīra and mahān be added to Viṣṇu. Then Jvalantam, then Bhṛgvīśa = sa will be followed by va as the seat of fire = ra added by Hari = ta with Vāsudeva = u (thus the combination becomes ugraṁ vīram mahāviṣṇuṁ jvalantaṁ sarvatomukham), when Vaikuṇṭha = ma is attached with Viṣṇu = u and kadī = kha is endowed with indu = . Then Nṛsiṁham, Bhīṣaṇam (the terrible), Bhadra (gentle) are followed by mṛtyumṛtyum (death of death), then śauri = na, bhānu = mā with nārāyaṇa = ā.

16. This mantra of thirtytwo syllables of Nṛhari is the bestower of an empire. The sage is Brahmā, the metres Gāyatrī and anuṣṭup are also cited. Its deity is Nṛhari. He is the bestower of all desired benefits.

17-19. Ham is the bīja, im is the Śakti; its utility is for the acquisition of everything. The excellent Sādhaka shall divide the syllables of the Mantra into groups of four, four, eight, six, six and four syllables and perform the rite of ṣaḍaṅga. He shall then fix the syllables originating from the Mantra, on the head, forehead, eyes, mouth, arms, joints and tips of the feet, belly, heart, neck, sides, back and the hump. He shall intersperse the syllables with the Praṇava.

20-33. There are ten types of nyāsa[1] facilitating the proximity of Nṛsiṁha as follows: He shall fix in the first eight fingers and toes severally, then in the knots of fingers, then in all the fingers. After this, the remaining ones he shall fix in the two palms. The clever devotee shall fix the syllables on the head, forehead, between the two eyebrows, eyes, ears, cheeks, at the roots of the ears, in the chin, upper lip, and the lower lip, in the neck, nose, arms, heart, body, navel, palm of the hand other than the right, hips, penis, thighs, knees and calves, heel, toes and fingers, in joints, hair, blood, bones and marrow in the body.

He shall fix syllables in the foot, regions of the heel, knee, hips, umbilicus, heart, the two arms, neck, chin, lips and cheek.

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1. For the detailed procedure of *nyāsa* see *Śāradā Tilaka*, chapter 16, pp. 645-646.

He shall fix words in the ears, mouth, nostrils, eyes and on the head.

He shall fix syllables in the mouth, on the head, in the nose, eyes and ears.

He shall fix quarters of the mantra in the mouth, heart, umbilicus and limbs.

He shall fix the two hemistitches on the head and limbs from the heart to the foot.

He shall fix portions containing ugra and other words ending with namaḥ as well as 'I bow down to the Death of Death" in the mouth, nose, eyes, ears, eyelashes, heart, umbilicus, region beginning with hips and ending with feet. He shall fix them in nine places. He shall fix the portion beginning with 'vīra' (hero) etc. in the same places as before. The intelligent devotee shall fix the portion beginning with Nṛsiṁha etc. in the same places as before.

He shall divide the syllables of the mantra into groups of one, three, four, six, three, two, eight, two and one syllables and fix them in the places in due order : In the root from the root and ending with the umbilicus, beginning with the umbilicus and ending with the heart, beginning with the heart and ending with the two eyebrows, in the three eyes and on the head. He shall then fix them in the arms, in the fingers, in the vital breaths, beginning with the head and ending with the foot. The intelligent devotee shall fix them along with their names. This is called Harinyāsa.

The only person who knows the greatness of this nyāsa is Hari himself. After performing the nyāsa rite thus, he shall meditate on Nṛhari in the heart.

34-35. May Nṛsiṁha protect us always—Nṛsiṁha whose arms shine in close juxtaposition with his neck, touching the hair (the manes), who holds the lotus and the discus, who has split the lord of the Daityas with the tips of his claws, who is accompanied by clusters of flames, whose tongue is illuminated, who has three eyes and whose face is very fierce due to the curved fangs. He moves about in dry land, water as well as the firmament.

36-44.[1] After meditating thus he shall show the mudrā (gesture) of Nṛsiṁha, the great ātman. He shall make the chin and lips fixed equally in between the knees. He shall keep the two hands fixed on the ground. He shall be trembling frequently. He shall keep the mouth open and expanded and the tongue moving. This is glorified as the chief mudrā pertaining to Narasiṁha. The thumb and the little fingers of the left hand are kept joined together and remaining three fingers are kept raised like the trident. He shall make this mudrā pertaining to Nṛsiṁha. The two thumbs and the little fingers are kept inter-locked. The other fingers are pointed towards the ground. The two hands faced down are spread in the umbilical region. With the two index fingers the hands are taken to the shoulders. This is called Antraṇamudrā, (gesture of entrails).[1] Keep the hands facing up and the middle fingers joined to the palms. The ring finger of the right hand is fixed into that of the left hand. The two index fingers are joined behind and the thumbs are united to the index fingers. This shall be the Cakramudrā (the gesture of Discus). It is thought to be close to Nṛhari. After showing the Cakramudrā one shall prod the middle fingers by means of the cidex fingers. This is daṁṣṭramudrā (gesture of curved fangs). It is destructive of all sins. These mudrās are honoured in all the mantras of Nṛsiṁha.

45. He shall repeat the mantra as many hundred thousand times as there are syllables therein. To the extent of one tenth of it he shall perform homa by means of milk-puddings soaked in ghee into the fire. He shall worship in the previously mentioned pedestal.

46. After propitiating the aṅgas (Ancillaries) at the outset he shall worship Garuḍa and others in the petals in all the quarters, he shall worship Śrī and others in the interstices and the guardians of the worlds externally.

47. The Mantra realized thus shall fulfil all desires.

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1. Rāghava Bhaṭṭa in his *Padārthādarśa*, the commentary on *Śāradā Tilaka*, chap. 16 quotes these verses, but in verse 41 in place of *āntraṇa mudrikā* he quotes it to be *antrākhya mudrikā* and similarly instead of calling it *Cakramudrā* in verse 43 of the text he calls it *Vaktra mudrā*.

One shall remember the gentle deity in a gentle activity. The learned man shall remember the ruthless deity in a ruthless activity.

48-49. In the first one of the two words mṛtyu (Death), substitute the name of the enemy. Then meditate as though he is being eaten by the sharp claws and curved fangs by Hari himself. One shall with alertness repeat the mantra hundred and eight times every day. Before a maṇḍala (forty days) if the enemy passes by, he shall become the guest to the god of death.

50-56. I shall mention the different kinds of meditation that yield all siddhis. A person desirous of prosperity and glory shall continuously meditate on white-complexioned Nṛhari mentioned above. He is embraced by Lakṣmī stationed to his left side with the lotus in her hand. He is destructive of all sorts of harassment such as poison, death, secondary ailments etc. Narasiṁha is extremely terrible and has the lustre of Kālānala (deadly fire). He wears a garland of entrails. He is terrible. He is bedecked in necklace. Serpent is his sacred thread. He shines in his five faces, each face having three eyes, blue neck and the moon for its crest. He appears splendid with his arms resembling iron club, lotus, conch resembling cow, milk, bow, threshing rod, excellent discus, sword, trident and arrow. Nṛhari has the form of Rudra. He is having blue lustre. He resembles the glow-worm. His lustre is like that of the moon. He resembles gold. Beginning from the fore part and ending with the bend one he has every colour. His face is lighted up.

57. After meditating thus on the divine form that dispels death and bestows siddhis by mere remembrance, the repeater of the Mantras shall perform japa for the sake of release from all ailments.

58. When the task is huge and strenuous, he should meditate upon Nṛsiṁha as having sixteen hands. Nṛsiṁha, the lord of all worlds, is bedecked in all ornaments.

59-60. Two of the hands are engaged in the splitting, two in the act of lifting up the entrails, two hold the conch and the discus, two hold the arrow and the bow, two hold the sword and the iron club, two hold the mace and the lotus, two hold

noose and the goad and two are kept on the crown of the enemy.

61. Thus, O Nārada, the devotee shall with his intellect not directed to anything else, meditate on lord Narahari equipped with sixteen baton-like arms, should the rite be a fierce one.

62-68. In the course of an extremely great task, Nṛsiṁha, the lord of all living beings, the cause of realisation of all siddhis should be meditated upon by the learned men as one having thirtytwo hands. Thirteen of the right hands hold discus, lotus, axe, noose, ploughshare, threshing rod, (the gesture of) fearlessness, goad, sword, paṭṭiśa bhindipāla mudgara and tomara (all varieties of iron clubs). Thirteen of the left hands hold the conch, iron club, Kheṭa, noose, spear, fire, the (gesture of) granting boon, the Śakti, the kuṇḍikā (water pitcher), the bow, the mudrā of threat, the gadā (mace), drum and the sieve. With a pair of hands he should press down the knees and the head of the enemy. With a pair of arms lifted up, the lord should hold aloft the clusters of entrails. With the lowermost pair of arms he tears asunder Hiraṇyākṣa. Thus the devotee shall remember Nṛsiṁha who is pleasing to the devotees, who is terrifying to the daityas and who causes fear even to the great God of Death. After meditating thus the repeater of the mantras shall perform japa for the purpose of achieving objects.

69-73. Henceforth, another auspicious mode of meditation that is destructive of all ailments of mouth and face is being recounted. The devotee meditates on Nṛsiṁha who is seated on the gold-coloured Suparṇa, who possesses manes like the clutter of lightning streaks, whose lustre is like that of a crore of full moons put together, whose face is beautiful, who has three eyes, whose physical body is quiescent, who has yellow garments and great ornaments and who holds in his hands the discus, conch and gestures of fearlessness and of granting boons. He subdues poison and ailments and he is saluted by Devas with their meditations. If the sādhaka strives to check and withstand the armies of the enemies he shall meditate upon lord Nṛsiṁha as the suppressor of enemies. With flowers and other requisites of service he shall worship the deity.

He shall perform a thousand homas with the white seeds of Śara grass plucked along with the roots. He must perform japa as though he would swallow the enemy. He must consign the seeds into the fire as though he would burn the enemy. The fire shall be kindled with the fuel of the tree Terminalia Belerica.

74-76.[1] After performing homa for seven days the repeater of the mantras shall send off the favourite armies of the king in an auspicious hour with the desire of conquering the enemy's kingdom. He shall perform the japa of Nṛhari after remembering Nṛhari slaying the group of enemies. He shall stand in front of the army (as long as the japa is conducted). Delighted in his mind the king shall please the repeater of the Mantras with riches till the return of the army with heroic glory and happiness, after conquering the enemies.

77-79. (He shall propitiate the repeater of the Mantra) with elephants, horses, chariots and jewels, with villages, fields, wealth and other things. If the repeater of the Mantra is not satisfied, great harm will befall the king. There is great danger to life in his kingdom. One shall dispel the poison originating from mice, spider, scorpion etc. with the ashes charged with the mūla mantra one hundred and eight times. If anyone smears it over his body he is undoubtedly liberated from all ailments.

80. By performing homa with the Semanti flowers (The Indian white Rose) he shall attain great glory. By performing homa with udambara twigs (figus glomerata) he shall have plenty of grains.

81-83. By performing a hundred thousand homas with baked pies be shall become comparable to Vaiśravaṇa (Kubera). One shall repeat the Mantra a hundred and eight times in the presence of an angry king. Immediately he becomes pleased and free from impurities. By performing homa with kunda flowers (a variety of Jasmine) one attains rise and by performing homa with banana fruits one is able to destroy obstacles. One attains great glory by performing homa with tulasī leaves.

1. The verses showing similar result are found in *Prapañcasāra Tantra*, chap. fifteen, verse 39.

By performing homa with the flower of the fried śāli rice grains one is able to make the entire universe subservient.

84-88.[1] By performing homa with madhūka flowers (Bassie Latifolia) what is desired will be realized. With the candied-sugar-coated myrobalam one can make others benumbed. If anyone performs ten thousand homas with four digits long Guḍūcī twigs soaked in the mixture of curds, honey and ghee he lives a hundred years vanquishing all ailments. On Saturdays one shall touch aśvattha (Holy fig tree) and repeat the Mantra one hundred and eight times; one shall then conquer premature death and live for a hundred years. Henceforth, I shall recount to you the Yantra (Mystic diagram) trailokyamohana by wearing which one shall have all riches.

89. One shall draw the diagram of a lotus with thirty-two lions on a white birch bark. In the middle he shall draw the bīja of Siṁheśvara (Kṣraum) as before. Then he should encircle it with three rings containing Śrībīja (Śrīṁ) inside. Then encircling it (Yantra) with noose and goad one shall worship the excellent Yantra. This is called Trailokyamohana (that which fascinates the three worlds). It achieves the desired objects.

90. This cakra is the king of all discuses. He is the overlord of the lords of all multitudes. By wearing it one attains victory. True, it is true. There is no doubt.

91-95.[2] Henceforth, O Nārada, I shall recount another yantra which bestows siddhi. Listen. One shall draw the mystic diagram neatly with eight petals. It must have the pericarp. One shall write the mūlamantra therein, accompanied by praṇava. In the middle the single-syllabled Narasiṁha mantra is written along with its sādhya (the person for whose sake the ritual is performed). He should draw a circle with the cord of gold, silver and pure copper outside in due order. He shall repeat the mantra one thousand and eight times. After making it

1. *Rāghava Bhaṭṭa* quotes verses 87-90 in his commentary on Śāradā Tilaka, pp. 652-53.
2. *Rāghava Bhaṭṭa* quotes verses 92-98 also in the same text.

enveloped in lac, he shall charge it with the Mantra. He shall wear the excellent yantra round the neck or the arms or in the tuft. Men, women, and kings everyone in the world, will become subservient to him. Wicked ghosts, serpents and demons do not harass him.

96. He shall attain success everywhere, thanks to the grace of the king of Yantras. Henceforth, I shall mention another Yantra that keeps everyone under control.

97. The intelligent devotee shall draw a great Yantra with twelve petals as before. The devotee shall write the twelve mantras in the petals, with their subtle divisions.

98. The mantra in the middle is united with Śakti. One shall envelop the same with Śrībīja. The cakra (discus, wheel) which is called kālāntaka is one that fascinates Devas and asuras as well as keeps them subservient.

99. One shall engrave the Yantra in the birch bark. It wards off all enemies. Merely, by wearing this, one shall be victorious everywhere.

100-103.[1] Henceforth, I shall mention (the mantra that is called Jvālāmālī. It yields what is desired by everyone. The bīja (Kṣraum) hṛt (Namaḥ) and word Bhagavān is used in the Dative, Bhagavate Narasiṁhāya (unto Lord Narasiṁha). Then Jvālāmāline (unto one who has garlands) Dīptadaṁṣṭrāya (unto one whose curved fangs are illuminated), agninetrāya (unto one whose eyes are fiery). To one who is the first of all and who slays the demons. Hari who is the origin of all and who des-

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1. The above give the *Jvālāmālī mantra* of *Nṛsiṁha*. In *Śāradā Tilaka* we find Bijam: *namo bhagavate Narasiṁhāya Jvālāmāline dīptadaṁṣṭrāya Agninetrāya sarvarakṣoghnāya.*

Sarvabhūtavināśaṁ ca nakāro dīrghavān marut /
Sarvajvaravināśānte nāyārṇau dahayugmukam //
Pacadvayaṁ rakṣayugaṁ hum phaṭ svāhā dhruvādikā.

The combination gives the following mantra : *Oṁ Kṣraum namo bhagavate Nṛsiṁhāya Jvālāmāline dīptadaṁṣṭrāya agninetryāya sarvarakṣoghnāya sarvabhūta vināśanāya sarvajvaravināśanāya daha daha paca paca rakṣa rakṣa hum phaṭ svāhā.*

The specific ancillary *nyāsa* of the above *mantra* as prescribed in *Śāradā Tilaka* is as follows :

Hṛt trayodaśabhiḥ proktā varmāṣṭādaśabhirmatam /
Varṇair dvādaśabhir netramastraṁ syāt kiraṇākṣaraiḥ //

troys (everything) in the end. He is the destroyer of all fevers. At the end of the name one shall repeat daha twice (Burn burn) and paca twice (cook, cook).

Then rakṣa (protect) twice, varma (hum), astra (phaṭ) dvitha (svāhā) should be uttered with dhruva (Om) in the beginning. Thus the excellent Jvālāmālī is said to consist of sixtyeight syllables.

104-105. The merit etc. has been mentioned before. The aṅgas are conceived with groups of thirteen, ten, eleven, eighteen and twelve syllables. One shall remember Nṛhari with previously mentioned form having clusters of flames and garlands.

106. The japa is for one hundred thousand times. To the extent of one tenth of it one shall perform homa with the ghee obtained from the milk of two-coloured cow. This excellent Mantra is destructive of terrible epileptic fits, harassment of goblins, etc.

107. Pāśa (am), Māyā (Hrīm), Nṛsiṁha (Kṣraum), aṁkuśa (Krom), varma (hum), astra (phaṭ) are said to be the great six[1] syllables of mantra and which is the bestower of all desires.

108. The sage is Brahmā, the metre is Paṅkti, the deity is Narahari (Manlion). With the Bīja having six long vowels one shall perform Ṣaḍaṅga rites.

109. One shall perform meditation and Pūjā in accordance with the injunctions mentioned before. With the realization of the mantra he will have every Siddhi.

110-111. The mantra is preceded by Ramā bīja (Śrīm), the metre is anuṣṭup and constitutes thirtythree syllables. The anuṣṭup and Lakṣmī and Nṛsiṁha are the deities. The aṅgas are conceived through all the words. After fixing five aṅgas thus, one shall arrange for the protection of the soul.

112-113. Touching the right arm one shall repeat the mantra of Śarabha.[2] (It runs thus) Praṇava, then hṛt (namaḥ), then Śivāya (i.e. Oṁ namaḥ Śivāya), then mahate, then

1. The Six-syllabled *mantra* runs thus : *aṁ hrīṁ kṣrauṁ kroṁ huṁ phaṭ.*
2. The *Śarabha mantra* is as follows : *Oṁ mamaḥ Śivāya mahate Śarabhāya svāhā.*

Śarabha. The mantra ends with Svāhā. It is cited for the purpose of protection. Or after Ramā repeat Kṣraum twice.

114-118. Or he shall strenuously arrange for protection with Keśava and other name. May Keśava protect my feet, may Nārāyaṇa protect my hips, may Govinda guard my privies, may Viṣṇu protect my umbilicus, may Madhusūdana protect my belly, may Trivikrama protect my thighs, may Nara protect my heart, may Śrīdhara protect my neck, may Hṛṣīkeśa protect my face, may Padmanābha protect my breasts, may Dāmodara protect my head, after fixing thus in the limbs during the time of japa the sādhaka becomes fearless from goblins, vampires, evil planets and demons. Again he shall perform the Nyāsa rite strenuously performing meditation with great concentration.

119. May Keśava whose lustre is like that of gold and who has the discus protect me in front: may Nārāyaṇa who holds Śaṅkha and who resembles the blue cloud protect me from behind.

120. May Mādhava, the wielder of gadā (mace), dark in complexion like the blue lotus, protect the upper region. May Govinda the great wielder of the bow, with the lustre of the moon, protect me on the right hand side.

121. May Viṣṇu the wielder of the ploughshare, resembling the filaments of the lotus protect me in the north. May Madhu-sūdana the lotus-eyed, wielder of the threshing rod, protect me in the south-east.

122. May Trivikrama having the fiery lustre and the sword in the hand protect me in the South-west. May Mādhava resembling the midday sun and wielding the thunderbolt protect me in the North-west.

123. May Śrīdhara the lotus-eyed, protect me in the North-east. May Hṛṣikeśa with the lustre of lightning protect me from above by means of his Mudgara (iron-club).

124-125. May Padmanābha resembling the thousand-rayed sun in lustre protect me from below. He wields all weapons. He is Omnipotent. He is the foremost of all. He has faces everywhere. May Hari, Dāmodara whose lustre is like that of the glowworm, who has the noose in his hand and who is never vanquished, protect my body from within and without.

126. Thus I have entered a twelve-barred cage which has no loop-hole anywhere. I have nothing to fear at any time.

127. After making arrangements for the protection thus, a man becomes invincible. In the mantras of Nṛhari this is the procedure.

128-129. One shall perform meditation, pūjā and everything else according to the injunction mentioned before. He shall pray to the deity thus—"O lotus-eyed one, you have won. O creator of the universe, obeisance be to you." O Hṛṣikeśa, obeisance be to you. O great Puruṣa, obeisance unto you. After the japa and the prayer this verse shall be recited and the lord is ritualistically dismissed.

130a. When the mantra is realized thus, the repeater of the mantra becomes the possessor of all riches.

130b. (Mantra in eight syllables) jaya jaya Śrī Nṛsiṁha[1] Be victorious, be victorious, O Nṛsiṁha). This excellent mantra consists of eight syllables.

131. The sage is Brahmā, the metre is Gāyatrī and the deity is the glorious Jaya Nṛsiṁha who is the bestower of all desired objects.

132. The devotee of vast intellect shall perform ṣaḍaṅga rites with Govinda (i) and the viyat (sky) = ha along with the moon (bindu) and six long vowels added with the bīja).

133-135. Then he shall meditate on Lord Nṛsiṁha the moon-created deity in the heart. O glorious deity in the physical body of man-lion the only kinsman of the universe. O glorious blue-necked one, O Ocean of mercy, O king of Sāmans having fire for your eyes, O Pināka-wielding, moon-crested Viṣṇu, Lord of Ramā, save me. After meditating thus, the repeater of mantras shall perform eight hundred thousand japas. To the extent of one tenth of it he shall perform homas by means of milk-pudding and cooked rice soaked in ghee. The worship is to be performed as before.

136-139.[2] Tāra (Om), then māyā (hrīm), then at the end

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1. This gives the *mantra* of *Jaya Nṛsiṁha* thus : *jaya jaya Nṛsiṁha.*

2. This verse gives another *mantra of Nṛsiṁha* : *Oṁ hrīṁ kṣraum ugraṁ vīram māhaviṣṇuṁ jvalantaṁ sarvatomukhaṁ sphura sphura bandha bandha ghātaya ghātaya ghātaya hum phaṭ Nṛsiṁham bhīsaṇam bhadram mṛtyumṛtyum namāmyaham.*

of the bīja (kṣraum) add karṇa (ūm) and utter ugraṁ vīram. Then he shall utter Mahāviṣṇu who is blazing all round.

Then he shall utter sphura, sphura (throb, throb), prasphura, prasphura (throb well, throb well), then the word ghora (terrible), then ghoratara (extremely terrible), then after tanurūpam (body and form) add Caṭa (lick) twice and uttering pracaṭa twice (lick well), repeat kaha twice, cama twice, bandha (bind) twice, ghātaya ghātaya (kill, kill) twice. Then he shall utter varma (hum) and astra (phaṭ). Then say Nṛsiṁham bhīṣaṇam bhadram mṛtyumṛtyuṁ namāmyaham. (I bow down to the terrible and gentle Nṛsiṁha who is death into the god of death". This mantra consists of eighty-five syllables. It is the bestower of desired things unto those who resort to him.

140. The sages are Aghora and Brahmā, the metres are Triṣṭup and anuṣṭup, terrible Nṛsiṁha is the deity.

141. The intelligent one shall perform meditation and worship by means of Anuṣṭup. This leading mantra is the protector of everyone.

142. The Bīja is the pair jaya jaya. Afterwards the eight-syllabled Mantra of Nṛsiṁha. Its sage is Prajāpati. The metre is Anuṣṭup.

143. Its deity is glorified as Vidāraṇa Nṛsiṁha (Nṛsiṁha who tears). jam is the Bīja, haṁ is Śakti. Its utility is for the acquisition of everything.

144. He shall perform the rite of Ṣaḍaṅga Nyāsa by means of Nṛsiṁha (seed) equipped with the long vowels. He shall meditate on the terrible. Nṛsiṁha who tears up the heart of the enemy.

145. (Nṛsiṁha) whose weapons are the claws and the curved fangs, who bestows fearlessness on the devotees, who is the abode of Śrī, whose eyes are fires that blaze like molten gold near the forelocks.

146. O divine lion, the mere touch of whose claws is more powerful than the thunderbolt, obeisance be to you. The sage is said to be Brahmā and the metre is said to be Anuṣṭup.

147. The deity of this mantra with thirtytwo syllables is

Divine Nṛsiṁha. The pañcāṅga rites should be performed with the four quarters and with everything.

148. O Leading sage, the meditation, worship and everything else is said to be as mentioned before. The rites mentioned before become realized.

149-151.[1] "Oṁ namo Bhagavate Narasiṁhāya namaḥ Tejase" is more for the splendour.

Be manifest, be manifest. Then at the end of the adamantine claws and body Vajranakhadaṁṣṭrakāya, repeat trāsaya trāsaya (terrify, terrify) twice, krandaya, krandaya (make them yell) twice, then grasa, grasa twice (swallow, swallow), then after the word svāhā say abhaya (fearlessness), then ātmani bhūyiṣṭhā (be established in the soul). The mantra ends with oṁ with the bīja (Kṣraum). This mantra consists of sixtytwo syllables. Its sage etc. are mentioned as stated before.

152-153.[2] Tāra (Oṁ), then Narasiṁhabīja (Kṣraum), then the words Namo Bhagavate Narasiṁhāya (obeisance to Narasiṁha), then tāra and bīja as before unto the form of fish. Oṁ, bīja unto the tortoise-formed one, om, bīja unto the form of the the Boar. Tāra (Oṁ) and bīja after Nṛsiṁha.

154-156. Unto the form, Tāra (Oṁ), its own bīja at the end of Vāmana. The word dhruva (Oṁ) uttered thrice and bīja (thrice) into the form of Rāma. The nigama (Oṁ), bīja unto Kṛṣṇa, at the end tāra (Oṁ), bīja unto Kalki.

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1. This verse gives another *mantra* of *Nṛsiṁha* : *Oṁ namo Bhagavate Nṛsiṁhāya namaḥ tejase āvirāvirbhava vajranakhadaṁṣṭrakāya trāsaya trāsaya krandaya krandaya, grasa grasa svāhā abhaya ātmani bhūyiṣṭhā oṁ kṣraum.*

2. The mantra of *Nṛsiṁha* is given thus:
   (a) *Oṁ kṣraum namo Bhagavate Nṛsiṁhāya*
   (b) Then following the mantra of Matsya and others:
      (i) *Oṁ kṣraum Matsyarūpāya.*
      (ii) *Oṁ kṣraum kūrmarūpāya*
      (iii) *Oṁ kṣraum Varāharūpāya*
      (iv) *Oṁ kṣraum Vāmanarūpāya*
      (v) *Oṁ kṣraum Nṛsiṁharūpāya*
      (vi) *Oṁ Oṁ Oṁ Kṣraum kṣraum kṣraum Rāmāya*
      (vii) *Oṁ kṣraum Kṛṣṇāya*
      (viii) *Oṁ kṣraum Kalkine*
      (ix) Jaya Jaya Śālagrāmanivāsine divyasiṁhāya svayambhupuruṣāya namaḥ.

Repeat Jaya (be victorious) twice unto the resident of Śālagrāma, Divyasiṁha (unto the divine lion) Svayambhū in the dative, then hṛt (namaḥ) unto the Puruṣa (Being), then tāra (oṁ) and its own bīja : This is the mantra, the bestower of a great empire.

157-158. The Mantra of Nṛsiṁha has ninety syllables, the sage glorified is Atri, the metre is Atijagatī, Nṛhari, one of the ten incarnations is the deity of the Mantra. Kham is the bīja, the unchanging is the Śakti, the ancillaries made with the bīja equipped with six long syllables and conceived as such.

159. May Nṛhari enhance my happiness—Nṛhari who resembles many moons, who is viewed by Lakṣmī and others and who is accompanied by ten incarnations.

160. The japa is for ten thousand times, to the extent of one tenth of it is the homa with milk-pudding. After conceiving the Mūrti (form of the deity) with the mūla mantra he should worship in the pedestal mentioned before.

161. He shall worship the ancillaries etc. at the outset and then worship Matsya (Fish incarnation) etc. in the petals of the quarters. After worshipping Indra and others as well as thunderbolt etc. he will attain the desired object.

162-205. Mantra having one thousand syllables :[1]

I shall mention the great mantra of one thousand syllables,

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1. These verses give the thousand-syllabled *mantra* of *Nṛsiṁha*. The text seems corrupt in many places. However, the *mantra* runs thus. It is a mūla mantra.

Oṁ hrīṁ śrīṁ klīṁ krodhamūrte Nṛsiṁha mahāpuruṣa Pradhāna dharmādharmanigaḍanirmocana Kālapuruṣa Kālāntaka sadṛktoyam (?) *sveśvara sadṛgjalam* (?) *śrānta niviṣṭa* (?) *caitanyacit sadābhāsaka kālādyatīta nityodita udayāstamayākrānta mahākāruṇika hṛdayābjacaturdala niviṣṭita caitanyātmaṁścaturātman dvādaśātman caturviṁśātman pañcaviṁśātman Baka* (?) *Hari sahasramūrte ehi ehi bhagavan Nṛsiṁhapuruṣa krodheśvara sahasravanditapāda kalpāntāgnisahasrakoṭyābha Mahādeva nikāya śatayajñātala amala amala piṅgalekṣaṇa saṭādaṁṣṭrāyudha nakhāyudha dānavendrāntaka vahni śoṇita saṁsaktavigraha bhūtāpasmāra yātudhāna surāsura vandyamāna pādapañkaja Bhagavan vyoma cakreśvara prabhavāpyayarūpeṇottiṣṭha avidyānicayaṁ daha daha jñānaiśvairyam prakāśaya prakāśaya Oṁ sarvajña aroṣa jambhājṛmbhyavatārakasatyapuruṣa sadasadmadhya niviṣṭam mama duḥsvapnabhayaṁ nigaḍabhayaṁ kāntārabhayaṁ viṣajvara ḍākinīkṛtyā adhva Revatī bhayam aśani durbhikṣa bhayam mārībhayam chāyā skanda apasmāra bhayaṁ caurabhayaṁ jalasvapnāgnibhayam gajasiṁha-*

kept well guarded in the Tantras. Tāra (Oṁ), Māyā (Hrīm) Ramā (Śrīm), Kāma (Klīm), bīja (Kṣraum) and then the word Krodhamūrti (having the form of anger).

At the end of it, the word Nṛsiṁha, utter mahāpuruṣa, (the great being). Then mentioning pradhānadharmādharma (the primary cause, virtue and evil) utter the word nigaḍa (fetters) nirmocana (remover) at the end of it.

At the end of it, utter the word Kālapuruṣa (person superintending time). The toya (water) is like Kālāntaka (the annihilator of Time). At the end of the word Sveśvara (One's own lord) Sadṛgjalam (?) srānta, niviṣṭa (that which has entered Caitanyacitsadā (always conscious), at the end of bhāskara (illuminator), Kālādyatīta (transcending time), nityodita (ever shining) udayāstamayākrānta (Overcome by both rising and setting) Mahākāruṇika (excellently merciful), hṛdayabījacaturdala, niviṣṭita, having his seat in the four petals of the lotus of the heart, Caitanyātman, (O soul of consciousness) Caturātman (four-souled one), Dvādaśātman

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bhujaṅga bhayaṁ janma jarā maraṇa bhayaṁ nirmocaya nirmocaya praśamaya praśamaya jñeyarūpadhāraṇa Nṛsiṁha Bṛhat sāma puruṣa sarvabhayanivāraṇa aṣṭāṣṭaka catuḥṣaṣṭi ceṭikābhayam vidyāvṛta trayastriṁśaddevatā koṭi namita padapaṅkajānvita sahasravadana sahasrodara sahasrekṣaṇa sahasrapādasahasrabhujasahasrajihva sahasralalāṭa sahasrāyudha tamaḥ prakāśaka puramathana sarvamantrarājeśvarā vihāyasagatiprada pātālagatiprada yantramardana ghorāṭṭahāsa hasita viśvāvāsa vāsudeva Akrūra Hayamukha Paramahaṁsa Viśveśa viśva viḍambana niviṣṭa prādurbhāvakāraka Hṛṣīkeśa Svacchanda niḥśeṣajīva grāsakamahāpiśitāsṛglampaṭa khecarī siddhipradāyaka ajeya avyakta brahmāṇḍodara brahma sahasra koṭi srag muṇḍamāla paṇḍitamuṇḍa matsya Kūrma Varāha Nṛsiṁha Vāmana Trailokyākramaṇa pādaśālika Rāmatraya Viṣṇurūpa tattvatraya Praṇavādhāra śikhāpādaniviṣṭa svāhā svadhā vaṣaṭ vauṣaṭ hum prāṇādhāra ādideva prāṇāpāna niviṣṭita pāñcarātrika ditija vinidhanakara mahāmāyā amoghādarpa daityendradarpadalana tejorāśin om klīm tejasvarapuruṣāya satyapuruṣāya phaṭ om om phaṭ om namaḥ vāsudevāya phaṭ om māyāmūrte phaṭ klīm amūrte phaṭ om kraum viśvamūrte phaṭ om hrīm viśvātmane phaṭ om sau caturātmane phaṭ om viśvarūpin phaṭ om au hrai parama hrai parama hram sa phaṭ om hraḥ Hiraṇyagarbharūpadhāraṇa phaṭ om hraum anaupamyarūpadhārin phaṭ oṁ kṣauṁ Nṛsiṁharūpadhārin klaṁ ślaḥ aṣṭāṅga vinyāsa vinyastamūrtidhārin phaṭ hrau nisargasiddhaikarūpadhārin, phaṭ om hum hum hum kraum amuka mastakaṁ khaṇḍa khaṇḍa khādaya khādaya klim sādhyamānaya ānaya mahātman samyag darśaya darśaya kṣām kṣīm kṣūm kṣaim kṣaum kṣaḥ kṣraum kṣapita kalmāṣa yam yam drām drīm klīm blūm saḥ Nṛsiṁhāya jvālātmane svāhā Nṛsiṁhāya kālātmane svāhā om kṣrauṁ klīm śrīṁ śrīṁ hrīm om.

O twelve-souled one), Baka (crane), Hari, Sahasramūrte (having one thousand forms), O Lord Nṛsiṁha Puruṣa, Krodheśvara (Lord of anger), Rasasahasravanditapāda (O lord, with feet bowed by thousands of worlds) Kalpāntāgni-sahasra-koṭyābha, (O one with the lustre of thousands of crores of the fire during the end of the kalpa), Mahādeva (O great lord), Nikāyadaśa (one with ten assemblages), Daśaśatayajña (one who has performed a thousand yajñas), Atala (nether worlds), should be known. Then Amalayugmakam (free from impurities twice), then piṅgalekṣaṇa (O tawny-eyed one), piṅgaladaṁṣṭra (O tawny-maned, O tawny-fanged one), Daṁṣṭrāyudha (one with fangs as weapons), Dānavendrāntaka (O annihilator of demons), Śoṇita-saṁskṛta-vigraha (One whose body is mixed with blood), O destroyer of all epileptic fits.

Surāsuravandyamānapādapaṅkaja (one whose lotus-like feet are worshipped by Devas and asuras), Bhagavan vyomacakreśvara (O lord of the circle of vyoma), prabhavāpyaya (O source of origination and dissolution), rise up, rise with that form, burn and burn the cluster of ignorance, bring to light, bring to light that prosperity of knowledge. O omniscient one, you are devoid of anger, O you are the cause of bringing down the magical formularies (jambha and jṛmbha), O truthful being, utter sadasadmadhyaniviṣṭam stationed between sat and asat (non-existent), then say, remove my fear from fellers, fear from forest, fear from poison. Then utter viṣa (poison), jvara (fever), ḍākini (witches), kṛtyā (action of black-magic), Revatīs (demons) Aśani thunderbolt), durbhikṣa (famine), mārī (plague and pestilence) add bhaya to all the above, then after mārīca (demons), add bhaya then chhāyā (shadow), then after the word skandāpasmāra add bhaya, then after caura (thief) add bhaya, then say jala svapna agni (water, slumber and fire), add bhaya to each, then after elephant, lions, and serpents say bhaya, then after the word birth, old age and death add bhaya. Then bhayaṁ nirmocaya, nirmocaya (remove fear, remove fear), praśamaya praśamaya (lessen, lessen) O jñeyarūpadhārin (O you who have assumed the form of objects of experience), O Nṛsiṁha of Bṛhatsāma (holy Sāma text), sarva bhayanivāraṇa

(O remover of all sorts of fear), the fear of eight into eight (sixtyfour) ceṭikās (slave girls) surrounded by vidyās (learning incarnates), trayastriṁśaddevatākoṭinamitapādapaṅkajānvita (O deity equipped with the lotus-like feet bowed by thirtythree crores of devas).

At the end of the word sahasravadana, (thousand faces, sahasrodara (thousand bellies), sahasrekṣaṇa (thousand eyes), sahasrapāda (thousand feet).

After uttering sahasrabhuja (thousand arms) utter sahasrajihva (thousand tongues) at the end say sahasralalāṭa (thousand foreheads), then say sahasrāyudhadhara (one holding a thousand weapons).

(Then utter) tamaḥprakāśa (one who illumines darkness), puramathana (destroyer of cities), Sarvamantrarājeśvara (the lord of all great mantras) Vihāyasagatiprada (one who bestows the ability to move about in the sky).

At the end of the word pātālagatiprada (the bestower of the ability to move about in the nether worlds) utter yantramardana (the suppressor of yantras) ghorāṭṭahāsahasita (one who laughs the terrible laugh), viśvāvāsa (the above of all), Vasudeva (the deity who has the abode in the heart), akrūra O horse-faced one, O great one, O lord of the world, O deliverer of the world, O immanent one, utter the words Viśvaprādurbhāvakāraka (one who causes the manifestation of the universe), O Hṛṣīkeśa, O svacchanda (O free one), then say niḥśeṣajīvagrāsaka (O swallower of all living beings).

Then utter the words mahāpiśitāsṛglampaṭa (one who is excessively fond of the plenty of flesh and blood), khecarīsiddhipradāyaka (giver of the khechari siddhi i.e. power of moving about in the sky), ajeya (unconquerable), brahmāṇḍodara (one who has the whole cosmic egg within the belly), Brahmasahasrakoṭisragmuṇḍamāla (one having thousands and crores of heads of Brahmā as garlands), paṇḍitamuṇḍa (of scholarly head), then say matsya, kūrma, varāha, Nṛsiṁha, Vāmana trailokyākramaṇapādaśālika (O Vāmana whose feet had measured the three worlds), Rāmatrayas (three Rāmas = Paraśurāma, Balarāma and Śrī Rāma), Viṣṇurūpadhara (one holding the form of Viṣṇu), tattvatraya (jāgrat, svapna and suṣupti), praṇavā-

dhāra tacchikhāniviṣṭa (One who is established in Oṁ and its śikhā i.e., its subtle states as its flames).

At the end of the word svāhā utter svadhā, then vaṣaṭ, netra (vauṣaṭ), varma (hum) and astra (phaṭ), utter prāṇādhāra (support of the vital breath), ādideva (O primordial lord), then utter prāṇāpānaniviṣṭita (one who resides in prāṇa and apāna), Pañcarātrika (the sole resort of Pañcarātra) Ditijavinidhanakara (One who causes the death of the sons of Diti), Mahāmāyā, (the great deluder), amoghadarpa (one who has the unfailing boastfulness), daityendradarpadalana (the subduer of the valour of demons) oṁ, klīm, tejeśvarāya Puruṣāpāya satyapuruṣāya (unto the truthful person, the lord of Puruṣas with brilliant lustre), then astra (phaṭ), acyuta (oṁ), tāra (oṁ), astra (phaṭ) oṁ, then Vāsudeva (phaṭ) Oṁ Māyāmūrti, (phaṭ), kāma (klīm), O you who possess the form of the first letter of the vowels (svarādima-mūrti), then phaṭ, avyaya (oṁ) bīja (kṣraum) viśvamūrte (O immanent) then phaṭ, then oṁ, then māyā (hrīm) the immanent one, then phaṭ, then oṁ sau caturātmane (the four-formed one).

Phaṭ, tāra (Oṁ), I, O universal formed one, then phaṭ, then two oṁkāras, then hrai at the end of parama, hrām, along with phaṭ and oṁ.

Hraḥ Hiraṇyagarbharūpadhāraṇa (one who has the form of Hiraṇyagarbha,) then phaṭ, dhruva (oṁ), Hraum to one who has assumed the inimitable form,) varma (hum), dhruva (oṁ) thereafter. Kṣaum O you who have assumed the form of Nṛsiṁha, Oṁ Klīm ślaḥ, then taking the first letter of the vowels i.e. *a* and adding it to ṣṭāṅga vinyāsa vinyastamūrtidhārin (one who takes the form in eight places as fixed in the eight limbs of the body), then phaṭ. Then hrau nisargasiddhaikarūpadhārin (one who assumes the natural forms as established there). Then phaṭ. Oṁ hum for three times, then the hand and the head of the person referred to in the rite. Then repeat khaṇḍa twice (split, split), khādaya twice (eat, eat), klīm bring the sādhya (the person for whom the rite is performed), repeat ānaya twice (bring, bring), O noble soul, show well, well.

Then utter the bīja (Kṣraum) six long syllables, Kṣapitāntakalmāṣa (one who destroys sins). Repeat then aya (twice?) or five bījas of the arrow (drām, drīm, klīm, blūm, saḥ), svāhā to Nṛsiṁha with the form of flame. Then svāhā unto Nṛsiṁha with the form of the Kāla (the destroyer). Then its own bīja (kṣraum), the bīja of Lakṣmī (śrīm), māyā (hrīm), tāra (oṁ). This is the mantra consisting of one hundred thousand syllables.

206-207. Its sage is Kapila, the metre is Jagatī, the deity is Śrī Lakṣmī Nṛhari, the bīja kṣraum the śakti is vahnivallabhā svāhā, the colour is white, the note is udātta (high pitch) as mentioned by learned men, the kṣetra (the field) is the supreme soul, its utility is for the acquisition of everything.

208-210. Kṣaḥ unto the deity who has a thousand arms and who holds a thousand weapons. At the end of the word Nṛsiṁha (utter) svāhā, Astrāya phaṭ. The mantra is thus mentioned after effecting the purity of the hands by means of this. Then he shall perform the aṅganyāsa rites.

211-213. Tāra (oṁ) Kṣām sahasrākṣara vijṛmbhita (one stretching out with a thousand syllables Nṛsiṁhāya svāhā—this is mentioned as the mantra in the heart. Māra klīm, kṣīm mahātenu prabhāvikara (at the end of the great, the following lustre is scattered) Nṛsiṁhāya svāhā. This is glorified as the hṛdayamantra, tāra (oṁ) kṣūm utter tapta-yaṁhāya dṛkkeśānta unto the heated yaṁha from the eye upto the end of hair jvalati avikala kūrma (the tortoise that is unimpaired blaze). The long one is more than the thunderbolt. O lord, Divine Lion, thanks to the touch of the claws. O Hari, obeisance be to you. Repeat these words twice each Mahādhvasta, Jagadrūpa, Nṛsiṁhāya, (the great one destroyed, one of the forms of the universe, unto Nṛsiṁha). By means of this the tuft of hair is mentioned. Then the Kavaca is mentioned.

214. Tāra (Oṁ), Kṣaim good varṇa (?), madamattavihvalita Nṛsiṁhāya svāhā svāhā (unto Nṛsiṁha who is excessively intoxicated). This is said to be the kavaca (hum).

215. Tāra (Om) Kṣaum, O thousand-eyed, O wearer of the universal form. This mantra ending with svāhā is glorified as the mantra of netra (Vauṣaṭ).

216. Tāra (Oṁ) Kṣaḥ, sahasrabāhave (One having

thousand hands) sahasrāyudhāya Nṛsiṁhāya svāhā (Svāhā unto Nṛsiṁha having thousand weapons).

217-221. The astra mantra has thus been recounted.

Thereafter, he shall meditate on the Man-Lion—who has the lustre of thousand rising suns, who has three eyes, who has terrible ornaments and who tears asunder the daitya with the sharp points of his baton-like hands.

After meditating thus, the repeater of the mantras shall perform japa a thousand times. He shall perform homa with milk-pudding soaked in ghee. The mantra shall be perfectly realised. After conceiving the mūrti by means of the mūla mantra, he shall worship Nṛhari mentioned previously. Then, at the outset, he shall worship the aṅgas, discus, conch, noose, goad, thunderbolt, mace, dagger and bamboo in the petals. Thereafter he shall worship the guardians of the quarters and thunderbolt etc.

222-227. When the mantra is achieved thus, the repeater of the mantra should apply it for the practical use. If any one is caught hold by evil planets he shall charge bhasma, with the mantra and smear it over the afflicted person. By the application of Bhasma the evil planets are destroyed. There is no doubt in this that in the same manner Yakṣas, Rākṣasas, Kinnaras, goblins, ghosts and evil spirits do perish. The evil spirits induced by other's black magic perish when this mantra is repeated. If the bhasma is smeared, the man becomes invincible immediately. The devotee shall keep it in a jar in a mystic diagram called Sarvatobhadra, on an auspicious day. He shall then fill it with sacred waters and repeat the mantra hundred and eight times. A man who performs his ablution thereby certainly crosses all mishaps. Of what avail is much talk ? This excellent Mantra is the bestower of all desired things.

228. "We know the deity with adamantine claws. We meditate on the deity with sharp fangs. May Nṛsiṁha urge us, therefore", this is Nṛsiṁhagāyatrī.[1] It bestows all desired things. By remembering this alone all sins will be dispelled.

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1. *Nṛsiṁha Gāyatrī* mantra is as follows:
Vajranakhāya *vidmahe / tīkṣṇadaṁṣṭrāya dhīmahī / tanno Nṛsiṁhaḥ pracodayāt.*

CHAPTER SEVENTYTWO

The worship of Hayagriva

Sanatkumāra said :

1. Oṁ namo Viṣṇave Surapataye Mahābalāya Svāhā (Obeisance unto Viṣṇu, the extremely powerful lord of Devas Svāhā). This is the eighteen-syllabled mantra.

2. Its sage is Indu (the moon), the metre is virāṭ, the deity is Dadhivāmana,[1] Oṁkāra is the bīja, svāhā is Śakti.

3-5. The syllables of the mantra are grouped into classes of one, two, three, five and two syllables and the nyāsas in six limbs are performed. Then, the syllables are fixed in the head, on the forehead, in the eyes, ears, lips, palate, throat, arms, on the back, in the belly, umbilicus, private parts, thighs, knees, calves and the feet. The syllables originating from the mantra are only eighteen. Thereafter, he shall meditate on the lord.

6-8. He shall meditate on the lord who is white like the pearl, who has jewels and ornaments, who is stationed in the moon, whose face shines by means of forelocks resembling bees and who holds a jar filled with pure water and a cup filled with curd-soaked rice with his hands. He shall worship him and repeat the mantra three hundred thousand times. To the extent of one tenth of it he shall perform homa with milk-pudding and cooked rice soaked in ghee or with curd-soaked rice in accordance with injunctions. In the fancied pedestal on the top of the moon, as mentioned before, he shall worship him.

9-11. After duly worshipping the fancied idol reciting the mūla mantra he shall worship the six aṅgas in the filaments. Vāsudeva, Saṁkarṣaṇa, Pradyumna, Aniruddha in the petals of the quarters, Śānti, Śrī, Sarasvatī and Rati in the corner petals and the emblem Vainateya, Kaustubha, Vanamālikā, conch, discus, ironclub and the bow (Śāṙga) in the eight petals.

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1. The mantra of Dadhivāmana is given in the verse:
Oṁ namo Viṣṇave surapataye mahābalāya svāhā
In Śaradā Tilaka the *mantra* is given in the verse as follows:
Tāro hṛt viṣṇave paścāt ñentaḥ surapatir bhavet /
Mahābalāya ṭhaddvandvam manuraṣṭādaśākṣaraḥ //

12-15. At the lips of the petals he shall worship Keśava etc and the guardians of the quarters thereafter. After worshipping their weapons he shall worship the eight elephants of the quarters viz Airāvata, Puṇḍarīka, Vāmana, Kumuda, Añjana, Puṣpadanta, Sārvabhauma and Supratīka. The female elephants, their mates, are Abhramu, Kapilā, Piṅgalā, Anupamā, Tāmrakarṇī, Śubhradantī, Aṅganā and Añjanāvatī. When everything is propitiated thus, the devotee shall be the perfect possessor of the Mantra. One who is desirous of prosperity and glory shall give the desired things to the repeater of the mantra. The intelligent devotee shall perform homa for a thousand times with milk-pudding and ghee.

16-18. He shall obtain great splendour and glory, by performing homas with grains. By performing a thousand homas with the seeds taken from Śatapuṣpa, one dispels great fear. No hesitation, no doubt need be entertained in this respect. One gets liberated from ill fortunes by performing homa with pure curd-soaked rice. After meditating on the form of Trivikrama, he shall, with great concentration, repeat the Mantra. One who is imprisoned in a jail shall be released, thanks to the power of the mantra.

19. One shall get the painting of the lord of Devas either on the wall or on the plank and worship it every day with great fragrant flowers. He shall attain great glory and prosperity.

20. By performing homa with red lotuses the repeater of the mantra can make the entire universe subservient to him. He shall perform homa every day with cooked rice soaked in ghee. He shall perform twenty-eight homas every day.

21-24. One who performs homa duly with sugar, ghee and cooked rice shall attain everlasting cooked rice. One shall perform homas with (baked pies) having six tastes. He shall perform homa eight thousand times. He shall withstand ill fortune and attain great glory and prosperity. The repeater of the mantra shall perform ten thousand homas with curd-soaked rice mixed with sugar. Wherever he may reside he shall attain a mountain (huge quantity) of cooked rice there. A man shall perform a thousand billion homas staying near a bilva (tree). There is no doubt in this that he obtains great fortune there and

then. If a man forms a hundred thousand homas with milk-pudding, he shall become equal to the lord of speech.

25. After repeating the mantra a hundred thousand times he shall perform Homa to the extent of one-tenth of it by the fruits of Putrajīva (Nagdie Putranjīva) into the fire kindled by the twigs of that tree. One shall attain a son.

26-27. That yantra (amulet) is conducive to richness, the yantra which contains Tāra (oṁ) as Sādhya (the person for whose good the rite is performed) which shines with its pericarp, which consists of shining filaments of good colour with Om in the centre and has two syllables of the mantra in each of the eight petals which contains the remaining two syllables of the mantra in the last petals which is enveloped by twelve syllables (of the vowels) and all the letters of consonants externally.

28. After meditating on red Trivikrama, the repeater of the mantra shall perform ten thousand homas with flowers red in colour. He shall be victorious everywhere.

29. If one meditates on the deity as occupying the seat on the moon and performs ten thousand homas with lotuses, one shall attain a kingdom endowed with all characteristics and free from thorn.

30. By performing ten thousand homas with cloves soaked in honey or with the petals of apāmārga flowers along with the repetitions of the name of the sādhya (i. e. the person to be brought under control), he shall certainly become controlled.

31. By performing hundred and eight homas with the auspicious petals of apāmārga flowers or by performing so many japas for seven days he shall be relieved from great ailments.

32-33. He shall repeat the following mystic words,[1] "udgirat

1. The *mantra* of Hayagrīva is given in Śāradā Tilaka in the following verse:
udgirat padamābhāṣya praṇavodgīthaśabdataḥ /
Sarvavāgīśvaretyante pravadetīśvaretyatha //
Sarvavedamayācintyapadānte sarvamuccaret /
Bodhaya dvitayāntoyam *mantra*stārādirīritaḥ //
The mantra of Hayagrīva then comes to this :
"Oṁ udgirat oṁ sarvavāgīśvareśvara sarvavedamayācintya sarvaṁ bodhaya bodhaya".

Oṁ udgītha Sarvavāgīśvara", then he shall repeat sarvavedamaya (O deity identical with all the Vedas) acintya (the inconceivable) sarvaṁ bodhaya, bodhaya (enlighten, enlighten everything). The mantra begins with tāra (OṀ).

34. Its sage is Brahmā, the metre is anuṣṭup and the deity is Hayagrīva, the lord who bestows speech and prosperity.

35-37. He shall conceive the five aṅgas by uttering Oṁ and the (four) quarters of the mantra. He shall then meditate on the deity—"I salute the Horse-faced lord whose lustre is equal to that of the snow-capped mountain, who is bedecked in garlands of tulasī leaves and whose high region is that of speech. After meditating thus, he shall repeat the Mantra ten thousand times. To the extent of one tenth of it he shall perform homa with milk-puddings soaked in honey. After conceiving the idol by the mūla mantra he shall worship it in the pedestal belonging to Viṣṇu, accompanied by Vimalā etc.

38-40. In the four quarters inside the pericarp beginning with the east he shall worship Sanandana, Sanaka, Śrī and Pṛthivī (Earth). In its exterior he shall worship the four Vedas. In the six corners he shall worship these six Vedāṅgas namely Nirukta (Etymology), Jyotiṣa (Astronomy), Vyākaraṇa (Grammar), Kalpa (rituals), Śikṣā (Science of Euphony and proper pronunciation) and Chandas (Prosody). Then he shall worship the eight mothers at the eight petals.

41-42. The sādhaka (aspirant) shall worship Vakratuṇḍa and others, eight in all, in the middle of the petals. Afterwards he shall worship the eight Bhairavas in the tips of the petals. Asitāṅga, Ruru, Bhīṣaṇa, Raktanetraka, Baṭuka, Kāladamana, Dantura and Vikaṭa.

43. Exterior to it in the sixteen petals he shall worship the ten incarnations of Hari as well as the six weapons viz., the Conch, discus, iron club, lotus, sword Nandaka and the bow Śārṅga.

44-47. Exterior to it in the outermost quarters he shall worship the ten guardians of the quarters beginning with Indra. After worshipping the thunderbolt etc. exterior to it he shall in due order worship at the entrances, Mahāgaṇapati, Durgā, Kṣetreśa and Baṭuka. The entire group of the Yoginīs beginning

with Prakaṭa shall be in the outside. Still exterior to it are the seven rivers and exterior to it, the nine planets. After worshipping the Horse-faced deity thus for fifteen times he shall become equal to the lord of speech in fluency of speech and the lord of wealth by means of his riches.

48-49. When the mantra has been achieved thus the repeater of the mantra can apply it to practical purpose. He shall charge pure water with the mantra one thousand and eight times and for a month with the mūla mantra. He who conquers his sense organs and drinks this water becomes very intelligent. Even a born dumb man certainly attains the achievement of fluency of speech.

50-51. The bīja is said to be Viyat (ha) Bhṛgu (sa) and arghīśa (u) stationed with the firmament (indu) (ṁ). At the time of the lunar or solar eclipse he shall pour milk into a gold vessel and put vaṭa (arris root) into it. The repeater of the mantra shall stand in water upto the neck and reverentially perform Japa of the mantra throughout the duration of eclipse.

52-54. He shall then drink the entire milk immediately. He shall have good fluency of speech. He shall take the seed of the jyotiṣmatī creeper and inspire it with the mantra. He shall then eat it. The number of seeds must be increased by one everyday till it comes to one hundred and eight. It is true that man will be an incarnation of Sarasvatī on the earth. O leading brahmins, of what use is much talk? By the grace of this mantra he shall become an interpreter of the Vedas, Āgamas etc and possess knowledge. In combination it is Hsaum.

CHAPTER SEVENTYTHREE

The worship of Rāma etc.

Sanat kumāra said :

1. Henceforth, the mantras of Rāma are being recounted. They bestow siddhis on the aspirants. By their

propitiation, people are able to cross the ocean of worldly existence.

2. Of all the excellent mantras and those of Gaṇapati, Sūrya, Śakti and Śiva, the Vaiṣṇava mantra is the most excellent. It is the bestower of desired objects.

3. Even among the Vaiṣṇavas the mantras of Rāma are more efficacious. They are millions of times more fruitful than those that are related to Gaṇapati, etc.

4. Vahni (ra) is stationed on the couch of Viṣṇu (a), its head is bedecked with moon (m). The mantra ends with āya. Rāmāya namaḥ. It is destructive of multitude of great sins.

5-8. Among the mantras related to Rāma the six-syllabled one is the most excellent. By the mere utterance of this mantra the sins of slaughtering thousand brahmins, committed knowingly or unknowingly, sins of stealing gold thousand times, drinking of wine and defiling of preceptor's wife, and thousands and millions of subsidiary sins, undoubtedly perish instantaneously.

The Sage is Brahmā, the metre is Gāyatrī and Rāma is the deity. The first one (Rāma) is the bīja, hṛt (namaḥ) is the śakti. Its utility is the acquisition of everything. He shall perform Ṣaḍaṅga Nyāsa by means of the bīja of long vowels.

9. After fixing the syllables of the mantra in the brahmarandhra (cerebral orifice), in the middle of the eyebrows, in the heart, in the navel, in the rectum and in the feet in their specific order, he shall fix Keśava and others.

10-13. After performing the rite of Pīṭhanyāsa he shall meditate on the excellent scion of the family of Raghu in the heart. He is as resplendent as the dark clouds. He is seated in the posture of Vīrāsana[1] (Heroic Posture). He shows the gesture (mudrā) of knowledge[2] by means of his right hand and

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1. In Śāradā Tilaka, Vīrāsana is defined as follows:
Ekam padamadhaḥ kṛtvā vinyasyorau tatthetaram /
Ṛjukāyo viśed yogī vīrāsanamitīritam //
Chap. 25, verse 15.

2. Jñānamudrā is a kind of posture of hands and fingers. It is defined thus: One should join the tip of the forefinger with the thumb of the right hand and place the hand before the chest—the palm of the hand should remain stretched, the left hand should be placed on the left thigh upside down".

keeps the other hand on the knee. Sītā with a lotus in her hand is at his side. She has the lustre of lightning, she is bedecked and decorated in various ways. She is looking at the lotus-like face of Rāma. After meditating thus, the repeater of the Mantra shall perform six hundred thousand japas (i.e. as many hundred thousands as there are syllables). To the extent of one tenth of it he shall perform homa into the fire by means of lotuses. Thereafter, he shall feed the brahmins. He shall then worship in the pedestal belonging to Viṣṇu accompanied by Vimalā etc.

14. The Sādhaka (aspirant) shall conceive the idol by means of the mūla mantra. He shall invoke the deity therein. He shall worship Sītā seated on his left by means of her mantra.

15. Rāma (Śrīṁ) Sītā used in the dative case and ending with svāhā which constitutes the mantra of Jānakī. After worshipping Śārṅga in front he shall worship the arrows in both sides.

16-18. He shall worship the six aṅgas in the filaments and in the petals and should worship Hanumān, Sugrīva, Bharata, Vibhīṣaṇa, Lakṣmaṇa, Aṅgada, Śatrughna and Jāmbavān in their respective order. He shall worship Hanumān who is reading in front (of Rāma) holding a book. He shall worship Bharata and Śatrughna who hold the chowries at the two sides. He shall worship Lakṣmaṇa who stands behind (Rāma) holding umbrella with his two hands.

19-20. Thereafter, he shall worship in the eight petals the following deities, viz. Sṛṣṭi, Jayanta, Vijaya, Surāṣṭra, Rāṣṭrapāla, Akopa, Dharmapālaka, Sumantra. After worshipping them, the guardians of the quarters equipped with their weapons should be worshipped. By propitiating Rāma thus one becomes Jīvanmukta (liberated in this very existence).

21. In order to keep the king under control he shall with concentration of mind perform homa with jāti flowers smeared with the sandal paste. For the achievement of wealth and grain he shall worship with lotuses.

22. He who desires fortune shall perform homa by means of flowers originating from bilva; he shall keep the entire

universe subservient if he worships with blue lotuses soaked in ghee.

23. The devotee shall be long-lived and free from ailments if he worships with śataparvī (bambo shoots) smeared with ghee; by performing homa with red lotuses he attains desired wealth.

24-26. By performing homa with palāśa flowers (Butee Frondora) he becomes very intelligent. He shall drink water charged with the mantra. Within a year he becomes a kingpoet. For suppressing great ailments he shall eat rice charged with that mantra. By performing homa with the medicine mentioned he shall be relieved from the ailment instantaneously. If the devotee shall observe payovrata (taking in only milk, water) and perform japa of the mantra a hundred thousand times on the banks of a river or in a cowpen and then perform homa with milk pudding soaked in ghee he shall become the storehouse of learning.

27-29. If a man loses his overlordship (or finds it depreciating) he shall take in only vegetables. Standing within water he shall perform japa a hundred thousand times. To the extent of one tenth of it he shall perform homa with bilva flowers. Undoubtedly he shall regain the same overlordship. A man shall observe fast and seated on the banks of the Gaṅgā repeat the mantra a hundred thousand times. To one tenth of it he shall perform homa with lotuses or flowers originating from Bilva mixed with the three sweet things sugar, honey and ghee. He shall attain the glory of a kingdom.

30. In the month of Mārgaśīrṣa (Nov-Dec.) the devotee shall take to diet of bulbous roots, roots and fruits and staying under water perform japa of the mantra, a hundred thousand times. To the extent of one tenth of it, he shall perform homa into the fire by means of milk-puddings.

31-35. A son or a grandson resembling Śrī Rāmacandra is born to him. There are many other applications of this great mantra. But there is no other world in regard to those who make this application. He shall draw a diagram with six corners with eight leaves and then externally draw a lotus consisting of twelve petals. The expert shall write six

syllables of the mantra in the corners (angles). In the eight petals he shall write the eight syllables with the Oṁkāra within. In the Ravidala (i.e. in the twelve petals) he shall write kāmabīja (klīm) in the middle, then the name shall be written enveloped by the mantras. It shall be enveloped with sudarśana (ca) externally and in the quarters enveloped by the vowels. The Bhūpura (the External walls) shall shine due to the thunderbolt (va). The corners shall shine through Kandarpa (ka), the goad (krom), noose (am) and the earth (lam). This is known as Yantrarāja (the king of Yantras).

36-37. The mantra shall be written with Aṣṭagandha (eight fragrant substances) in a birch bark and shall be worshipped in the manner mentioned before. In the six corners and the twelve lotus petals evolved by pairs, and in the filaments of the eight-leafed lotus, the learned man shall write two vowels in each of eight petals. He shall write mātṛkās outside of it. Then the mantra (of Rāma) will be the giver of life to it.

38. The repeater of the mantra shall wear this Yantra on an auspicious day round his neck, on his right hand or on the head. He is liberated from all sins.

39-42. The (practice of the mantra shall begin) on an auspicious day with an auspicious constellation. It shall be practised in a good spot devoid of any cause for poignant grief. The practice of Vaśya (controlling), ākarṣaṇa (attracting), vidveṣa (hatred), drāvaṇa (routing) and uccāṭana (eradication) shall be initiated in due order on Punarvasu, Puṣya, Āśleṣā, Ārdrā and Maghā constellation. For the purpose of controlling, the diagram should be inscribed with the pen (quill) made of Dūrvā grass; in the case of attraction the pen is that which is taken from karañja (Galedupa Arborea); in the case of bringing about death the pen is to be made of human bone; in bringing about arresting activities the pen is that which originates from Vṛkṣarāja (the fig tree). For achieving peace, nourishment and longevity, for the suppression of all adversities generating blunder and perturbation, the expert shall engrave it on the stone. If he wishes to cause hatred he shall write on the hide of a donkey and for the purpose of driving away the enemy he shall write in the emblem.

43. In the activity of generating fever, distress, sorrow and death of enemies the excellent Sādhaka (aspirant) shall write the mantra on a yellow cloth and practise.

44-45. In vaśya and ākṛṣṭi (controlling and captivating) he shall worship duly by means of eight fragrant things, in the case of striking and driving away he shall make the inscription by a piece of charcoal from funeral pyre. If the inscription is made of poisonous milky exudation of arka (sun) plant, death will certainly take place. After writing the Yantrarāja thus he shall worship it with sandal paste, flowers, etc.

46. The excellent sādhaka should wear it after covering it with trilauha (gold, silver and copper).

The bīja (rāṁ) Rāmāya Svāhā is the mantra which contains six syllables.[1]

47-52. The great Sudarśana mantra,[2] the bestower of all achievements is being given. After mentioning Sudarśana mahācakra-rājeśvara (The lord of the king of cakras). One should say duṣṭāntaka (annihilator of the wicked), duṣṭabhayānaka (terrible unto the wicked), duṣṭabhayaṁkara (cause of terror for the wicked), chindhi twice (split, split), vindhi twice (pierce, pierce), then vidāraya twice (tear off, tear off) paramantrān grasa grasa (swallow, swallow the mantra of others) then bhakṣaya (terrify, terrify), then hum should be uttered. The mantra ends with svāhā.

This mantra is said to consist of sixty-eight syllables. This is in enveloping the Yantra.

Mūlamantra : Tāra (oṁ), hṛt (namaḥ) bhagavān in the dative (unto the lord), Raghunandana in the dative (unto the delighter of the family of Raghu), Rakṣoghnaviṣadāya (unto

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1. The mantra runs thus—
   Rāṁ Rāmāya Svāhā.
2. Mahāsudarśana mantra is as follows:
   Sudarśana mahācakra rājeśvara duṣṭāntaka duṣṭabhayānaka duṣṭabhayaṁkara chindhi chindhi bhindhi bhindhi vidāraya vidāraya paramantrān grasa grasa bhakṣaya bhakṣaya trāsaya trāsaya huṁ phaṭ svāhā. It consists of 68 syllables.

one who is clever in slaying the demons), madhura prasanna-vadanāya (unto the one who is sweet smiling-faced) amitatejase (unto the one who is possessed of illimitable splendour), then bālāya Rāmāya Viṣṇave namaḥ (obeisance to the boy Rāma who is Viṣṇu himself). This is called mahāmantra consisting of forty-seven syllables.

53. Its sage is Viśvāmitra, the metre is Gāyatrī, the deity is Śrī Rāma, Oṁ is the bīja and Svāhā is the śakti.

54. He shall conceive the aṅgas by means of bīja (Rāṁ) and māyā (hrīm) along with six long vowels. He shall perform its meditation and worship as before.

55.-57. The mantra when propitiated grants all desires.

The five-syllabled mantra adorned with own bīja (Rāṁ), Kāma (klīm), Śakti (hṛīm), Vāg (aim) Lakṣmī (śrīm) tāra (Oṁ) separately in six ways takes the form of six types of mantra. Thus, it becomes the bestower of four vargas (the four aims of human life). Their sages are Brahmā, Sammohana, Śakti, Agastya, Dakṣiṇāmūrti, and Śrīśiva respectively. They are mentioned to you in their order. Or Viśvāmitra is the sage of the mantra beginning with Kāmabīja.

58. Gāyatrī is the metre, Śrī Rāma is the deity, the bīja and Śakti are as mentioned above, the ṣaḍaṅga nyāsa shall be the syllables of the mantra.

59-62. Or by means of the bījas equipped with the long syllables he shall fix the syllables of the mantra. One shall meditate on the lord seated inside the aeriel chariot named Puṣpaka on the cloth that covers the throne. It is at the root of the divine Kalpa tree in a golden platform. In a lotus of eight petals, the lord whose lustre is like that of sapphire, is seated in a heroic posture (Vīrāsana). He shines, with the gesture of perfect knowledge. He has kept his left hand on his left thigh. He is being served by Sītā and Lakṣmaṇa. He is decorated in jewels. After meditating on the lord he shall repeat the mantra for as many hundred thousand times as there are syllables in it. Or he shall remember Hari who shines like the victory of Kāma and other mantras.

63-64. The worship, rites according to one's desires and

all other things, shall be performed as are done like the six-syllabled mantra.

The word Rāma is preceded by dhruva (Oṁ) and followed by either Candra or bhadra. It should be in the dative case, Śrī Rāmacandrāya or Śrī Rāmabhadrāya, (the word namaḥ is added in the end). Then the two mantras become eight-syllabled ones.[1] If tāra (oṁ) is added in the end they become nine-syllabled ones. The repeater of the mantra shall worship these as in the case of the six-syllabled mantra.

65-67. "Huṁ (i.e. Kavaca—coat of mail) Jānakīvallabhāya svāhā". This is ten-syllabled great mantra. Its sage is Vaśiṣṭha, its metre is svarāṭ. Sīta's consort is the deity, the first one is bīja, svāhā is śakti. He shall perform Ṣaḍaṅga nyāsa in due order by means of Kāma Vīja (klīm). He shall perform nyāsa rite for ten syllables in the head, forehead, middle of the eye-brows, palate, throat, heart, umbilicus, feet, knees and legs.

68-73. In the city of Ayodhyā, in a golden dais studded with jewels of variegated colours, under a canopy decorated with mandāra flowers and equipped with festons, Rāghava, is seated in the aerial chariot. He is being eulogised by Rākṣasas, monkeys, and Devas of auspicious nature seated in good aerial chariots. He is served by humble sages. His left side is decorated by Sītā. He is made elegent by Lakṣmaṇa. He is dark in complexion, his face is beaming with delight, he is bedecked in all kinds of ornaments. After meditating thus, the repeater of mantras shall with concentration repeat the mantra as many hundred thousand times as there are syllables therein.

Rāmāya Dhanuṣpāṇaye Svāhā. This is the ten-syllabled mantra. Its sage is Brahmā, its metre is Virāṭ. Rāma, the suppressor of the Rākṣasas is mentioned as the deity.

74-77. The first one is the bījā, svāhā is the śakti, he shall conceive the aṅgas through the bīja. The fixation of the

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1. The combination of the mantra is as follows:
Oṁ Rāmacandrāya namaḥ
OR
Oṁ Rāmabhdrāya namaḥ

syllables, worship, etc he shall perform in the same manner as mentioned in the case of the ten-syllabled[1] mantra. He shall remember the deity as holding the bow and the arrows.

Tāra (Oṁ) namaḥ Bhagavate Rāmacandrāya (Rāmabhadrāya). The two mantras are twelve-syllabled ones, the sage, the mode of meditation etc are as before. The name of Rāma can be prefixed with Śrī and again with jaya twice followed by Rāma, is of thirteen syllables. The sage is Brahmā, the metre is Virāṭ, Rāma the destroyer of multitudes of sins is mentioned as the deity.

78. He shall perform Saḍaṅga nyāsa with the three words repeated twice. Its meditation, worship, etc., he shall perform as in the case of the ten-syllabled mantra.

79. "Oṁ namo Bhagavate Rāmāya mahāpuruṣāya namaḥ". This is the eighteen-syllabled mentra.

80-81 The sage is Viśvāmitra, the metre is Dhṛti, Rāma is its deity, tāra (Oṁ) is the bīja, namaḥ is the Śakti. With great concentration he shall perform Ṣaḍaṅga nyāsa by the syllables of the mantra grouped into one, two, four, three, six and two syllables.

82-86. Meditation : When the dance is begun with the noise of different kinds of drums, conch and musical instruments, when the auspicious speed about victory is spreading everywhere, when the place is rendered sweet smelling with sandal aguru musk, camphor, etc, when the air is rendered fragrant wafting the sweet smell of different kinds of flowers, when everything has been beautified by the singing of Deva and Gandharva, when Rāghava is seated on a throne over the aeriel chariot Puṣpaka. He is accompanied by Lakṣmaṇa and Sītā. He appears splendid with the matted hair and his crown. He holds the bow and the arrows. He is accompanied by Sugrīva and Vibhīṣaṇa. He is dark in complexion. He is on his way back after killing Rāvaṇa. He has thus protected the three worlds. After meditating thus the repeater of mantra shall perform japa as many hundred thousand times as there are

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1. The combination of the mantra is as follows :
Oṁ namo bhagavate Rāmacandrāya or Rāmabhadrāya
This mantra contains twelve syllables.

syllables in the mantra. To the extent of one tenth of it, he shall perform homa with milk pudding and then offer worship as before.

87. Praṇava (Oṁ), namaḥ, Sītāpataye Rāmāya, hana, hana,hum (coat of mail), astra, (phaṭ) and in the end svāhā.[1]

88. This is nineteen-syllabled mantra and it achieves all objects. Its sage is Viśvāmitra and the metre cited is anuṣṭup.

89. The deity is Rāmabhadra, jam (?) (Om) is the bīja and namaḥ is śakti. (The nyāsa rite should be performed) duly by the syllables beginning with the mantra. Then he shall meditate as before.

90(a) The worship and other activities for the fulfilment of cherished desires, every thing in regard to this mantra is as in the case of the six-syllabled mantra.

90(b) Tāra (Om), its own bīja Kamalā (Śrīm), Rāmabhadra maheṣvāsa.

91-92. O heroic scion of Raghu's family, O great wielder of bow, Nṛpottama (O excellent king) Daśāsyāntaka (O destroyer of the ten-headed demon, māṁ rakṣa (save me). Dehi paramām me śrīyam (grant great prosperity to me). The mantra shall be one of thirtyfive syllables. Devoid of bījas this mantra is of thirtytwo syllables and it bestows fruit.

93. Its sage is Viśvāmitra, anuṣṭup is cited as the metre, the deity is Rāmabhadra, the bīja is its own and Indirā is its Śakti.

94. The knower of the mantra shall perform all rites through the words beginning with the three bījas and by means of the entire mantra. After fixing the five aṅgas he shall perform nyāsa rites of the syllables in the order.

95-96. He shall perform nyāsa rites of the mantra on the head, forehead, in the eyes, ears, cheek, nose, mouth, joints of the hands, breasts, heart, umbilicus, hips, penis, rectum and in the joints of the legs. He shall as before perform meditation, worship etc.

97. The Puraścaryā (repetition of the mantra with the homa) is for three hundred thousand times, the havana is to be

1. It gives another *mantra* of Rāma:
Oṁ namaḥ Sītāpataye Rāmāya hana hum phaṭ svāhā.
It contains nineteen syllables.

done by means of milk pudding. With great concentration he shall perform japa for a hundred thousand times after meditating on Rāma as yellow-complexioned deity.

98-101. To the extent of one tenth of it, he shall perform homa with lotuses. He will become a Kubera in possession of riches.

"Oṁ hrīṁ śrīṁ śrīṁ Dāśarathaye namaḥ."[1] This is eleven-syllabled mantra. The sage, the mode of worship etc of this is as before.

Trailokyanāthāya namaḥ (obeisance unto the lord of three worlds). This is eight-syllabled mantra. In regard to this also, everything is as before i.e. the nyāsa, the meditation, the worship, etc.

Āñjaneyāya Gurave namaḥ (obeisance to Āñjaneya, the preceptor. This is a nine-syllabled mantra. Its worship is the same as before "Rāmāya namaḥ". This is a mantra with five syllables.

102-104. Its sage, meditation, worship, nay everything is the same as in the six-syllabled mantra. Rāmabhadrāya svāhā or Rāmacandrāya svāhā are mentioned. They are two separate mantras. Their sage, worship etc. is as before. Vahni (Ra) is accompanied by Śeṣa (Ā). Its head is bedecked in the moon (m). There is another single-syllabled mantra of Raghupati. It is another divine Kalpa tree. The sage is Brahmā, the metre is Gāyatrī. Its deity is Rāma.

105-108. He shall perform Ṣaḍaṅga rites by means of mantra consisting of six long syllables.

On a lotus seat (posture) in the bower of mandāra trees on the bank of Sarayū, the dark-complexioned lord is seated in a heroic pose. He appears splendid with the mudrā of perfect knowledge. He has placed his left hand on his left thigh. He is accompanied by Sītā and Lakṣmaṇa. He surveys himself. He has the unmeasured brilliance and manmatha. He resembles pure crystal. The devotee shall think about the deity only with a desire for salvation. He shall think of the great Ātman. He shall repeat the Mantra six hundred thousand times. Everything

1. It gives an eleven-syllabled *mantra* of Rāma : Oṁ hrīṁ śrīṁ śrīṁ Dāśarathaye namaḥ.

is as in the case of six-syllabled mantra, viz the homa, deity, worship, etc.

109. Vahni (Ra) is seated on Śeṣa (ā) which is added with the end of bha (ma) with (ḥ). This mantra has only two syllables. The sage, the mode of meditation and worship is as in the case of single-syllabled mantra.

110. Tāra (Oṁ) māyā, śrī, Rāma, astra, bīja taking one of these it becomes three-syllabled one. It shall be of six varieties. It bestows all desired things.

111. Two-syllabled mantra ending with Candra or Bhadra. It is of two types and hence four-syllabled. The sage, mode of meditation, worship etc. of these is as in the case of single-syllabled mantra.

112. Tāra (Oṁ) Rāmāya huṁ phaṭ svāhā. This great mantra is of eight syllables. The sage, the mode of worship etc. is in the case of six-syllabled mantra.

113. Tāra (Oṁ), māyā (hrīm), Rāmāya namaḥ Om. This Rāma mantra of eight syllables is known as Śiva-Umā mantra. It bestowes all siddhis.

114. Sadāśiva is the sage, Gāyatrī is the metre. The deity is Śiva, Umā or Rāmacandra.

115. After performing ṣaḍaṅganyāsa with māyā (hrīm) having six long vowels or with (Oṁ) with five syllables (of the mantra) he shall meditate in the heart on the deity worshipped by gods (as follows).

116. We worship Rāma who has three eyes, who wears the crescent moon, who is excellent one, who wields trident, who has dusted his limbs with ash and who has matted hair.

117. He shall meditate on the beautiful lady. She has excellence of beauty by decorating her head with the moon. She holds noose, goad, bow and arrows and has three eyes.

118. After meditating thus, he shall perform japa for as many hundred thousand times as there are letters in the mantra. He shall perform homa with leaves of bilva tree, its fruits, or gingelly seeds, or with lotuses mixed with three sweets (Sugar, Honey and ghee).

119-121. Wealth and siddhis desired even by gods themselves come in their own way.

Tāra (Om), māyā (hrīm), Bharatāgraja Rāma (the elder brother of Bharata) manobhava klīṁ svāhā. This is a twelve-syllabled mantra which is like another divine kalpa tree. The sage is Aṅgiras, the metre is Gāyatrī, Śrī Rāma is the deity. Bhauma (hrīm) is the bīja, svāhā is the śakti. The aṅgas are conceived by the syllables classified into groups of one, one, seven, two and one letters.

122-124. Its meditation, worship etc be performed as are done in the case of six-syllabled mantra.

Oṁ namaḥ Sītāpataye Rāmāya hana hana hum phaṭ. This mantra consists of sixteen syllables. Its sage is Agastya, the metre is Bṛhatī and the deity is Śrī Rāma, aham is the bīja. Rām is the śakti. The five aṅgas are to be performed by means of syllables grouped into three, four, three, four and two syllables.

125-127. He shall perform meditation, worship and everything else as are performed in the case of six-syllabled mantra.

Tāra (Oṁ) hṛt (namaḥ) Brahmaṇyadevāya (unto one who is worthy of being served and who is favourably disposed towards Brahmins), Rāmāyākuṇṭhatejase (unto Rāma whose splendour is unobstructed) uttamaślokadhuryāya (the foremost among meritorious persons), kha (ha) Bhṛgu (s) joined with Kāmikā (ta), and unto whose foot is placed the staff of the hand (of the devotee). This mantra contains thirtytwo syllables).[1]

The sage is Śuka, the metre is anuṣṭup and the deity is Rāma.

128. By means of its fourth part and the entire mantra the expert devotee shall perform the five ancillaries. Every other thing should be performed as is done in the case of the six-syllabled mantra. The japa is done for a hundred thousand times. To the extent of one tenth of it the expert devotee shall perform homa by means of milk pudding.

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1. The mantra is given a full form in Prapañcasārasaṁgraha thus:
Namo Brahmaṇyadevāya Rāmāyākuṇṭhatejase /
Uttamaślokadhuryāya hastadaṇḍārpitāṅghraye //

129-131. The mantra which has been accomplished gives worldly pleasures, salvation and causes destructions of sins. In the beginning one should utter Dāśarathaye vidmahe (we realise the son of Daśaratha). Then one should say Sītāvallabhāya dhīmahi (we meditate on the lover of Sītā), tanno Rāmaḥ pracodayāt (so Rāma may urge us). This is called Rāmagāyatrī.[1] It bestows the benefit of every desired object.

132. Padmā (śrīṁ) Sītāyai svāhā. This is the six-syllabled mantra. This sage is Vālmīki, Gāyatrī is the metre, goddess Sītā is the deity. Śrīm is the bīja, svāhā is the śakti.

133-135. He shall conceive aṅgas with the bīja joined with six long vowels. Thereafter, he shall meditate on Sītā the great goddess, worshipped by the three worlds. She has the lustre of the molten gold. She holds two lotuses in her hands. Her body shines in divine lustre of good jewels and ornaments. She is of auspicious nature. She has diverse kinds of garments. Her face shines like the moon. Her eyes resemble the lotus. She is glancing at the meritorious scion of the family of Raghu. She is worthy of seating herself in a splendid couch. She is the goddess of the six attributes.

136. After meditating thus, the repeater of the mantra shall perform as many hundred thousand japas as there are syllables in the mantra. He shall perform homa with full blown lotuses. He shall worship the deity seated in the pedestal previously mentioned.

137-139. He shall conceive of the mūrti (manifested form) by mahāmantra and invoke Jānakī therein. After worshipping Rāma on the right hand side and the son of the wind (i.e. Hanumān) in front he shall worship Lakṣmaṇa behind. The worlds of the ancillaries are in the six corners. He shall worship the chief ministers on the leaves and the guardians of quarters externally. He shall worship thunderbolt and become the lord of all siddhis. In order to gain control over kings he shall perform homa by jāti flowers smeared with sandal paste.

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1. The Verse gives Rāma-Gāyatrī thus:
Dāśarathaye vidmahe Sītāvallabhāya dhīmahi tanno Rāmaḥ pracodayāt

140. He shall obtain wealth and grain if he performs homa with lotuses, he will keep the universe subservient if he performs homa with blue lotuses. For the acquisition of property and glory he shall perform homa by the leaves of bilva tree. For the purpose of subduing ailments he shall perform homa with the dūrvā grass.

141. Of what avail is much talk ? Good fortune, wealth, sons, grandsons, great happiness, grains and salvation shall be obtained by propitiating Sītā.

142-143. Śakra (la) along with the moon (m), obeisance unto Lakṣmaṇa. This mantra is of seven syllables. Its sage is Agastya, the metre Gāyatrī and the deity the great hero Lakṣmaṇa. Lam and the word namaḥ are the bīja and the śakti. He shall perform ṣaḍaṅganyāsa rite by means of bīja, six long vowels.

144-145. He shall meditate on Lakṣmaṇa who has two arms whose body is handsome and resplendent like gold, whose eyes resemble lotuses, who holds bow and arrows in his hands and whose mind is attached and devoted to the service of Rāma. After meditation he shall perform japa as many hundred thousand times as there are syllables in the mantra. The repeater of the mantra shall perform homa to the extent of one tenth of it with milk pudding mixed with honey. He shall worship in the pedestal of Rāma.

146-147. His worship is similar to the worship of Rāma. Indeed he bestows all siddhis. If a man desires for the invariable success in the worship of Rāma he must respectfully worship Lakṣmaṇa. There are many ways for worshipping Śrī Rāmacandra which bestow all siddhis.

148. Auspicious propitiation of Lakṣmaṇa should always be performed by the devotee of Rāma also. With great concentration they shall worship him eight hundred or eight thousand times.

149-151. The Mantra of Lakṣmaṇa must be repeated by those with alertness who are desirous of salvation. If the people repeat the mantra of Rāma before repeating the mantra of Lakṣmaṇa, they will never be able to achieve siddhi. At every step they will have to face loss and destruction. He who continuously repeats the mantra of Lakṣmaṇa in a lonely place shall

be liberated from all sins. He will attain all desires. This mantra assures immediate victory. It is the sole means of regaining kingdoms.

152. One shall with great concentration repeat the mantra for a hundred thousand times in order to regain the lost kingdom. There is no doubt that ere long, he will attain his own lost kingdom.

153. With the mind and intellect not dwelling on anything else, one shall perform the japa of the mantra fifty thousand times while meditating on Rāma crowned in Ayodhyā. He shall regain his lost kingdom.

154. After respectfully meditating on Lakṣmaṇa liberated from the binding nose of serpent, the devotee shall repeat the mantra ten thousand times. He will be released from fetters.

155. After meditating on Lakṣmaṇa who has been relieved of pain through the medicinal herbs brought by the son of the wind-god, the devotee shall perform the japa of the mantra. Certainly he wins over premature death.

156. After meditating on (Lakṣmaṇa) who slays Meghanāda he shall perform the japa of the mantra for a hundred thousand times. He shall quickly defeat even the invincible hosts of enemies.

157. After meditating on Lakṣmaṇa mentally inclined to chop off the nose of Śūrpaṇakhā, one shall repeat the japa of the mantra for a thousand times. He shall defeat even lord Indra and others.

158. After attending one's mind to Lakṣmaṇa an earnest devotee to the lotus-like feet of Rāma, one should repeat the mantra in a lonely place for a hundred thousand times, then one gets rid of serious ailments.

159-160. One shall duly worship everyday with a hundred eight lotus flowers free from holes (in the petals) for three months after without taking food (i.e. observing fast) and repeat the mantra seven thousand times. He shall offer milk pudding along with sugar as offering. He is, then, liberated from the sickness of leprosy.

161. One shall observe fast and remain in a lonely place for six months and observe these rites. He shall be liberated from consumptive sickness. True, it is undoubtedly true.

162. With great concentration one shall charge the water thrice with this mantra either in the morning or during the three junctions (dawn, midday and dusk) and drink it everyday. He becomes free from all ailments.

163. His poverty is vanquished. He becomes comparable to Kubera. Never shall he suffer from the vitiating effect of poison etc.

164. One shall wash one's face everyday with the water, charged with the mantra. He shall conquer all fatal sicknesses and ailments that arise in the mouth, eyes, etc.

165-167. By drinking water charged with the mantra he shall certainly vanquish the ailments of the stomach. He shall make the image of Lakṣmaṇa with great devotion; he shall make a gift of it in accordance with the right procedure. There is no doubt that he gets free from all ailments. A person seeking a virgin, a person inclined to marry a girl free from blemishes shall meditate on (Lakṣmaṇa) and repeat the mantra a hundred thousand times. To the extent of one tenth of it he shall perform homa by means of lotuses. There is no doubt that very soon he will attain the virgin desired by him.

168-169. After meditating on Lakṣmaṇa initiated in the mantra of miraculous weapons and adhering steadfastly to the holy rites he shall perform the japa of the mantra for three months in accordance with the injunction. He shall have control over his senses and offer pūjās, and repeat the mantra seven thousand times. The man becomes expert in the principles of all lores.

170. By meditating on (Lakṣmaṇa) who has performed miraculous acts of exploits in the course of excellent sacrifice of sage (Viśvāmitra), the devotee shall repeat the mantra a hundred thousand times. He is liberated from great danger.

171. After performing the daily rites one shall, with purity, repeat the mantra three times everyday. He shall be liberated from all sins and go to the greatest region of Viṣṇu.

172-174. The repeater of the mantra shall be duly initiated. He shall be endowed with good qualities and be devoid of sins. He shall strictly abide by his conventional duties. He shall have control over the sense organs. The householder

shall conquer his sense organs. He who does not wish for worldly pleasures and worship the lord without any personal desire shall burn off both merits and demerits. His mind shall be free from impurities. Without return from there he shall attain the permanent region. If the worshipper has desires, he attains the desired objects, enjoys all cherished pleasures of his mind and becomes a jātismara (one who can remember one's previous births). Remaining thus for a long time he attains Viṣṇu's region.

175-177. Nidrā (bha) accompanied by the moon (m). Afterwards Bharatāya namaḥ. This is the seven-syllabled mantra. Its sage etc, as well as the procedure of its worship are as before. Baka (stork) (sa) accompanied by the moon (m). Śatrughnāya namaḥ. This is the seven-syllabled mantra of Śatrughna. It bestows all desired siddhis.

CHAPTER SEVENTYFOUR

Sanat Kumāra Said :

1. Now, I shall mention the mantras[1] of Hanumān. They are the bestowers of all desired things. O leading brahmin, by propitiating them men are able to perform tasks similar to those performed by Hanumān.

2-7. The fourteenth vowel is joined with indu (m) and gagana (ha) is associated with bhaga (e); ha sa pha agni (ra) niśādhīśa (m) joined together give the second bīja; sa pha adorned with bhaga (e) and bindu are said to be the third bīja; viyat (ha) bhṛgu (sa) agni (ra) with bindu become the fourth one, the fifth one is bhaga (e) with bindu, viyat (ha),

1. The Verses give the seed mantra thus:

Haum hsfrem khfrem hsrem hskhfrem. They are known to be Kūṭa mantra. When the above syllables are joined with Hanumate namaḥ the mantra becomes twelve-syllabled one.

bhṛgu (sa) pha and agni (ra), manu (au) adorned with indu (m) h and s, then Hanumān in the dative and ending in hṛdaya (namaḥ) is the sixth. This is the great mantra. It has twelve syllables. Its sage is Rāmacandra, the deity is Hanumān, the metre is Jagatī, the bīja is the sixth one and the second is the śakti. The six ancillaries are through the six bījas. The devotee shall perform nyāsa (fixation) of syllables on the head, in the forehead, eyes, mouth, throat, arms, heart, belly, umbilical region, penis, knees and feet.

8. He shall fix six bījas and two words on the head, forehead, mouth, heart umbilicus things, thighs, calves and the feet.

9-10. One shall worship and meditate on Hanumān born of the womb of Añjanī, lord of monkeys, who resembles a crore of rising suns, who causes the excitement and the agitation of the whole universe who is always engaged in the meditation on the feet of Śrī Rāma, who is worshipped by those whose leader is Sugrīva, who is the son of Maruta (the wind god) and who terrifies the Rākṣasas through his loud voice.

11. After meditating thus with full conquest over the sense-organs, the devotee shall perform japa for twelve thousand times. To the extent of one tenth of it he shall perform homa with grains mixed with milk, curds and ghee.

12-16. The mūrti shall be conceived by the mūlamantra. Invoking the deity therein it shall be worshipped through pādya (offering for the feet) and other offerings in the previously mentioned pedestal belonging to Viṣṇu. He shall worship the ancillaries in the filaments. He shall worship the tips of the petals after repeating the names of Hanumān viz. a devotee of Rāma, one of brilliance, king of monkeys, one of strength, the remover of the Mountain Droṇa, one who worships the ridges of Meru, the sun in the southern quarter and the destroyer of all obstacles. Thereafter, the devotee shall worship the following in the petals viz—Sugrīva, Aṅgada, Nīla, Jāmbavān, Nala, Suṣeṇa Dvivida and Mainda. He shall worship the guardians of the worlds (the quarters). After worshipping thunderbolt etc (he shall find that) the mantra has been realized.

17. If a man performs japa of the mantra nine hundred

times every night for a period of ten days his fears arising from kings and enemies shall perish.

18. He shall perform one thousand homas with the fruits of pomegranate, mango and banana and feed twentytwo pure brahmin religious students.

19. If this rite is performed thus, the various harassing calamities from goblins, poison, evil planets and diseases as well as adverse planets and demons perish at the same instant.

20-21. The water charged by the mantra hundred and eight times is destructive of poison. If there is fever due to affliction arising from goblins, epileptic fits and Kṛtyās (witches) the patient must be angrily hit with the bhasma or water charged with the same mantra. The man will be freed from fever in three days. He shall attain great happiness.

22. By taking in medicine or even water charged by the mantras one shall be able to dispel all ailments. He shall instantaneously be happy.

23. If the repeater of the mantra goes to fight after smearing his limbs with the bhasma charged with the mantras or after taking in water charged with the mantra he will not be afflicted by the groups of weapons.

24. They would be caused by weapons, swelling due to wounds, or swelling caused by spiders becomes undoubtedly healed, if smeared with the bhasma charged with the mantras repeated thrice.

25-26. The devotee shall repeat mantra from sunset to sunrise for seven days. He shall take Bhasma and a nail to the threshold of his enemies. Without being observed he shall fix the nail therein after repeating the mantra (once again). (As a result of this) the enemies will begin to hate one another and ere long they will flee.

27-31. If the repeater of the mantra gives anyone, the bhasma, water or sandal paste charged with this mantra and mixed with his food or other things he shall be like a servant to him (the repeater of the mantra). Cruel wild animals shall become subservient like this.

The devotee shall take the root of a Karañja tree (Galedupa arborea) growing in the North Eastern region. He shall make the image of Hanumān of the size of the thumb, thereby.

The rite of Prāṇapratiṣṭhā (instilling life therein) shall be performed and the deity worshipped with saffron etc. Repeating the mantra, the devotee shall install it at the doorway facing the house. Never shall any affliction due to evil planets, black magic, sickness, fire, poison, thieves and kings, happen. The house begins to flourish with wealth and progeny and continues thus for a long time.

32-34. In a forest, during the night, the devotee shall prepare with care the image of the enemy by means of bhasma or clay. The name of the enemy shall be written in the heart (of the image). He shall perform all the rites ending with prāṇapratiṣṭhā. Repeating the mantra he shall split the image by means of weapons. At the end of the mantra the devotee shall utter the name of the enemy and the words chindhi (cut) bhindhi (pierce) and māraya (kill). At the end he shall bite his lips with his teeth and press the image in his palms. Leaving the image there he shall go home. Doing thus for seven days he shall undoubtedly kill his enemy.

35-37. With his tresses loose and dishevelled the devotee shall sit facing the south in the cremation ground at night. He shall perform homa by means of mustard, salt, flowers and fruits of dhattūra, nails, hair, poison, the feathers of crow, owl and vulture or the twigs of śleṣmāntaka and akṣa trees, for three hundred times. Performing the rite thus for seven days he shall slay his haughty enemy.

38. The devotee shall fearlessly sit in the cremation ground at night for three days and repeat the mantra six hundred times. Thereupon a vampire will rise up and foretell future auspicious and inauspicious things.

39-40. He will behave as though he is a servant. He will carry out what the aspirant tells him. The devotee shall put bhasma in water and charge it with the mantra repeated a thousand times. He shall do thus for three days. Thereafter, he shall sprinkle that water on images and dolls whether large or small. There is no doubt that there will be movement therein, thanks to the powers of mantra.

41-44. The devotee shall prepare an image of Hanumān by means of Black gram dough soaked in oil over a plank on the eighth or fourteenth day in the lunar fortnight or on Tuesday or

Sunday. It shall be beautiful. It must have all the characteristics. The devotee shall be pure in mind (while making the image). He shall place an oil lamp on the left side and a ghee-lamp on the right side. Repeating the mūla mantra he shall invoke the deity. The knower of mantra shall perform the rite of prāṇapratiṣṭhā and offer pādya etc. He shall worship the idol with red sandals, flowers, saffron etc.

45-47. After offering incense and lamp he shall offer naivedya (food offering) baked pie, cooked rice, vegetables, sweet-meats. Fried vaḍā etc shall be offered along with ghee repeating the mūlamantra. The knower of mantra shall take twentyseven betel leaves. He shall keep it in three sets of nine each which he shall offer along with nuts repeating the mūla-mantra. After worshipping thus, the knower of the mantra shall repeat the mantra a thousand times.

48. The intelligent devotee shall perform the rite of āratrika (waving the light) with camphor. He shall pray in various ways and submit his desire. He shall then duly dismiss the deity ritualistically.

49. He shall feed seven brahmins with naivedya of the cooked rice. The betel leaves offered to the deity shall also be distributed among them.

50. The intelligent devotee shall give them monetary gifts according to his capacity and bid farewell to them. Thereafter, he shall silently partake of the food himself in the company of his relatives.

51. He shall lie on the bare ground that night and observe celibacy. He who performs thus shall certainly attain all desires ere long, thanks to the grace of the lord of monkeys.

52-54. The devotee shall paint a picture of Hanumān on the ground and write the mantra in front of it. The name of the person to be released shall be written in the Accusative case. He shall write Vimocaya, Vimocaya (release, release). First he shall wipe it off with the left hand and then write again. Thus he shall write it and wipe it off one hundred and eight times. If he performs like this he is liberated from the prison quickly. He shall perform other rites also, similarly by inscribing (the mantra) on the tender sprouts.

55. Homa for captivating persons is to be performed by means of mustard seeds, in those of hatred with Hayamāra seeds or saffron, any fuel, pepper or jīrā (cummini seeds).

56-62. In fever homa shall be with dūrvā, guḍūci curds, milk or ghee. In shooting pain, the homa is performed with the twigs of Karañja and vātari soaked in oil. Or he shall perform homa with nirguṇḍi twigs with oil smeared strenously over them. For the purposes of good fortune, homa shall be with sandal Indralocana or cloves. In order to secure garments, homa is performed with fragrant flowers, in order to secure grains homa is with the respective grains. If one performs homa with the dust from the feet of his enemy along with the mixture of white mustard and salt for seven nights, the enemy goes to the abode of Yama (i.e. dies). With grains grains are acquired and the flourishing. Cooked rice is obtained through homa with cooked rice. For securing prosperity in buffalows and cows homa shall be performed with gingelly seeds, ghee, milk and honey. Of what use is much talk? Whether it is a case of poison, sickness, suppression, agitation, fascination, killing, disputes, benumbing, game of dice, fear from goblins, difficult situation, attracting persons, war wounds, divine calamity, bondage and freedom, in all these cases this Mantra, when practised shall accord welfare. This is certain. Now I shall explain Hanumān Yantra (Mystic diagram of Hanumān) which accords all sorts of siddhis.

63-68. He shall draw three circles in the from of a tail. In the middle the name of the Sādhya (the person intended) shall be written. It shall be entered in the bīja of pāśa (ām). He shall make eight petals above and inscribe (hum) on the leaves. After drawing the tooth externally he shall inscribe a square exterior to it In one of the lines of the square he shall draw the tridents. He shall write saum, bīja in the eight vajra (sides) of the bhūpura (external squares). After drawing the goad (krom) in the corners he shall envelope it with mālāmantra (garland of mantra). All these shall be enveloped by the three circles of Yantra This Yantra can be drawn on a rock, a plank or a cloth, a palm leaf or the birch bark by means of the pigment rocanā, musk or kuṁkuma. After drawing the yantra, the devotee shall observe

fast and be celibate and instal the prāṇa (vital breath) of the monkey. He shall worship it in accordance with the injunctions.

69. The learned man shall wear the yantra (amulet) for the purpose of subduing the miseries. This Talisman is destructive of all harassments such as pestilence, fever, black magic, etc.

70. If it is worn by women or children it is very alluring to the minds of the people. By its mere sight, it is destructive of goblins, witches and ghosts.

Mālā Mantra[1]

71-98. Now, I shall mention the garland of mantra. Tāra (om) vāk (aim), then śrīm, māyā (hrīm) with three long syllables and five kūṭas as mentioned before (haum hafrem khafrem hsraum hskhfrem etc.); then Oṁ namaḥ Hanumate (obeisance into Hanumān whose exploits are manifest, ākrāntadiṅmaṇḍala (one who has stepped over the zones of the quarters), Yaśovitānadhavalīkṛtajagattraya (one who has whitened the three worlds by means of his fame), vajradeha (of admantine body) jvaladagni sūryakoṭisamaprabha, (one who is resplendent

1. Verses 71-98 give the mālāmantra of Hanumān which is a little different from the one given in Prapañcasārasaṁgraha, pp. 533-534.

The Mālāmantra runs thus:

Om aim śrīm hrīm haum hsfrem khfrem hsram hskhfrem namo Hanumate prakaṭaparākrama ākrāntadiṅmaṇḍalayaśovitāna dhavalikṛtajagattritayavajradehajvaladagnisūryakoṭisamaprabha tanuruha Rudrāvatāra Laṅkāpuridahana Sitāśvāsana vāyusuta Añjanāgarbhasambhūta Śrī Rāma Lakṣmaṇānandakara sainyaprākāra Sugrivasakhya Bālinibarhaṇakāraṇa Droṇaparvatotpāṭana Aśokavanavithidāruṇa Akṣakumāracchedana Vanarakṣākarasamūhavibhañjana Brahmāstra Brahmaśaktigrāsa Laṣmaṇaśaktibhedanivāraṇa maṇḍalagrasana Meghanādahomavidhvaṁsana Indrajidtvadhakāraṇa Sitārakṣaka Rākṣasīsaṅghavidāraṇa Kumbhakarṇādivadhaparāyaṇa Śrī Kāmabhaktitatpara Samudravyomadrumalaṅghana mahāsāmarthya mahātejaḥpuñjavirājamāna svāmijanasampādita Arjunasaṁyugasahāya Kumārabrahmacārin gambhīraśabdodaya dakṣiṇāpathamārtaṇḍa Meruparvatapiṭhikācārya mama sarvagrahavināśana sarvāpattinivāraṇa sarvaduṣṭanibarhaṇa sakalamantramāpadām sarvāpattinivāraṇa sarvaduṣṭanibarhaṇa sarvavyādhibhayanivāraṇa sarvaśatruchedana mama parasya tribhuvanapuṁstrī napuṁsātmakaṁ sarvajīvajātaṁ vaśaya vaśaya mamājñākārakaṁ saṁpādaya sampādaya nānā nāmadheyān sarvān rajñaḥ parivārān

as crores of blazing fires and suns), tanuruha Rudrāvatāra (in whose hair Rudras have incarnated). Laṅkāpuridahana (one who has burnt the city of Laṅkā). Daśagrīva śirāḥkṛtāntaka (one who can be death into the head of the ten-headed) sītāśvāsana (one who gives consolation to Sītā) Vāyusuta (son of Vāyu), Añjanāgarbhasambhūta (one who was born of the womb of Añjanā), Śri Rāma Lakṣmaṇānvita (one accompanied by Śrī Rāma and Lakṣmaṇa), nandantikarasainyaprākāra (one who has gladdened the rampart of the army), Sugrīvasakhyakāraṇa (one who is the cause of alliance with Sugrīva), Bālinibarhaṇakāraṇa (one who is the cause of slaying Bāli) Droṇaparvatotpāṭana (One who has uprooted the mountain Droṇa). Aśokavanavīthidāruṇa (One who has appeared as terrible in the grove of Aśoka Trees), Akṣakumāracchedana (one who has slain prince Akṣa), Vanarakṣākara: samūhavibhañjana (one who breaks, shatters the group of guards over the park), Brahmāstra, Brahmāśaktigrāsa (one who swallows the weapon of Brahmā) Lakṣmaṇaśaktibhedanirvāṇa (one who has saved Lakṣmaṇa from the after-effects of being pierced by the Śakti), Viśalyoṣadhisaṁnayana (one who has brought the medicinal herbs called viśalya to remove arrows without being fatal when extracted), bāloditabhānumaṇḍalagrasana (one who swallows the disc of the early rising sun), Meghanādahomavidhvaṁsana (One who has destroyed the homa of Meghanāda), Indrajidvadhakāraṇa (one who is the cause of slaying Indrajit). Sītārakṣaka (the rescuer of Sītā, Rākṣaṣīsaṅghavidāraṇa (one who has routed the band of she-demons), Kumbhakarṇādivadhaparāyaṇa (one who is interested in slaying Kumbhakarṇa etc), Śri Rāmabhaktitatpara (one who is devoted to Śri Rāma), Samudravyomadrumalaṅghana (One who has crossed ocean over the trees through the sky), mahāsāmarthya mahatejaḥpuñjavirājamāna (One who is greatly powerful and shines with a great mass of brilliance), Svāmi vacanasampāditārjunasaṁyugasahāya (one who has helped

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sevakān kuru kuru, sarvaśastrāstraviṣāṇi vidhvaṁsaya vidhvaṁsaya hrīm hrīm hrīm ho ho ho ehi ehi hshfrem hsram khfrem hsfrem hum sarvaśatrūn hana hana parabalāni prarasainyān kṣobhaya kṣobhaya mama sarva kāryajātaṁ sādhaya sādhaya sarvaduṣṭadurjanamukhāni kilaya kilaya ghe ghe ghe hum hum hum hā hā hā svāhā.

Arjuna in the war at the instance of his master), Kumāra-brahmacārin (one who has observed celibacy from boyhood), gambhīra (grave one), udayadakṣiṇāpathamārtaṇḍa (rising sun of the Southern region), Meruparvatapīṭhikārcana (who worships the pedestal of the Meru mountain). At the end of every mantra 'me' (mine) shall be uttered. O preceptor, destroyer of my evil planets, dispeller of my fevers, destroyer of my poison, remover of my adversities, slayer of all wicked persons, despeller of the fear of sickness, slayer of enemies, make me the controller of all burning beings, masculine, feminine and neuter, in the three worlds. Get me, Get me one who does according to my behest. Make, make all attendants of the king, of various names, my servants. Destroy, destroy the persons of all weapons and missiles, lajjā (hrīm) endowed with three long syllables.

Hā, hā, hā, ehi, ehi (come, come). The five-syllabled mantra in the reverse order. Kill, kill the enemies. Agitate, agitate the enemies, armies and forces. Accomplish, accomplish all my activities. Nail, nail the mouths of all wicked and evil men, ghe three times, hum three times, phaṭ three times, hām three times. This mantra ends with vahnipriyā (svāhā). It is called mūlamantra. It bestows the desires of everyone. This is a mantra of five hundred and eightyeight syllables. It achieves the desires of everyone.

99-101. If this mantra is uttered at the time of great fear or great calamity it destroys misery. Excepting the six Kūṭas (peaks) of the twelve syllabled mantra as well as the first bīja, the mantra of five peaks is the bestower of all desires. Its sage is Rāmacandra, Gāyatrī is the metre, Hanumān is the deity, its utility is for the acquisition of everything. With the five bījas and with the entire mantra one shall perform the rites of ṣaḍaṅganyāsa (the fixation of the six ancillaries).

102-103. The first one is Hanumān, then Rāmadūta (the messenger of Rāma), Lakṣmaṇaprāṇadātā (the restorer of the life of Lakṣmaṇa), the son of Añjanī, the destroyer of the sorrow of Sītā, the destroyer of the palace of Laṅkā. These six names are prefixed with the bījas and used in the dative case. Meditation, worship etc. should be done as before.

104. Om aim śrīm, māyā (hrīm) is attached with five Kūṭas (previously mentioned). This mantra contains eleven syllables. It is the bestower of all siddhis.

105. The meditation, worship, etc. of this mantra also are considered to be the same as before. The mantra, if propitiated duly is the bestower of all desires.

106-107. Obeisance unto the lord (the infinite and the mooncrested) son of Añjanī, unto one who is very strong, śvāhā. This is the mantra of eighteen syllables.[1] He who is named Īśvara is the sage, the metre is anuṣṭup. Hanumān, son of the wind god, is the deity.

108-109. Ham is the bīja and svāhā is the śakti, namaḥ unto Āñjaneya, śiraḥ (svāhā) unto Rudramūrti. In the śikhā vaṣaṭ unto vāyuputra (son of the wind god). In the coat of mail (hum) unto agnigarbha (once conceived in the womb by Agni), netram (vauṣaṭ) unto the messenger of Rāma. The astram (phaṭ) is mentioned unto Brahmāstra.

110. One shall remember Māruti (Hanumān) who resembles molten gold, who is the remover of fear, who has kept his folded hands in reverence (or who has kept his palms joined unto the dispeller of fear) whose face is brightly illuminated by the movement of ear-rings and whose eyes are like lotuses.

111. After meditating thus he shall perform japa for ten thousand times. To the extent of one tenth of it he shall perform homa with gingelly seeds. He shall worship in the pedestal belonging to Viṣṇu in the manner indicated before.

112. The devotee shall conquer the sense-organs and take food only at night. He shall perform japa everyday for a hundred and eight times. There is no doubt that he will be liberated from all minor ailments.

113-118. For the cure of great ailments he shall perform japa everyday for a thousand times. After meditating on the monkey who kills the group of Rākṣasas and destroys sins, the

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1. The mantra of Hanumān runs thus: Namo Bhagavate āñjaneyāya mahābalāya svāhā. This contains eighteen syllables.

devotee shall repeat the mantra ten thousand times. Ere long, he will conquer his enemies.

Remembering the monkey who unites Rāma with Sugrīva, the devotee shall perform japa ten thousand times. He shall be able to make alliance between two warring elephants. After meditating on him, burning Laṅkā, the intelligent devotee shall repeat the mantra ten thousand times. Everyday he shall be able to burn his enemies.

At the time of setting out on a journey, he shall meditate on Hanūmān and repeat the mantra. He who sets out thus, shall accomplish his task and desired object and ere long, return to his house.

He who worships Hanumān in his house and is interested in repeating the mantra obtains good health, prosperity and glory as well as splendour devoid of any harassment. This mantra, if remembered, shall save one from tigers and thieves in the forest.

119. At the time of going to bed he shall remember the mantra without directing his intellect towards anything else. He shall never have the fear from bad dreams and thieves.

120. The sky along with Indu (Moon) (ham), Hanumate Rudrātmakāya (unto Hanumān who is identical with Rudra. The coat (hum) and the astra (phaṭ) at the end. This great mantra of twelve syllables causes the eight siddhis (special achievements).

121. Its sage is Rāmacandra, Jagatī is the metre. The deity is Hanūmān. The bīja is the first one, Hum is mentioned as śakti.

122-125. He shall perform ṣaḍaṅga rite by means of the bīja having the six long syllables. After meditating on Hanumān who is rushing at Rāvaṇa after uprooting a huge mountain, who is ruddy and pink like the lac juice, who is terrible, who is camparable to Kāla the annihilator and Yama, who is equal to a blazing fire, who is victorious, whose lustre is like that of a crore of suns, who is surrounded by great heroes, Aṅgada and others, who has the form of lord Rudra, who makes a loud noise in the battle, stays behind and who has the form of a devotee of Śiva (after meditating on Hanūmān thus), the devotee shall repeat the mantra a hundred thousand times.

To the extent of one tenth of it he shall perform homa with grains mixed with milk, curds and ghee.

126. The worship of Hanūmān should be performed after conceiving the mūrti by means of the mūlamantra, in the previously mentioned pedestal belonging to Viṣṇu and accompanied by Vimalā and others.

127. By means of meditation alone it is undoubtedly possible for men to attain siddhi. Henceforth, I shall mention the means with a desire for the welfare of the worlds.

128. The means of realization of Hanūmān is holy. It is destructive of great sins. This is the greatest of secrets in the world. It is the most efficacious and it brings about siddhis quickly.

129-131. Thanks to his grace, the repeater of the mantra shall be the victor of the three worlds. He shall take bath early in the morning and sit on the kuśa grass mat on the banks of the river. He shall perform every rite such as prāṇāyāma, ṣaḍaṅga etc. by means of the mūla mantra. He shall offer eight handfuls of flowers and meditate on Rāma accompanied by Sītā. He shall keep pasted ordinary sandal in a copper vessel as well as an eight-petalled lotus with filaments. With a rod he shall write therein.

132. He shall write the mantra in the pericarp. The lord of the monkeys shall be invoked therein. After conceiving the idol with the mūlamantra and meditation on the deity he shall offer pādya, etc.

133-134. He shall offer scents, fragrant flowers, etc as naivedya with the mūlamantra. He shall perform the ṣaḍaṅga rites in the filaments and worship the following in the petals—viz. :—Sugrīva, Lakṣmaṇa, Aṅgada, Nala, Nīla, Jāmbavān, Kumuda and Lord Keśarin.

135. Thereafter, he shall worship the guardians of the quarters as well as the thunderbolt etc. When the mantra has been realized thus, the repeater of the mantra shall achieve all desires in his soul.

136. The expert aspirant shall select a proper spot on the banks of a river, or in the forest or in a lonely mountain and practise the mantra.

137-138. He shall conquer his diet, breath, speech and the sense-organs. After performing the rite of digbandhana

(fixation of the quarters) etc along with nyāsa, meditation etc. and the worship as before, he shall perform the japa of this royal mantra. After performing japa for a hundred thousand times he shall find out an auspicious day and perform the great worship.

139. His mind should be fully concentrated. He shall meditate soundly on the son of the Wind God. Day and night he shall perform japa until the vision of the deity is possible.

140. After considering the aspirant steady, the delighted son of the Wind God appears before the aspirant at night.

141. After granting the desired boon to the aspirant the lord of the monkeys vanishes. After securing the boon the leading aspirant shall sport in his own happiness.

142. Indeed, this means of realization (sādhanā) is very meritorious. It has been revealed with a desire for the benefit of the worlds. It is a mysterious secret. It is difficult of access even to Devas.

143-144. He shall try to realize and practise other ceremonial rites as well that may be beneficial to himself. The sky is united with Indu (ham). Afterwards pavana-nandana is used in the dative pavananandanāya svāhā. This mantra of ten syllables is the bestower of all desires. Its sage etc. are as mentioned before.

145-147. One shall meditate on Hanumān as follows : He is hastening to conquer Rāvaṇa in the battle. On seeing the great hero Lakṣmaṇa fallen in the battle-field he has risen up immediately. In order to uplift the heavy mountain he has generated great anger within himself. He has assumed a terrible and huge form that pervades the whole cosmic egg. He shakes the three worlds with proud utterances of "Hā Hā".

148. He shall repeat the mantra a hundred thousand times. The intelligent devotee shall perform homa as before to the extent of one tenth of it. The mode of worship of this mantra is in the manner mentioned before.

149. When a mantra has been realized thus, the repeater of the mantra shall achieve his own benefit. The practice and realisation of this excellent mantra is a great secret.

150-151. This should be well preserved among the tantras. It should not be imparted to anyone and everyone.

The devotee shall get up in the Brahmamuhūrta (i.e. within an hour and a half before dawn). He shall, with great purity, perform the daily routine activities and go to the river. He shall take bath. He shall invoke the sacred water in eight ways. Repeating the mūlamantra he shall sprinkle twelve times.

152-155. After performing ablution, etc. he shall sit on the banks of the Gaṅgā or on a mountain or in the forest after selecting an excellent spot. The pūraka (inhalation) shall be performed by means of the first syllables (i.e. vowels) such as "g" etc. The Kumbhaka (Retention of breath) shall be done by means of the five principal classes of consonants (i.e. from ka to ma) and the recaka (exhalation) shall be practiced by means of the syllables beginning with "ya". The devotee shall perform prāṇāyāma rites thus and then the purification rites etc. of bhūtas and the fixation of the pedestal etc. Then he shall meditate on the lord of monkeys and worship him in the manner mentioned before. With great respect the sādhaka (aspirant) shall repeat every day the mantra for ten thousand times. On the seventh day he shall perform the greatest pūjā.

156-157. The repeater of the mantras shall perform japa of the mantra with the mind in full concentration both day and night. Certainly when the third portion of the night is left (that is two-third of the night has passed off), the son of the Wind-God grants the devotee fearlessness and approaches him. The lord of monkeys gives unto the aspirant the boon of his choice.

158-161. There is no doubt in this. Instantaneously he attains learning, wealth, kingdom or the destruction of his enemies. He will enjoy all pleasures in this world. Collect immediately the pair of vāyu (yam, yam) utter Hanumate, then after the word phala add pha kriya hā attached with netra (au) and kāmika (ta), then after the word dhag utter dhag and then the word āyurāsva, then lohita (pa), Garuḍa (kha) heti phaṭ.[1] This mantra consists of twentyfive syllables. Its sage etc. are as

1. The mantra after combination of all the syllables runs thus:
yaṁ yaṁ Hanumate phala phakriyā hauta dhag dhag āyurāsva pa kha heti phaṭ.

mentioned before. The monkey chief Hanumān removes the ailment of enlargement of the spleen.

162-163. Hanumān, the remover of the sickness of enlargement of the spleen, is the deity. A betel leaf should be placed over the belly of the patient suffering from the enlargement of the spleen. It shall be bandaged with a cloth turning round eight times. Thereafter the excellent aspirant shall throw over it a bit of bamboo-manna and remember the monkey.

164-165. He shall take a twig from the Badari (Jejube) tree and warm it in fire made of wild flax for seven times with this mantra. With that twig he shall strike the bamboo-manna kept over the belly for seven times. Certainly the ailment of the enlargement of the spleen shall vanish.

Mantra to release a prisoner :

166-168. Tāra (oṁ) namo Bhagavate Āñjaneyāya shall be uttered (oṁ obeisance to Lord Āñjaneya) amukasya sṛṅkhalām troṭaya troṭaya (break, break the fetters of so and so) bandhamokṣaṁ kuru kuru (release, release the bondage). This mantra ends with svāhā. Its sage is Īśvara. The metre is anuṣṭup. The deity is Hanumān, the son of the Wind and the liberator of fetters. Hanumān is the bīja, svāhā is the śakti and its utility is the liberation from bondage.

169-172. He shall conceive the aṅgas (ancillaries) by means of the bīja along with six long syllables and vahni (fire) (ram). He shall meditate on the monkey who has golden complexion, who wears ear rings, who bears in his left hand the śūla (spear) that pierces the enemies and who bears the pure axe in the other (i.e. right hand). After meditating thus, he shall repeat the mantra a hundred thousand times. To the extent of one tenth of it he shall perform homa with the tender shoots of the Mango tree. Its mode of worship is as before. The man, imprisoned in a great jail shall repeat the mantra ten thousand times. He shall be quickly liberated from the prison. He shall be certainly happy. I shall mention the yantra (mystic Diagram) regarding this. It is auspicious and conducive to liberation from bondage.

173. Within the eight petals a hexagon shall be drawn with the name of the object sought after, inscribed therein in the

six corners he shall write the word Śrī Āñjaneyāya (unto the glorious son of Añjanā).

174-176. In the eight petals he shall write Oṁ Vātu Vātu. After drawing the excellent yantra with gorocanā (yellow pigment taken from cow) and saffron he shall wear it on his head and repeat the mantra ten thousand times for the purpose of liberation from bondage. After drawing this yantra on sand, the knower of the mantra shall wipe it off with his right hand. He shall do this every day and continue for forty days. When this is performed, the repeater of the mantra is liberated from the great jail.

177-179. Gaganam (ha), jvalana (ra), sākṣi (la) markaṭa (monkeys) then toya (vam) twice, saśeṣe, markaṭe (te), parimuñcati, muñcati (leaves, leaves) then śṛṅkhalakām (fetters).

This is the mantra with twenty-four syllables. He shall write this on the right hand and then remove it with the left. The learned devotee shall repeat the mantra hundred and eight times. There is no doubt that within three times seven days the man in bondage will be liberated.

180. Its sage etc. are as before. The worship and other rites shall be performed as before. The mantra is to be repeated a hundred thousand times. To the extent of one tenth of it he shall perform homa by means of auspicious articles.

181. The devotee shall draw the beautiful form of the monkey chief on a good cloth in the shape of a tail. A pointed dagger shall be the pen. He shall draw with the gandhāṣṭakas (eight fragrant substances).

182-184. In its middle he shall write the eighteen-syllabled mantra along with the name of the enemy. If this mantra is repeated and the cloth (in which it is written) is tied round the head, the king conquers hosts of his enemies certainly by force of his sheer vision. During the lunar and solar eclipse this mantra should be written on the emblem. The knower of the mantras shall take the emblem and keep it from the begin-

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In combination it forms: Harala Markaṭa vaṁ vaṁ saśeṣe te parimuñcati muñcati śṛṅkhalakām.

ning to the end of the eclipse. He shall repeat the mātṛkā. Thereafter, he shall perform homa to the extent of one tenth of it.

185-186. He shall perform homa unto the consecrated fire by means of gingelly seeds mixed with mustard. The king shall keep the emblem on the elephant and set out for the war. On seeing the emblem placed over the elephant, the enemies shall certainly run away. I shall clearly recount the yantra of Hanumān that is extremely protective and in power).

187-189. He shall draw the diagram of a lotus with eight petals. In the pericarp the name of the sādhya (the person intended) shall also be written. After inscribing an octagon in the petal, he shall envelop it with the Mālāmantra (a garland of mantras). After enveloping its exterior with the Māyā he shall perform the prāṇapratiṣṭhā rite (installation of the vital breath). The yantra shall be written in an excellent birch bark with a golden pen immersed in saffron and yellow pigment Rocanā. The yantra shall be enclosed with three meters. The devotee shall wear this yantra strenuously achieved, either on his arm or on his head.

190-191. He shall be victorious in the battle, in the game of dice, in arguments as well as in discussions. He is never overwhelmed by evil planets, obstacles, poisons, weapons or thieves. He will live for a long time, (even) a hundred years.

192-197. Gagana (ha) along with six long vowels attached with vahni (ra) prefixed and suffixed with tāra (oṃ).

This is a great mantra consisting of eight syllables. The Mūlamantra is now mentioned.

Oṃ vajrakāya vajratuṇḍa (oṁ, deity of admantine body, of admantine snout), kapila (reddish brown), piṅgala (tawny coloured), ūrdhvakeśa (one having the hair standing up), mahābala (of great strength) raktamukha (of red face), taḍi-

1. Oṁ vajrakāya vajratuṇḍa kapila piṅgala urdhvakeśa mahābala raktamukha taḍijjihva mahārudra daṁṣṭrotkaṭa kaha karāla mahaddṛḍhaprahāreṇa Laṅkeśvara vadha gaganecara ehi ehi Bhagavān mahābalaparākrama bhairava ājñāpaya ehi ehi mahāraudra dirghapucchena ceṣṭaya vairiṇaṁ jambhaya jambhaya hum phaṭ.

jjihva (lightning-tongued), mahāraudra daṁṣṭrotkaṭa (possessed of highly terrible fangs), then utter the pair of kaha, karāla (terrible), mahādṛḍhaprahāreṇa (by means of terrible blow), Laṅkeśvaravadha (the destruction of the lord of Laṅkā i.e. Rāvaṇa), mahāsetubandha (the building of the great bridge), mahāśailapravāha (bearer of the great mountain), gaganecara (one who walks through the sky) utter ehi ehi (come, come) after saying bhagavān (lord) say mahābalaparākrama (O lord of great strength and exploit), Bhairava (O terrible one), ājñāpaya (order), come, come, they say mahāraudra (terrible one) dīrghapucchena veṣṭaya vairiṇam (encircle the enemy with your long tail) then uttering jambhaya, jambhaya (increase in size, increase in size) say varma (hum) astra (phaṭ).

198. O excellent brahmin ! this is the mālāmantra with hundred and twentyfive syllables. The sage etc. of the eight-syllabled mantra as well as the mālāmantra is as before. Their mode of worship is also the same.

199-202. When repeated, the mantra shall accord victory in the battle, in sickness it destroys the ailments. The repeater of the mantra who worships the lord of the monkeys attains all desires, is difficult of access even to Devas. He shall obtain wealth, grain, son, grandson, good fortune, unequalled renown, intellect, learning, lustre, kingdom, victory in arguments, activities facilitating the control of people and victory in the battle. When duly worshipped the deity born of the womb of Añjanā bestows these things in sufficient quantity.

CHAPTER SEVENTYFIVE

Procedure of showing lamp to Hanumān

Sanatkumāra said :

1. Henceforth, I shall mention the procedure of showing lamp to Hanumān along with its esoteric secrets. Merely by knowing it, the aspirant becomes a siddha (one who has realised great things).

2. I shall mention the magnitude of the lamp and the vessel as well as the measure of oil in due order. Also the quantity of the materials. The details of measuring units shall also be mentioned in due order.

3. I shall mention the difference in abodes and mantras. I shall mention the mantra for the gift of lamp separately. If it is offered with the oil made fragrant by means of flowers it is considered to be the bestower of all desires.

4. The gingelly oil is conducive to the acquisition of prosperity and glory and is to be used as an offering for the arrival of a traveller. It is decisively pointed out that the linseed oil is useful in the activities of attraction.

5. The mustard seed oil is conducive to the destruction of ailments as mentioned by those who are clever in the holy rites. In the activities of killing, the oil extracted from white mustard or Vibhītika seed (Terminalia Bellerica) is useful.

6. In the activities concerning ostracising, the oil from Karañja (Galedupa arborea); in the case of hatred, the oil extracted from madhu tree (Bassia Latifolia); if any or all of these oils are not available the gingelly oil is the most excellent.

7. Wheat gingelly seeds, black gram, green gram and rice. These are the pañcadhānya (the set of five grains) for the purpose of Nityadīpa (permanent lamp) unto Hanumān, the son of the wind-god.

8. The five grains ground and pasted into cake are very auspicious. Regarding the gift of the lamp it is said that it bestows all desires.

9. In the Vaśya (attracting and controlling) activities the ground and pasted rice is recommended. In māraṇa (destructive) activities, the ground and pasted black gram is used. In uccāṭana (Eradication) activities the ground and pasted black gingelly seeds are glorified.

10. At the advent of a traveller the ground and pasted wheat is recommended along with rice. In the mohana (fascinating) activities the ground and pasted āḍhakī (a variety of dāl) and in hatred the ground and pasted horse gram is recommended.

11. In regard to war, only black gram is recommended in the vessel of the lamp. In regard to alliance, the mixture of three grains, ground and pasted, is recommended. For gaining prosperity a musk is to be used.

12. For the purpose of acquiring bride to control and attract the king and in regard to friendship, that originating from cardemom, cloves, camphor and musk is to be used.

13. If any or all the other materials are not available the set of five grains is said to be excellent. Eight handfuls make a certain unit, eight times that unit makes one puṣkala.

14. Four puṣkalas make one āḍhaka, four āḍhakas make one droṇa and four droṇas make one khārī.

15. Four khārīs make one prastha.

16. Two palas make one prastha, two prasthas make one kuḍava, four kuḍavas make one prastha. Four prasthas make one āḍhaka.

17. Four āḍhakas make one droṇa and four droṇas make one khārī. In regard to the Ṣaṭkarman (i.e. śānti, vaśya, stambhana, vidveṣaṇa, uccāṭana and māraṇa (mentioned before) these measures are to be used in the vessel in the proper order.

18. Their measures are five, seven and nine in the proper order. In regard to sweet scents there is no specification about the measure. That is permitted to be used as one pleases.

19. The restriction as to the measure of the oils in the permanent vessel is as requires the special sacred vārttika (sticks). The grain shall be taken on a Monday and kept soaked in water.

20. Afterwards, it should be known that (the grains are taken) according to measure, ground and hand-pounded by virgins. The pounded grain shall be pasted in a pure vessel with river water and formed into a cake.

21. Thereafter, the pure devotee, with fully controlled mind shall make the vessel of the lamp (the cake is fashioned out in the form of a vessel). When the lamp is lighted in the vessel (the devotee) shall read the kavaca (special prayer) of the son of Māruti (wind god).

22-23. After placing it on the pure ground one should lighten it on Tuesday. One should make as many number of

threads in the wick as there are syllables of the mūlamantra accompanied by the name of the sādhya (the person for whose purpose the ritual is intended). Or these shall be of the thirtieth part of the number of syllables, for in an important task all numbers are favourable.

24-25. In the permanent general lamp the number of wicks shall be equal to the number of the kūṭa mantra). The kūṭas are eleven-typed (Rudras are eleven in number). There is no restriction for the vessel.

Twentyone threads are said to be in the adhvani (on the path).

In offering lamp unto Hanumān red threads are glorified.

26. In regard to uccāṭana black thread is to be used. In hatred as well as māraṇa (destructive) rite, the pink (is to be used). In grave tasks the oil is as many palas as the kūṭas (the number of kūṭa mantra) i.e. the number of Śivas.

27-30. In the daily ritual the oil is stated to be of five palas or it may be as one likes. The lamp shall be offered in six places viz. in the vicinity of the idol of Hanumān, in the temple of Śiva, in the spot where nitya and naimittika rites are performed, in front of any idol, in any place as the devotee wishes in cases of affliction from goblins, evil planets etc. and in places where four roads meet. When offering a lamp unto Hanumān I am stating whatever there is any speciality which is favoured by Māruti.

31. It is said that offering a lamp unto Hanumān in the vicinity of a crystal liṅga or śālagrāma is conducive to different kinds of pleasures and prosperity.

32. In order to dispel the great calamity due to obstacles the lamp is offered in the vicinity of Gaṇeśa. In times of terrible danger (fear) from poison and ailments the lamp is offered in the vicinity of Hanumān.

33. During war the lamp is offered in the presence of Durgā, it is offered in the place where four roads meet, for the removal of ailments as well as when eyesight is impaired.

34. The lamp is offered at the threshold of the palace or in the prison when one is liberated from bondage. It is offered at the root of Aśvattha and vaṭa (the holy fig tree and the banyan tree) for the achievement of all affairs.

35-39. Offering of the lamp unto Hanumān is recommended on the following occasions :—in vaśya (fascinating) rites, on the occasion of fear, dispute, distress in the house due to war, game of dice, stunning of the eyes, (or vision) hatred, destructive rites, when dead body is lifted up, when the idol is shaken, poison, sickness, fever, affliction from goblins, when witches are released (against anybody) when swelling around a wound is formed, in the untractable great forest, when tigers, elephants camel and wild animals attack, for permanent release from bondage, at the arrival of a traveller, in a terrible spot, when the king is fascinated, at the time of arrival and departure (of prominent) people, at the threshold of the palace. No hesitation is to be entertained in this matter.

40-41. Twentyone piṇḍas (balls of cotton) for Rudra are divided into three Laghumāna (small measure) consisting of five seven or nine (units). When offering lamp unto Hanumān the idol is prepared by means of a cowdung with milk, butter or curds.

42-44. Hanumān should be painted on a wall, on a cloth or in the auspicious pedestal of Hanumān with face turned to the south. He is painted as a hero of lion's exploits with a foot resting on a bear. He shines with a crown on his head. While lamp is offered unto Hanumān the mālamantra is to be chanted. Nityadīpa (permanent daily lighting) shall be offered with the twelve-syllabled mantra.

45-46. Understand the special point in regard to the offering of the lamp. On the sixth day or the second day (of the lunar fortnight etc. he shall utter imaṁ dīpaṁ gṛhāṇa (Accept this lamp). He shall utter the remaining words as before. In the beginning he should say) kūṭa (one-syllabled mantra) and in the Nityadīpa (permanent daily lightning) he shall utter this twelve-syllabled mantra.

47-48. There, he shall perform the various rites with the mūla-mantra.

The ground shall be cleaned and smeared with cowdung. He shall draw a six-cornered triangle with a nice eight-petalled lotus on the ground with lines. The lamp shall be placed there.

49. He shall worship the son of Añjanā in the pedestal of either Śiva or Viṣṇu. He shall write the kūṭa of six (six

seeds) in the six-angled figure. He shall write the great one (i.e. the word para) in the intervening position.

50. He shall then write the six aṅgas (ancillaries) along with the bījas, in the six corners. In the middle the gentle form of Māruti (Hanumān) is to be drawn after duly worshipping him.

51. In the six corners the six ancillaries and the names shall be worshipped in the manner as mentioned before. In the eight petals the eight following monkeys are to be worshipped.

52-55. (Obeisance unto) Sugrīva, Aṅgada, Suṣeṇa, Nala, Nīla, Jāmbavān, Prahasta and Suveṣa. He shall then worship the six ancillary deities. At the outset, obeisance unto the son of Vāyu, then unto Jānakījīvana (one who has enlivened Jānakī), then unto Rāmadūta (the messenger of Rāma) and thereafter unto one who wards off the mighty weapon called Brahmāstra. After worshipping duly with five kinds of offerings, he shall mention the place and time. Taking water and Kuśa grass he shall utter the mantra of the lamp.

56. The excellent aspirant facing the north shall repeat the same mantra for as many times as there are syllables in the kūṭa (seed mantra). Then he should throw water on the ground.

57-59. Thereafter he shall make his hands joined and facing the north repeat the mantra according to his capacity. He shall then say, O Hanumān, with this excellent lamp facing the north, please do such as would facilitate the realisation of my desires.

Thirteen materials are as follows: dung, clay, lamp-black, lac-juice, red lead, red sandal, sandal, honey, musk, curds, milk, butter and ghee.

60-62. Dung is of two types viz—buffalo dung and cow dung. In regard to the acquisition of lost articles the buffalo dung shall be used. At the advent of a traveller from far off places, for the protection of a great fort, in guarding and protecting children etc, in enchanting and controlling women and similar rites, O sage, the cow-dung is recommended. It should not be taken after it has touched the ground. It shall be gathered in a vessel midway (as it falls).

63. The clay is of four varieties, the white, yellow, pink and

black. Gopicandana (a type of clay), yellow orpiment and Red chalk are included therein.

64-66. The lamp-black originates from lac-juice. All other things are well known. The intelligent devotee shall make a square with Gopicandana, as the abode of the deity. In the middle of it, he shall make the image of Hanumān by means of buffalo-dung. He shall with concentration draw the tail with krodha (hum). The repeater of the mantra shall bathe image by means of oil. He shall mark tilaka on the forehead with molasses. The incense out of resin taken from the śāla tree will smell as lotus.

67. The excellent aspirant shall offer oil lamp with five wicks. He shall offer curd and cooked rice as naivedya (food offering).

68-73. He shall repeat without making sound in the region of throat the syllables saśeṣa and viṣam (ha and m) thrice. If this is performed, lost buffaloes and even cows and absconding servants and maid servants shall be regained. If there is again any danger from wicked beings like serpents and thieves, he shall draw the diagram of an auspicious house having four doors. An elephant shall be placed in the eastern door. A buffalo is placed in the southern door, a serpent in the western door and a tiger in the northern door. In the same order a sword, a dagger, a baton and an iron club shall also be drawn. In the middle the image made of buffalo dung shall be kept. It has ḍamaru (small drum) in its hand and the eyes appear to be agitated and surprised. The idol shall be bathed in milk and sandal paste shall be smeared over. After the worship of the deity with the jāti jasmine flowers he shall offer incense.

74-75. The lamp offered shall be with ghee and milk-pudding as well as cooked rice shall be offered as naivedya. He shall repeat the mantra gagana (ha), dīpaka (u) joined with indu m (hum) and attached with astra (phaṭ) before the deity. By performing thus for seven days one is liberated from great danger. He shall begin these two rites on a Tuesday.

76. When there is fear (danger) from the enemies the following rites shall be performed. He shall draw the diagram with Gairika (Red chalk). Inside it he shall draw (the picture) of a palm tree slightly bent down.

77. He shall make the image of Hanumān hanging therefrom. The image is made of cowdung. The deity is painted as holding something on the top of the palm with his left hand and sharing the gesture of perfect knowledge (Jñāna-mudrikā) with his right hand.

78. Within a distance of a hasta from the root of the palm in the direction towards oneself he shall make a square abode and draw the picture of the physical form of the deity in its middle.

79. The deity shall be facing the south and be beautifully depicted with the region of the heart. With water the ablution rite shall be performed and scents etc. shall be offered in accordance with all possibilities.

80. Cooked rice and Kṛśara (edible prepared from gingelly seeds) shall be offered as Naivedya (food offering) along with the ghee. Two kili are the japa. He shall do thus every day.

81-85. If this be performed the travellers shall meet one another quickly.

The devotee shall draw a palace with a piece of black-rock. The outer wall shall have four main gates. In each of these he shall make the mūrti of Hanumān with cowdung. The tail shall have three circles round each of these figures (?). He shall worship with dhattūra flowers. The incense is taken from Jaṭāmāṁsī (Indian spikenard). The lamp has a mixture of oil and ghee. The naivedya is salted pancake made of black gram dough and smeared with gingelly oil. The monkey chief shall be meditated upon as holding the pancake in his right hand and chewing it. He stands there terrorising the armies of the enemies with stones (hurled) with the left hand. He has kept his eyebrow knit. He is killing, threatening and thrashing (them).

86. The devotee engrossed in meditation shall repeat Bhok Bhuk for a thousand times. If this is performed duly in accordance with the injunctions he will be able to destroy the armies of the enemies.

87. There shall be protection unto those who are in difficulties. True, it is true. There is no doubt about this. There are many practical applications (of the mantras and the

Yantras of Hanumān). They have been briefly mentioned by me.

88. In the whole of the three worlds there is nothing which cannot be achieved by the person who offers lamp unto Hanumān in accordance with the injunctions.

89. This should not be imparted to one of wicked heart, nor to one whose intellect is engaged in wicked thoughts. It shall never be imparted to a disciple who is a backbiter or who is rude and impolite.

90. It shall not be given over to an ungrateful person. It shall be imparted only to a tested person. Of what avail is much talk ? The lord of the monkeys shall bestow everything.

91-96. Henceforth, I shall mention another mantra that bestows perfect knowledge of the principles.

Tāra (om) namo Hanumate (obeisance unto Hanumān.) Jaṭhara (ma) shall be repeated thrice (ma ma ma), then madanakṣobhaṁ saṁhara saṁhara (dispel dispel the agitation due to cupid), ātmatattvam prakāśaya prakāśaya (reveal the truth of the ātman). The mantra ends with (huṁ) and (phaṭ) svāhā.[1] It has twentysix and a half syllables. Its sage is Vasiṣṭha, the metre is Anuṣṭup and the deity is Hanumān. He shall divide the syllables of the mantra into groups of seven, seven, six, four, eight and four syllables (thus the total comes to thirtysix and not to twentysix and a half) and conceive the six aṅgas (ancillaries). He shall then meditate upon the lord of the monkeys who has kept his left arm on the knee, who shows the gesture of perfect knowledge in his heart, whose mind always dwells on spiritual matters who is seated in the middle of the plantain grove, who resembles a crore of rising suns and who is the bestower of perfect knowledge. After meditating thus he shall repeat the mantra for a hundred thousand times. To the extent of one tenth of it he shall perform homa by means of gingelly seeds.

97. He shall perform homa with the gingelly seeds along with ghee. (The devotee shall worship the lord as before in the pedestal mentioned before. If the Japa is properly conducted,

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1. The mantra runs thus: **Om namo Hanūmate mama madanakṣobhaṁ saṁhara saṁhara ātmatattvam prakāśaya prakāśaya hum phaṭ.**

the lord will certainly dispel the agitation of Madana (cupid).

98. Thanks to the grace of the lord of monkeys (the devotee) attains the perfect knowledge of reality.

Henceforth, I shall mention another mantra. It is extremely powerful for routing the goblins.

99-101. Tāra (om) Kaśī, Kukṣa, Vara Vara, Añjanā-varaputra (The excellent son of Añjanā) or Añjanā Pavana varaputra (the excellent son of wind god and Añjanā) then tāra (om) hrīm (Hanumān) astra (phaṭ).[1] The mantra consists of twentyfive syllables. The sage is Brahmā and Gāyatrī is the metre. The deity is Hanumān. Kamalā (hrīm) is the bīja, phaṭ is glorified as the śakti. He shall perform the six Ṣaḍaṅga rite by means of the bīja that consists of six long syllables.

102. The excellent aspirant shall meditate on the son of Añjanā whose face is red, whose physical body resembles the golden mountain and who is stationed at the root of the Pārijāta tree (celestial wish-yielding tree).

103. After meditating thus, he shall repeat the mantra a hundred thousand times. So the extent of one tenth of it, he shall perform homa with gingelly seeds soaked in trimadhu (the three sweet things, i.e. sugar, honey and ghee). The pedestal is in the same way as mentioned before.

104. With this mantra the repeater of the mantra can wipe off the grasp of the evil planet. The evil planet leaves him quickly as he shouts in grief and runs off.

105. These mantras are always to be guarded well. They should not be revealed to anyone and everyone. They may be bestowed upon a tested disciple or on one's own son.

106. The intelligent devotee engrossed in the worship of Hanumān shall attain the benefit mentioned after propitiating Kārttavīryārjuna particularly.

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1. Om Kukṣa vara vara Añjanā-varaputra
Pavanavaraputra om hrīm Hanuman phaṭ.
This is the combination of the mantra.

CHAPTER SEVENTYSIX

Kārttavīrya māhātmya kathanam
(*The account stating the greatness of Kārttavīrya*).

Nārada Said :

1. Various kings like Kārttavīrya and others are born and get dissolved on the earth according to their deeds.

2. Then how did this excellent King, superseding others attain the status of one worthy of being served ? Please dispel this doubt of mine.

Sanatkumāra Said :

3. Listen O Nārada, to what I shall say for dispelling your doubts and as to how Kārtavīrya has attained the status of one worthy of being served.

4. He was the incarnation of Sudarśana Cakra on the earth. After propitiating Dattātreya he attained excellent brilliance.

5. O Nārada, by the mere remembrance of that leading king one is able to conquer enemies in the battle and immediately get back what is lost.

6. Hence his mantra,[1] worship etc. are kept secret in all the Tantras. I shall reveal it to you. It bestows the highest attainments (siddhis).

7-14. Raudrī (pha) attached with Vahni (ra) and tāra (om), lakṣmī (va) is associated with agni (ra,) indu (.) and śānti (ī), nidrā (bha) is associated with arghīśa (ū) agni (ra) and bindu (.), pāśam (ām), māyā (hrīm), aṅkuśa (krom) padma (śrīm), varma (hum), astra (phaṭ), then the syllables Kārtavī, then refa (ra) has its seat on vāyu (ya), then add

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1. The *mantra* of *Kārttavīryā'juna* runs thus : *Phroṁ vrīṁ klīṁ bhrūm āṁ hrīṁ kroṁ śrīṁ hum phaṭ Kārttavīryārjunāya namaḥ.*

The *nyāsa* rites are to be performed in the following way :

ām phroṁ vrīṁ hṛdayāya namaḥ
im klīṁ bhrūṁ śirase svāhā
huṁ śikhāyai vaṣaṭ
Kraiṁ śraiṁ kavacāya hum
hum phaṭ astrāya phaṭ.

ananta (ā) to it, then add Karṇa (u) and vahni ra to ja, then meṣa (na) with long (ā) and pavana (ya). The mantra is said to be ending with hṛt (namaḥ).

This mantra has nineteen syllables; when begins with tāra (om) then it contains twenty syllables. Its sage is Dattātreya, the metre cited is anuṣṭup, the deity is Kārttavīryārjuna, the bīja is dhruva (om) and namaḥ is its śakti.

The learned devotee shall perform the nyāsa rite with śeṣa (a) and the two first bījas (phroṁ, and vrīṁ) and with śānti along with the fourth vīja fixation should be made on the head. Fixation on the sikhā should be done with indu (.) vāmakarṇa (u) arghīśa along with māyā (hrīm) in the kavaca this should be done with vāg (aiṁ) associated with aṅkuśa (kraim) and padma (śrāim). On the palm of the hand varma (hum) and astra (phaṭ) is said to be done. The pervasive nyāsa is performed by the rest of the syllables (i.e. Kārtavīryāya namaḥ).

Placing two praṇavas in the beginning and at the end of ten seed letters in the middle one should perform nyāsa in the heart, in the belly, in the umbilicus, in the stomachs, in the private parts, in the right foot, in the left foot, in the hips, on the knees and in the calves.

15-16. He shall then fix the rest of the syllables beginning with om on the head, on the forehead, in the eyebrows, in the ears, in the eyes, in the nose, in the mouth, in the throat and on the shoulders. He shall make it pervasive by means of all the mantras throughout the body. He shall then meditate on Kārttavīrya, the lord of the people, for the sake of achieving all desired objects.

17-18. He shall meditate on King Arjuna who has the lustre of a thousand rising suns, who is shown obeisance by all kings, who holds arrows in his five hundred right hands and the bows in his five hundred left hands, who wears golden necklaces, who is clad in red cloth and who is the incarnation of the discus of Śrī Viṣṇu.

19. He shall repeat the mantra a hundred thousand times. To the extent of one tenth of it he shall perform homa by means of gingelly seeds along with rice grains and milk pudding. He shall worship him in the pedestal of Viṣṇu.

20-21. He shall worship the six aṅgas on the six corners. He shall worship the following in the eight quarters : the dispellers of the pride of the thieves, the dispellers of the pride of pestilence, the dispellers of the pride of the enemies, the dispellers of the pride of the Daityas, the destroyers of the wicked, the destroyers of misery, the destroyers of adversities.

22-23. In the east and other quarters the eight Śaktis with black lustre are to be worshipped viz. Kṣemaṅkarī (she who causes wellbeing). Vaśyakarī (one who causes attraction of others); Śrīkarī (one who causes prosperity), Yaśaskarī (one who causes renown), Āyuḥkarī (one who causes longevity), prajñākarī (one who causes wisdom), Vidyākarī (one who causes learning) and the eighth one is Dhanakarī (one who causes richness).

Thereafter, the guardians of the quarters (Indra and others) are to be worshipped along with their weapons.

24. The mantra that has been practised thus becomes fit to be utilized practically.

Here the Pūjā yantra (the mystic diagram) of Kārttavīrya is being recounted.

25-26. In the diagram of the lord, his own bīja (phroṁ) kliṁ, oṁ and aiṁ should be inscribed on the pericarp of the petalled lotus. Then the ten syllables beginning with om and ending with phaṭ should be written on the petals, then the rest of the syllables should be written in the intervening places, the siblilants (śa, ṣa, sa, and ha) and the last vowel (aḥ) constitute the filaments. It is surrounded by the remaining syllables. The Bhūgṛha, the syllables of five elements (ya, ra, la, va, ha) are inscribed to decorate the corners. Such is the yantra of the Lord.

27. The Yantra must be drawn with respect on the pure ground by means of eight gandhas (fragrant substances). (The devotee) shall place the jar and invoke the king therein as well as worship him.

28. The devotee, conquering the sense organs, shall repeat the mantra a thousand times touching the jar (in the meantime). He shall perform the rite of ablution by means of the waters thereof. It is pleasing and conducive to the achievement of everything desired.

29. The man who performs the rite of ablution (with the waters) of the jar attains sons, renown, destruction of ailments, longevity amiability of the kinsmen, fluency of speech and beautiful ladies with lovely eyes.

30. When the village or city is faced with the harassment from the enemies, the people shall instal this Yantra to facilitate the recession of fear from the enemy.

31. The enemy is killed (if the homa is performed) with mustard arista (soapberry), garlic and cotton. If the homa is performed with dhattura, he is stunned, if the homa is performed with nimba (Margosa) he is made inimical and hating and he is controlled if the homa is performed with lotuses.

32. In uccāṭana (eradication) rites, the twigs of Vibhīta (Terminalia Belerica) and Khadira (Manosa Catechu) are used for homa. The articles of homa must be smeared with Kaṭutaila (Mustard Oil) or ghee produced from buffalo's milk.

33. If the homa is performed with barley grains, prosperity is achieved; if the homa is performed with gingelly seeds and ghee, sins are reduced. If the homa is performed with mixture of gingelly seeds, rice grains and white mustard, the king is enchanted and controlled.

34. The homa of Apāmārga, the sun plant and the dūrvā grass is the bestower of good fortune and the dispeller of sins. The homa of Priyaṅgu (Panicum Itelicum) facilitates the enchantment and attraction of women. The homa of murā is the bestower of the quiescence of the Bhūtas (goblins).

35. By performing the homa with the twigs of Aśvattha, Udumbara, Plakṣa, Vaṭa and Bilva (the devotee) attains sons, longevity, wealth and happiness.

36. If the homa is performed with the slough, gold, thorn apple white mustard and salt thieves are destroyed. If the homa is with Rocanā (pigment) and cowdung, the enemy is stunned. If śāli rice is used for homa, lands are attained.

37. The number of homas in all cases ranges between one thousand and ten thousand. That must be fixed by the knowers of mantras according to the lightness or seriousness of the task on hand.

38. O learned man, the characteristics of the mantras of Kārttavīrya are being mentioned. The word Kārttavīrya inflected in the dative case shall be added on to all the mantras.

39. The mantra with its own bīja as the first one has ten syllables. / The others have nine or eleven syllables. The second mantra is uttered with the first pair of bījas.

40. The third mantra with the pair of sva (own) and kāma (phrom klīm) constitute the third; the pair of own bīja and bhrū is the fourth (phroṁ bhrūṁ), the fifth constitutes his own bīja (phroṁ) and pāśa (ām), the sixth one is with his own bīja (phroṁ) and hrīṁ.

41. The seventh one is made of his own bīja and aṅkuśa (krom), the eighth one is made of his own bīja and ramā (hrīṁ), the nineth one with those of its own bīja and aim, and the last one with varuṇa (hum) and astra (phaṭ).

42. In the (mantras) are beginning with the second and ending with the ninth the two bījas may be altered, in the tenth mantra there are nine syllables coming in between varma and astra (i.e. first hum, then nine syllables, then phaṭ).[1]

43. One shall resort to any one of these mantras that is favourable to any one among these excellent mantras. In the first one among these the metre is virāṭ and Triṣṭup is cited in the others.

44. These ten mantras that are mentioned when prefixed with (om) in the beginning will contain eleven syllables and the rest will contain twelve syllables.

45. (When Praṇava is added) in the first one the metre is Triṣṭup and in the others it is Jagatī. Thus the worship of the twenty mantras is done as before.

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1. These verses give different *mantras* of *Kārttavīryārjuna.*
   1. Phroṁ Kārtavīryarjunāya namaḥ
   2. Phroṁ vrīṁ . . . namaḥ
   3. Phroṁ klīṁ . . . . . .
   4. Phroṁ bhrūṁ etc.
   5. Phroṁ āṁ etc.
   6. Phroṁ hrīṁ etc.
   7. Phroṁ kroṁ etc.
   8. Phroṁ śrīṁ etc.
   9. Phroṁ Aiṁ etc.
   10. Huṁ Kārttavīryārjunāya namaḥ phaṭ.

*46. He shall perform the six ancilliary rites (Ṣaḍaṅga) with the mūlabīja having six long vowels (phrāṁ, phrīṁ etc). Om namaḥ Kārttavīryarjunāya huṁ phaṭ Svāhā.

47. This mantra contains fourteen syllables. Its worship is considered to be as before. The syllables are divided into groups of one, two, seven, two and two syllables and the five and aṅgas are conceived by them.

48. Tāra (Om) namaḥ Bhagavate Kārttavīryārjunāya hum phaṭ svāhā. This mantra is said to contain eighteen syllables.

**49-51. The five aṅgas of the mantra are conceived by means of three, four, seven, two and two syllables.

Om namo bhagavate Śrikārttavīryārjunāya (obeisance to the glories of Kārttavīryārjuna), sarvaduṣṭāntakāya (unto the annihilator of all wicked ones). Tapobala-parākrama-paripālita-saptadvīpāya (unto the one who has protected the seven continents by means of the strength of his penance and exploits), Sarvarājanyacūḍāmaṇaye (unto the crest-jewel of all kings), mahāśaktimate (unto one who has great strength), sahasradahanāya (to the scorcher of thousands). The great mantra ends with hum phaṭ.

52-55. This mantra is said to contain sixtythree syllables. By recalling it to the mind one dispels all obstacles. The Ṣaḍaṅga rites are performed by means of these words used in the dative case viz. Rājanya Cakravartin (the Emperor of all kings), Vīra (hero), Śūra (Valorous) is the third Māhiṣmatipati (the lord of the city of Māhiṣmatī). This is the fourth, Revāmbuparitṛpta (one who is contented with the water of Revā) Kārāgeha-prabādhitadaśāsya (one who put Rāvaṇa into the prison house).

One shall meditate upon the excellent haughty king who is sporting in the waters of Narmadā, who is being sprinkled

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*It gives the fourteen syllabled *mantra*: Om namaḥ *Kārttavīryārjunāya hum phaṭ svāhā.*

**These verses give the *mantra* of *Kārttavīrya* thus :
Oṁ namo bhagavate Sri Kārttavīryārjunāya
sarvaduṣṭāntakāya tapobala-parākrama-paripālita-
saptadvīpāya sarvarājanya-cūḍāmaṇaye mahā-
śaktimate (sahasradahane) hum phaṭ.
The *Mantra Mahodadhi* reads *sahasra-bāhave* in place of *sahasradahane.*

with water by young women and who obstructs the rushing floods of water with his hands. After meditating thus the devotee shall repeat the mantra ten thousand times. The other procedure of worship is as before.

56a. At the outset he shall repeat the mantra a hundred thousand times. The procedure of worship is as before.

56b-57a. The king named Kārttavīryārjuna had a thousand arms. By remembering him alone that which is lost and that which has been forfeited is regained.

57b-58a.[1] This excellent mantra has thirtytwo syllables. The five aṅgas are conceived by means of four pā.das (quarters) and the whole mantra alongwith Meditation and Worship is as before.

58b-59. Kārttavīryāya vidmahe (we do know about Kārttavīrya), mahāvīryāya dhīmahi (we meditate on the one with great powers), tanno'rjunaḥ pracodayāt (let that Arjuna induce us).

60-61. This is called the Gāyatrī of Arjuna. At the beginning of the practical application (of the mantra), if any were to repeat the mantra in the Anuṣṭup metre at the night the gangs of thieves run away from their house. If they perform the tarpaṇa rite or homa rite (the same result takes place).

Lamp of Kārttavīrya

Henceforth, I shall mention the procedure of offering dīpa which is very pleasing to Kārttavīrya.

62. The rite of offering dīpa may be inaugurated in the months of Vaiśākha, Śrāvaṇa, Mārgaśīrṣa, Kārttika, Āśvina, Pauṣa, Māgha, and Phālguna.

63-66. The beginning of the rite offering of dīpa on the following days is very auspicious. The tithi (lunar days) should not be the riktā one (i.e. the fourth, ninth and the fourteenth), the day of the week shall not be Tuesday and Saturday. The constellation shall be Hasta, Uttara (Phalgunī), Aśvini, Puṣyā, the star belonging to Rudra (Ādrā), Viṣṇu, Śravaṇā) and Vāyu (Svāti), (the Viśākhā star with two deities)

1. *The Gāyatrī* of *Kārttavīrya* runs thus :
Kārttavīryāya vidmahe mahāvīryāya dhīmahi tanno'rjunaḥ pracodayāt.

and on Rohiṇī. It shall be auspicious to inaugurate the lamp-offering during the ultimate Vyatipāta during prosperity and holy rites, when there is fortitude and delight, during occasion of good fortune, during auspicious times conducive to longevity during the Karaṇa (division of the day) when that is no Viṣṭi during eclipse, in the yogas such as Ardhodaya (half rise) etc., during the night as well as forenoon. It is very auspicious if it is begun at midnight on the saptamī (seventh) day in the bright half of Kārttika month.

67. If it coincides with Sunday and the constellation of Śravaṇa it is very rare (and hence auspicious). If the matter on hand is very urgent there is no rectification or correcting in regard to the months etc.

68-70. At the outset the devotee should observe celibacy. He abstains from taking food as well. He takes his bath early in the morning and sits on the pure ground cleaned with cowdung water mixed with yellow orpiment. He shall then restrain his breath and perform the rite of Saṁkalpa (ritualistic decision). Thereafter he shall perform the nyāsa rites mentioned before. On the ground he shall describe a hexagon by means of red sandal and rice grains. He shall write the mantra of Smara then, and write (the syllables) in the six corners. He shall then envelop it with the nine syllables and draw a triangle outside.

71. In the Yantra written thus, he shall keep the vessel of the lamp made of gold or silver or copper if the other is not available.

72. The vessel may be made of bell metal or clay. The best one is of metal (iron) and is used at the time of death. For the rites of Śānti (peace and quiescence) powdered green grain shall be used (i.e. pasted and made into a vessel). In the case of alliance powdered wheat is used.

73. If the ghee taken is a thousand palas, the vessel must be of hundred palas; if the ghee is ten thousand palas the vessel should be of five hundred palas.

74. If the ghee is seventyfive palas the vessel is of sixty palas. If the ghee is three thousand palas, candied sugar and the vessel must be of corresponding number of palas.

75. If the ghee is two thousand palas the vessel must be of two hundred palas. If the former is of a hundred palas the

vessel must be of fiftytwo palas. On the other situations also he shall calculate it similarly.

76. In the permanent lamp the vessel is of three palas and the ghee one pala. After installing the vessel thus he shall drop the wicks taken from threads.

77. The number of wicks must be one, three, five, seven or any odd number calculating according to the tithis; the number of wicks may go up to a thousand.

78. The cow's ghee filtered with a pure cloth shall be poured therein. It may be a thousand palas if the matter is serious and a tenth of it if the matter is less serious.

79. The śalākā (rod to stir the wick) must be made of gold or other metal. It shall be beautiful. Its length may be sixteen, eight or four aṅgulas. The tip must be pointed and the root very thick.

80. He shall put it into the vessel after leaving four aṅgulas in the southern direction. The tip of the rod may remain to the south, in the middle of the vessel or on the top.

81. He shall fix an auspicious dagger therein with the point directed downwards and the handle to the south. One shall light the lamp there recalling Gaṇeśa in mind.

82. He shall place the jar to the east of the lamp in accordance with the injunctions in the mystic diagram of Sarvatobhadra or on a eight-petalled lotus made by means of rice grains.

83. He shall invoke the overlord of kings therein. The intelligent devotee shall worship the emperor as before. Taking up water and raw rice grains he shall perform the saṅkalpa (ritualistic vow) in front of the lamp.

*84-91. The mantra for the saṅkalpa rite of the lamp is being mentioned. It consists of one hundred and fiftytwo syllables. Om, ām, hrīm, śikhā (vaṣaṭ)and the syllables Kārttavīryārjunāya Māhiṣmatīnāthāya (unto Kārttavīrya, the lord

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*These verses give the *mūlamantra* for offering the lamp. It runs thus : "Om ām hrīm vaṣaṭ Kārttaviryārjunāya Māhiṣmatīnāthāya sahasrabāhave sahasrakratudikṣitahastāya Dattātreyapriyāya Ātreyānusūyāgarbharatnāya hrūm ām dipaṁ gṛhāṇa amukaṁ rakṣa rakṣa duṣṭān nāśaya nāśaya pātaya pātaya ghātaya ghātaya śatrūñjahi jahi hrīm om phroṁ klīṁ svāhā"

of Māhiṣmatī) sahasrabāhave (unto one with thousand arms, and who is initiated into a thousand yajñas, unto one who is favourite to Dattātreya, unto the excellent son of Atri, born of the womb of Anasūyā, then say nabha (ha) alongwith agni (ra) vāmakarṇa (ū) and indu (.). (i.e. hrūm), accept this lamp, protect, protect such and such a one, destroy the wicked, fell them down and kill them, kill, kill the enemies, māyā (hrīm), tāra (om) own bīja (phrom), klīm, svāhā. With this lamp facing the west—protect such and such a one, for the bestowing of such and such a boon, then vāmanetra (ī) alongwith candra (.) and ākāśa (ha) (i.e. him, him), śivā (hrīm) the first letter of the Vedas (om), kāma (klīm), Cāmuṇḍā (vrīṁ), svāhā, the tavarga and pavarga from ta to ma with bindu (.), then praṇava (om) and svāhā.

Thus the mantra contains one hundred and fiftytwo syllables. Dattātreya is glorified as the sage of the Mahāmantra.

92. Amita (unmeasured) is the metre, the deity is Kārttavīryārjuna. The mantra is the cause of attainment of everything. He shall perform the six aṅgas by means of Cāmuṇḍā (vrīm) endowed with six long vowels (i.e. vrām, vrīm, vrūm etc).

93. After meditating on the deity and reciting the mantra, water shall be sprinkled within the end. The bīja of Cāmuṇḍā is stated to be Half (ca) joined with Govinda (ī) and bindu (.) (i.e. crīm, but ra should be added.)

*94. Thereafter, he shall repeat the nine-syllabled mantra in front of him for a thousand times.

95. Tāra (oṃ), ananta (ā) joined with bindu, māyā (hrīm), own bīja (phrom) joined with vāmanetra (ī), kūrma (va) alongwith candra (.) and agni (ra) and śānti (i) (i.e. vrīm), svāhā, kroṁ, dhruva (oṁ).

The sage is as mentioned before, the metre is aunuṣṭup and other things are as before.

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anena dīpavaryeṇa paścimābhimukhena, amukuṁ rakṣa amukaṁ varapradānāya hrīṁ hrīṁ hrīṁ om klīṁ vrīṁ svāhā taṁ thaṁ daṁ dhaṁ naṁ paṁ phaṁ baṁ bhaṁ maṁ oṁ svāhā.

*This verse gives the nine-syllabled *mantra.*

Om ām hrīṁ phrīṁ vrīṁ svāhā kroṁ oṁ.

96. After performing the japa of the king of mantras he shall read the kavaca. Thus the performer of the rite of offering dīpa attains everything deserved.

97. At the time of enlightening dīpa one shall avoid inauspicious words. The sight of a brahmin there is glorified as the bestower of auspicious things.

98. The right of Śūdras is of medium benefit, that of a Mleccha is conducive to death and bondage. The sight of mice and cats is defiled, that of cows and horses is pleasing.

99. The evenly spread flame of dīpa is conducive to realisation; if it is curved it causes destruction. If it produces sound it is the bestower of fear to the performer (of the rite); if it is dazzlingly bright, it is considered to be the bestower of happiness.

100-103. If the flame is black it is conducive to the fear from enemies; if it vomits (i.e. if there are jerks etc.) it is destructive of animals. If, by chance the vessel appears broken when the dīpa-offering-rite is performed, the householder (who performs the rite) will pass away within a fort-night. If he has to use another wick, his task will be realised only after delay. If the dīpa has to be changed the performer shall become one bereft of eyesight. If an impure thing is touched there will be sickness; if the dīpa is destroyed there is fear from thieves. If a dog, a cat or mouse is touched. There will be fear from the ruler of the land. At the making of a vessel, the dīpa made with eight palas is the bestower of every desire.

104. Hence, the dīpa shall strenuously protect us from obstacles. Till the conclusion of the rite, one shall observe celibacy and lie down on the bare ground.

105. One shall avoid even the conversation with women, Śūdras and fallen persons. He shall perform the japa of the king of mantras of nine syllables, a thousand times on each occasion.

106-108. The recitation of the prayer must be conducted every day especially during mid-night. He who stands on a single foot in front of the dīpa and repeats the leading mantra, a thousand times, at night, shall attain the desired things quickly. The series of rites must be concluded on an auspicious day and

the excellent brahmins must be fed. The priest shall sprinkle the performer (the householder) with the water from the jar and repeat the Mantra. The kartṛ (i.e. the householder who performs the rites) shall offer decent dakṣiṇā (fees) for the purpose of satisfying the deity.

109. If the preceptor is pleased the king, the son of Kṛtavīrya grants the desired thing. He shall himself do everything at the behest of the preceptor or the preceptor cause him to do.

110-112. O Nārada he shall do so after giving him money etc. for the purpose of offering dīpa.

He who performs the rite of offering dīpa without the permission of the preceptor and for realising his own desires can achieve it. At every step he will face only loss. The most excellent of all ghee is that produced from cow (cow's milk); that from buffalo's milk is of medium benefit. The oil from gingelly seeds also shall be like that; the ghee produced from the milk of goat etc. is the least one. In cases of ailments of the mouth and face, the devotee shall offer dīpa with sweet smelling oil.

113-114. For the purpose of destroying the enemies, he shall offer dīpa with the oil extracted from white mustard seeds. If even after offering with a thousand palas (of ghee etc.) the object is not realised, he shall perform the rite concerning dīpas three times. Then, even the most difficult task shall undoubtedly be fulfilled.

115. Kārttavīrya is fond of dīpas. Mārtaṇḍa (the sun god) is a lover of obeisances. Mahāviṣṇu is one who likes eulogy and Gaṇeśa is fond of the tarpaṇa (propitiation) rite.

116. Durgā is fond of worship (by means of floral offering). Indeed Śiva is one who likes ablution. Hence, in order to propitiate these respective deities those rites shall be respectfully performed.

CHAPTER SEVENTY SEVEN

Kārttavīrya Kavaca

The narration of Kavaca (the protective prayer) of Kārttavīrya

Nārada said :

1. Well done, well done, O highly intelligent one, O scholarly one, expert in all the Tantras, a procedure kept in Tantras has been mentioned to me by you.

2. O highly blessed one, O store-house of mercy, I now wish to hear the Kavaca of Kārttavīrya and Hanumān. Please recount it.

Sanatkumāra said :

3. O leading brahmin, listen. I shall recount the extremely wonderful Kavaca of Kārttavīrya, through which he causes the fulfilment of the tasks when he is delighted.

4-14. One shall meditate on Kārttavīrya as follows : His great Chariot resembles the thousand suns. It shines with different kinds of jewels. It contains brilliant flag-staff and banners, it is decorated with ten thousand horses. Its sound is as terrible as that of the Saṁvartaka cloud (of the great dissolution), the great umbrella that is lifted up has spread out like a canopy in the firmament. With the diverse kinds of weapons the great Chariot shines elegantly in which Kārttavīrya is seated steadily. He is large and elegant. He is adorned with a thousand arms. He holds strong bows with his left hands and with the others he holds arrows. He is bedecked with many kinds of ornaments such as coronet, necklaces, crown, shoulderlets, brace-lets, bangles, rings, belts round the belly, girdles, anklets and in various kinds of costly and shining ornaments. He has worn a coat of mail. He is a hero who appears delighted with his lotus-like face. He makes the three worlds tremble by means of leonine roar of the twangs from the bowstring. He makes his enemies dwindle in number. He dispels all ailments.

He is the bestower of all riches. He is served by the glory of victory. He bestows all good fortune, is gentle and

offers fearlessness unto his devotees. He has worn divine garlands and exquisite unguents. He is characterised by all auspicious marks. He is the lord standing amongst the chariot soldiers, elephant soldiers, cavalry men and foot soldiers. He is the granter of boons. He is the lord of emperors. He is the sole protector of all the worlds. He has the lustre of a thousand suns rising up simultaneously. He has overwhelmed the three worlds by means of his glory, renown and great riches originating from Yogic powers. He is the glorious discus of Hari that has partially incarnated on the surface of the earth.

After meditating deeply on the deity as one with one's self he shall utter the rakṣā mantra.

15-16. Let the five forms of his aṅgas protect me. They are as refulgent as crystals. The heart etc. (hṛdayādi) with their shining forms all over and lying in corners (i.e. quarters) agni (south-east), Īśa (north-east), asura (south-west) and vāyu (north-west) (protect us). They have the conch, the leather shield and the sword in their hands. Their strength, overlordship, powers, ability and physical bodies are unobstructed.

17. May the deity accompanied by the Śaktis called Kṣemaṁkarī (the cause of conferring security protect the quarter east of mine. His weapons are the arrows and the bow. He is the destroyer of the groups of thieves.

18. May (the deity) accompanied by Śrīkarī Śakti (that which causes prosperity and glory) protect the southern direction. He is glorious. He holds the arrows and the bow. He is the dispeller of the fear from pestilence.

19. May the deity accompanied by the Śakti called Mahāvaśyakarī (the great enchanter and charmer) protect my western quarter. He is the destroyer of all enemies. He is the bearer of great arrows and bow.

20. May the deity accompanied by Yaśaḥkarī (the cause of renown and fame) protect my south-eastern direction. He is the destroyer of the groups of demons.

21. May the lord armed with the bow and accompanied by Vidyākarī (the cause of learning) protect the south western direction. He is the remover of great misfortune.

22. May the lord accompanied by Dhanakarī (the cause

of wealth) protect me in the north-western direction. He is the destroyer of all sins. He holds arrows and bow.

23. May the deity accompanied by Āyuḥkarī (cause of longevity) protect my north-western direction. He is glorious. He is the destroyer of great fear. He holds the bow and arrows.

24. May the deity accompanied by Vijayaśrī (glory of conquest) protect my upper direction. He is the lord himself holding the thousand-spoked (discus). He is the person striking terror into all wicked ones.

25. May the holder of conch accompanied by Sumahāśakti (the very great power) protect my lower direction. He is the sun in piercing the darkness of misery.

26. May he who is endowed with great yogic power, who is the lord of great yogins and who has all the quarters as his sphere protect me all round. He is the bearer of the lotus.

27. These mūrtis (forms) are red in colour. They wear red garlands and garments. They are the principal deities and are stationed separately and severally in excellent chariots.

28. The Śaktis have lotus in their hands. They resemble blue lotuses. They wear white garlands and garments. They look brilliant with well-smeared tilakas(marks on the forehead).

29. May Indra and others who possess great strength and are stationed in their respective quarters, who are the leaders of his attendants and who have their own vehicles, weapons and ornaments, protect me.

30. All his Āvaraṇa deities (attending deities) have been mentioned. They may protect me from all directions with all their strength.

31. May those wish-yielding heavenly trees (the deities in that form) stationed in the form of brilliance, protect me in the heart, in the belly, in the umbilicus, in the stomach and in the region of the private parts.

32. May those great syllables (mātṛkās) in the form of highly brilliant mantras protect me from other quarters. By their pervasiveness may they protect me from the sole of the feet to the head.

33. May Kārttavīrya protect the head. May Haihayeśvara (the Lord of Haihaya) protect the forehead. May Sumukha

protect my month. May he who pervades the three worlds, protect the ears.

34. May Sukumāra (the gentle one) protect the skin. May Dhanurdhara (the wielder of the bow) protect the pair of of eyebrows. May Puṇḍarīkākṣa (the lotus-eyed) protect the eye. May Guṇākara (the store-house of good qualities) protect my nose.

35. May Brahmajñeya (comprehensible only to Brahmā) ever protect the lips. May Kavi (the poet) protect the teeth. May Sarvaśāstra Kalādhārin (one who possesses all scriptural lores and arts) protect the tongue.

May Avyaya (the unchanging one) protect the chin.

36. May Dattātreyapriya (the favourite of Dattātreya) protect the neck. May Rājakuleśvara (the lord of the Royal family) protect the shoulders. May Daśāsyadarpaghna (the destroyer of the arrogance of ten-headed Rāvaṇa) protect the arms. May Mahābala (one of great strength) protect my heart.

37. My vidvān (scholarly one) protect my belly. May Parapurañjaya (the conquerer of the city of the enemy) protect the chest. May Sarvārthada (the bestower of all riches) protect the hands. May Jagatpriya (one who is the beloved of the world) protect the tips of the hands.

38. May Revāmbulīlāsaṁdṛpta (one who proudly sports about in the waters of Revā) protect the stomach. May vīra śūra (the hero and the valorous) protect my navel. May Sarvaduṣṭahā (the destroyer of all wicked ones) protect my sides.

39. May Sahasrabhujabhṛt (one who has a thousand arms) protect my back. May Saptadvīpādhipa (the lord of seven continents) protect the hips. May Māhiṣmatīnātha, the lord of Māhiṣmatī protect the thighs. May Bhuvaḥ Vallabhaḥ (the lover of the earth) protect the knees.

40. May vīrādhipa (the lord of the heroes) protect the calves. May Manojava (one who has the speed of the mind) protect the feet. May Sarvāyudhadhara (the wielder of all weapons) protect all limbs and all vulnerable joints.

41. May Sarvaduṣṭāntaka (the annihilator of all wicked persons) protect the body consisting of eight dhātus (fluids of

the body). May Sarvaśiṣṭeṣṭada (the bestower of the desired object unto all good people of disciplined behaviour) protect the ten vital airs, the lords of life.

42-43. May vaśīkṛtendriyagrāma (one who has control over sense-organs) protect all my senses. May sarvalokanātheśvareśvara (the lord of the chiefs of all the rulers of all the worlds), protect all those spots within or without me that have not been mentioned. This body enveloped by the kavaca becomes more durable and powerful than thunderbolt.

44. May I become free from fear and liberated from hundreds of obstacles after tying up this kavaca of the ruler of Haihaya, which is divine and unbreakable.

45-50. I move about during the days and nights with my mind free from fear. I move about in the Royal highway, in an impassable road infested with thieves and others, in the rough inaccessible and terrible forests, in the forest fire, in the mountain caves, in the battle, when being attacked by weapons, in caves frequented by lions and tigers, in places full of hazards, at the time of dusk, in the palace, in the hot discussion, in the ocean with large undercurrents, on the banks of rivers, in a land full of enemies and overrun by plunderers and robbers, when the robbing of all possessions is imminent when the life is in danger, when attacked by different kinds of fevers and ailments, when harassed by ghosts and evil spirits, when afflicted by pestilence and evil dreams, when betrayed, when there is physical or mental distress and agony, when there is impediment of every sort blazing like a flame.

51-55. Let there be no fear unto me covered with this kavaca. Let the Mahāratha (the heroic warrior) with thousand strong arms prevent all those who come to rob us of our wealth. May the son of Kārttavīrya bind them with the thousand nooses brought by his hands. (The enemies) are very invincible. May he obstruct their movement and efficiency. May the crest-jewel of all kings defeat those who are inimical to us. May he pierce them with thousand goads, and cut them with a thousand arrows. May Kamalekṣaṇa (lotus-eyed) destroy all wicked ones beginning with thieves. May he smite them with thousand swords and suppress them with a thousand ironclubs. May the

wielder of thousand and thousand-spoked discuses terrify them with the sound of his conch. May the direct incarnation of Hari protect everything belonging to me.

56-63. O Kārttavīrya of great prowess, O destroyer of all wicked ones, destroy, destroy the wicked thieves everywhere and forever. O slayer of the wicked, why do you sleep? Why do you delay? Why do you stop? Get up, save us from all dangers and fears as though we are your sons. May all these be destroyed viz. those who are thieves and removers of wealth, those who are violent, those who are inimical to us, those who instil fear in good men, the wicked and the deceitful ones, those who are evil-minded defiled kings of wicked hearts, wicked and sinful ministers, those who spoil the work of others those knavish enemies, those who are the five deceitful persons among looters of everything, the Mlecchas (outcastes) who inflict great pain, the stealthy Śūdras, those who commit arson, those who administer poison, those who cheat others, those armed with weapons, sinners of wicked activities, those who give pain, those whose intellect is depraved, those who indulge in fraud and artifice, those who go astray along evil paths, those who instil fear in others in various ways, those who are engaged in finding out the weak points in others and those who are attempting to harass us. May all these be struck down by the noise of the great conch of Kārttavīrya. May all those be dissolved suddenly. May they be deluded even from a great distance.

64-77. May all these be destroyed viz. Dānavas, great Daityas, Yakṣas, Rākṣasas the ghosts of great strength, Bhūtarākṣasas, Brahmarākṣasas (a ghost of a Brahmin who led an unholy life), epileptic fits, evil planets,[1] the great swallowers of blood, Vetālas (vampires), Guhyakas (demigods who attend kuvera) Gandharvas, Apsarasas, Siddhas, Devas, Dākinīs

1. *Suśruta* gives the names of different *Grahas*, see *uttaratantra*, chapter 27. The names are :

1. *Skanda* 2. *Skandāpasmāra*, 3. *Śakuni*, 4. *Revatī*, 5. *Pūtanā*, 6. *Andhapūtanā*, 7. *Śītapūtanā*, 8. *Mukhamaṇḍikā*, 9. *Pitṛgraha*. The text gives the account of how they take hold of the baby and the characteristic marks, by which the expert physician can ascertain which of the above evil spirits

(witches) with noses as large as trees, the ghosts, the Kṣetrapālas (the guardians of fields) the Vināyakas (the impeding deities), the great tigers, the great clouds, the devils with the size of huge horses, huge elephants, the great lions, the great buffaloes, those of the from of bears, boars, dogs, monkeys, and owls, those with the heads of huge camels, donkeys, cats, serpents, cows and bulls, great animals of diverse forms and sizes, those who cause thousands of pains and griefs, those who bring about different kinds of sickness, some small, some very terrible and serious like the gaseous, the beleous, the phlegmatic and those having all the humours deranged, the great evil planets belonging to Maheśvara, Viṣṇu and Brahmā the cruel ones belonging to Skanda, Vināyaka and Pramatha and Guhyaka which are greatly inimical and terrible. The terrible pestilence, small poxes, the great fevers of a single day, tertiary or of four day recurrence, those that happen every fortnight, or month, those that recur half-yearly or yearly, those terrible fevers without any remedy, the great calamities indicated by dreams, the evil planets producing evil dreams, the different devils such as the Kuṣmāṇḍas, Jṛmbhikas, Bhaumas, Droṇas, Sānnidhya Vañcakas (those who cheat with their presence), the Bhramikas (those who cause whirling), the removers of vital breaths, the evil spirits affecting children, those who exercise evil influence

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is exercising evil influence over the baby. Dattanācārya, the commentator of the text, gives a *mantra* for propitiating *Skandagraha* in his commentary.

Suśruta says that these *Grahas* nine in number, some of which are male and others female, were born out of grace of *Śiva*, *Umā* and *Agni* to protect the child *Kārttikeya* when he was lying in the reed forest. It should be remembered that these *Skandagrahas* are not identical with *Skanda*, the great commander of *Devas*, but are his attendants who are always trying to find fault with others and when they find any they take a hold over them, for which the name *graha* is given to them.

Suśruta gives some more names of *Grahas* and classifies them into eight. They are as follows : 1. *Devagraha*, 2. *Asuragraha*, 3. *Gandharvagraha*, 4. *Yakṣagraha*, 5. Rakṣograha, 6. Pitṛgraha, 7. Bhujaṅga graha, 8. Piśācagraha. They exercise evil influence over persons who take little care of remaining pure in body and mind during a particular *tithi* and the conjunctions of the day and night.

The *Kavaca* of *Kārttavīrya* is given in the *uḍḍāmareśvara tantra* and is quoted in *Prāṇatoṣaṇī* (pp. 252-256). In *Prāṇatoṣaṇī* we have some additional verses in the last portion but we do not find them in our present text.

over the mind and the senses and overpower them, the tumours that are caused by the great planets, the partakers of oblations who take huge quantity of food, those who feed on corpses, those terrible beings that move about during day time, those who stalk about during the nights, and those that move about during dusks, those that are mad and those that are not mad which attempt to harass me—May all these be struck by the arrows discharged from the bow of Kārttavīrya. May they be destroyed in their thousands with their strength, power and endeavour shattered.

78-84. May these spirits be destroyed viz. serpents, great snakes, those who lie in the crevasses of great mountains, black pythons, those with huge fangs called great Ajagaras, Ananta-śūlikas etc. (having endless pikes), who have poison in their fangs and that are very frightful, those that have many hundreds of heads, those terrible ones with broken tails, extremely poisonous leeches, scorpions with radiant tails, those poisonous serpents emitting poison in their very breath, those that are called great Hālāhalas, aquatic serpents, aquatic pythons, crocodiles under water, tortoises, fishes with poisonous tails, those other denizens under water, those that are born in water or the surface of the earth, those that have accidental poison and those that are extremely poisonous, those with hidden forms, those with concealed poison, the mice, the domesticated mongooses, other terrible animals with great or small quantity of poison in them, those who destroy the body and the vital breath and those who desire to harass us. May these be split asunder by a thousand swords of Kārttavīrya. Let them perish even from a great distance with their sense-organs and adventurous spirit impaired.

85-90. May these be destroyed viz. men, animals, bears, monkeys in the forest regions, lions, tigers, boars, buffaloes, and other great animals, the elephants, horses, the wild oxen, the donkeys, the fabulous eight-footed Śarabhas, wolves, dogs, rhinoceros, white cats, jackals eager to be in their dens, hares, vultures, garuḍas and other birds, Bheruṇḍas (species of wild birds), crows, eagles, swans, and other types of birds, the oviparous and viviparous beings, the sweat-born ones, in fact all those different types of beings which desire to attack us

during twilight, by day or by night—May all these be shattered by the thousand maces of Kārttavīrya. May these perish with their movement and prowess impaired.

91-95. May all these be destroyed, those who bestow harm, those who are deceitful cheats, those who bring about death, extermination, uprooting, hatred and fascination, those who commit breach of trust, the wicked men who hate their masters, the wicked ones who arm themselves with weapons, the sinners, who take away (treasures), those who burn, those who hit, those who administer poison, those who inflict wounds with weapons, those who torture others, those who take possession of fields, wealth etc. by force and those who imprison and terrify in many ways, the various sorts, of ītis (disasters), the evil beings, those things that desire to find a weak point for an attack—May all these perish from distance. May they be shattered by the thousand cakras of Kārttavīrya. May their strength and adventurous spirit be destroyed.

96-101. At the behest of Kārttavīrya who is the lord of Yogins of unmeasured splendour, may all these be gentle and pleasing at all times viz. the clouds, the lightening, the thunderbolts, the bright and terrible whirlwinds, the falling meteors, the terrible weapons of Mahendra (i.e. thunderbolts), Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu, the terrible stars and signs of zodiac, tithis, transits, months, years, leading Yugas, the leaders of Manvantaras, Siddhas, sages, yogic powers and achievements, the treasures, the Ṛk, Yajus, Sāman, Atharvan, the sacred fire, the seasons, the guardian deities, the Pitṛs, the bands of deities, the sixty-four lores in three worlds—those that have been recounted here and those that have not been recounted—may all these be gentle unto us. May they be pleasing to us always and at all times.

102-114. (The hundred and eight names) Kārttavīryārjuna, Dhanvin (having a bow), Rājendra (leading king) Haihayeśvara (Lord Haihaya), Daśāsyadarpahā (The dispeller of the arrogance of the ten-headed Rāvaṇa) Revābaladṛpta (one who is proud of his sports in the Revā) Sudurjaya (who is very difficult to be conquered), Duḥkhahā (the destroyer of

miseries), cauradamana (one who suppresses thieves) Rājarājeśvaraprabhuḥ (Lord and ruler of the kings of kings), Sarvajña (omniscient), Sarvada (one who bestows everything), Srīmān (glorious one) Sarvaśiṣṭeṣṭada (one who bestows everything desired by (the disciplined one), Rājacūḍāmaṇi (crest-jewel of kings) yogin, Saptadvīpādhināyaka (the overlord of the seven continents, Vijayin (the victorious), Viśvajit (one who conquers the universe), Vāgmin (fluent in speech), Mahāgatic (one whose gait is large), Alolupa (one who is not greedy or covetous) Yajvan (performer of yajñas) Viprapriya (one who is fond of brahmins), Vidvān (scholarly), Brahmajñeya (one who is comprehensive only to Brahmā) Sanātana (the eternal one) Māhiṣmatipati (the lord of Māhiṣmatī), Yodhā (Fighter), Mahākīrti (one of great fame) Mahābhuja (one of great arms), Sukumāra (very gentle and tender), Mahāvīra (Great hero), Mārīghna (destroyer of pestilence), Madirekṣaṇa (one of fascinating eyes), Śatrughna (slayer of foes), Śāśvata (permanent), Śūra (heroic), Śaṅkhabhṛt (one who holds the conch), Yogivallabha (A lover of Yogin's) Mahābhāgavata (great devotee of the lord), Dhīmān (Intelligent), Mahābhayavināśana (destroyer of great fear), Asādhyavigraha (one whose body cannot be achieved (by others), Divya (Divine) Bhāvavyāptajagattraya (who has emotionally pervaded the three worlds), Jitendriya (one who has conquered the sense organs), Jitārāti (one who has conquered the enemies), Svacchanda (one who goes as he pleases), Anantavikrama (one of endless exploits), Cakrabhṛt, (one who holds the discus), Paracakraghna (destroyer of the armies of the enemies) Saṁgrāmavidhipūjita (one who is worshipped in accordance with the procedure of battles), Sarvaśāstrakalādhārī (one who Possesses all lores and arts), Virajas (one devoid of Rajas guṇa,), lokavandita (one who is saluted by the whole world), Vīra (Heroic), Vimalasattvāḍhya one who possesses the sattva guṇa devoid of impurities), Mahābalaparākrama (one of great strength and exploit), Vijayaśrīmahāmānya (one who is highly honoured by the glory of conquest), Jitārin (one who has conquered the enemies), Mantranāyaka (leader of the mantras), Khaḍgabhṛt (one who holds swords), Kāmada (one who bestows desires), Kānta (shining one). Kālaghna (destroyer of

kāla), Kamalekṣaṇa (the lotus-eyed), Bhadravādapriya (one who is fond of gentle reasoning), Vaidya (Physician), Vibudha (great scholar), Varada (granter of the boon), Vaśī (one who controls all), Mahādhana (one of vast great wealth), Nidhipati (Lord of treasures), Mahāyogī (great Yogin), Gurupriya (fond of the preceptor), Yogāḍhya (one possessing yogic power), Sarvarogaghna (remover of all ailments), Vijitākhilabhūtala (one who makes the whole world conquered), Divyāstrabhṛt (one who holds divine weapons), Ameyātmā (one whose soul cannot be measured), Sarvagoptā (Protector of all), Mahojjvala (excessively shining one), Sarvāyudhadhara (one who holds all weapons), Abhiṣṭaprada (one who grants the desired object), Parapurañjaya (one who conquers enemies' cities), Yogasiddha (one who has realised yogic powers), Mahākāya (one with a huge body), Mahāvṛndaśatādhipa (Lord of hundeals of great hosts), Sarvajñānanidhi (Storehouse of all knowledge), Sarvasiddhidānakṛtodyama (one who attempts to gift away all siddhis).

115. By mentioning these one hundred and eight names (the devotee shall complete the pūjā). May the ten mūrtis spreading over ten directions protect me.

116-121. May all the sense-organs be normal and healthy, may I always have peace. May the remaining light mūrtis shine with their valour and exploit. May the deities stationed in the southeast, southwest, northwest and northeast corners always protect me. May I have happiness without impediment, health and absence of defeat. Let me have loss of misery, absence of obstacles, flourishing progeny, rise of happiness, acquisition of desire, excess of welfare, absence of contrariety, absence of ailment, absence of laziness, fulfilment of desire, loss of death, rise in strength, loss of fear, attainment of renown, splendour, learning, prosperity and great glory. No article of mine shall be destroyed or lost. Let there be the regain of the lost possessions. I must have longevity, delight in the mind, tenderness and gentleness and everything desirable. I shall possess great efficiency and the ability to withstand any one and the status of being invincible. May all these things befall me by glorifying Kārttavīrya, the lord of Haihaya.

122-124. He who reads or learns this kavaca of Kārttavīrya shall attain his desires. It increases merits. It subdues sins. It destroys injuries. It yields peace unto all. It is a secret. It is destructive of fear. It grants success to men. It is auspicious and it accords all riches. The devotee shall see again the wealth of cattle etc. taken away by thieves.

125. (If the devotee sees that his cattle and other wealth has been taken away by the thieves) he shall then repeat the mantra seven times at night in this that within seven days he regains all the articles lost.

126. If the man faces the east and repeats the Mantra twentyseven times he shall be able to withstand the hosts of enemies resembling Devas and Asuras.

127. During arguments and quarrels of terrible nature, he who reads this five times, shall surely be victorious. He will never court failure.

128. In the course of affliction due to any sickness the devotee shall read this (kavaca) three or five times. He is then not afflicted by sickness, death, vampires, goblins or ghosts.

129. For the purpose of liberation from bondage one shall recite this twelve times during the night. There is no doubt about this that the man in bondage is liberated within three days.

130. By means of the same procedure in the activity of achieving anything even the inaccessible can be achieved by the most excellent of the knowers of the mantras within seven days.

131. At the time of setting out on a journey a man shall read this Kavaca, then he will not have anything to fear from wicked thieves, tigers etc. or from enemies.

132. A man shall sprinkle handfuls of water over his body even as he recites this kavaca. He is not then harassed due to kṛtyās (evil influence of a mantra), poisons, ailments or swellings.

133-137. The following twelve names of Kārttavīrya must be repeated always. viz. Kārttavīrya khaladveṣī (beater of the wicked) Kṛtavīryasuta (son of kṛtavīrya), Balī (the strong), Sahasrabāhu (one with a thousand arms), śatrughna (slayer of enemies), Raktavāsas (Red-garmented), Dhanurdhara (one

who holds the bow), Raktagandha (one having the smell of blood), Raktamālya (Red-garlanded), Rājā (king), Smartuḥ Abhīṣṭada (one who grants the desired benefit unto one who remembers). He who recites these twelve names becomes wealthy. People will always be subservient to him. O brahmin, the discus of the noblesouled Viṣṇu shall always protect the person who always serves the incarnation of the glorious discus. O brahmin, this kavaca has been heard by me from the leading sage, Dattātreya. It is now recounted to you. It is the bestower of everything desirable. Hold and retain this.

CHAPTER SEVENTYEIGHT

Hanumat Kavaca Nirūpaṇam

(*The Kavaca of Hanumān*)

Sanat Kumāra said :

1. O leading sage, the kavaca of Kārttavīrya has been recounted to you. Now listen to the kavaca of Māruti (Hanumān) that destroys delusion and brings about victory.

2. By wearing it, all harassments perish instantaneously. There is no doubt about this that every misery originating from goblins and ghosts perishes.

3. Once, I had been to Ānandavanikā forest to see Rāma, the formost among those who delight others and meditating on his pure self.

4. After bowing down to Rāma who is the lord of Ramā (Sītā) and having worshipped the lord of heaven, I occupied the seat pointed out by him, in front of him.

5. There, on being asked by me the leading king Śrī Rāma himself told me eagerly everything that happened ending with Rāvaṇa's death.

6. Thereafter at the end of the narration of the story, the lord gave me the kavaca of Hanumān. I shall recount it to you. It should not be disclosed to anybody.

7. In view of his considering Hanumān as a child of his, Śrī Rāma pointed out this Kavaca that will surely be the bestower of worldly pleasures and salvation, this kavaca of the son of Añjanā.

8. May Hanumān protect me from the east, Pavanātmaja (son of wind-god) from the south. May the slayer of Akṣa protect me in the west and may Sāgaratāraka (one who has crossed the ocean) protect me in the north.

9. Let the beloved son of Kesarī, the leader of monkeys protect the upper region, let the devotee of Viṣṇu protect me below and may Pāvanī the son of the wind-god protect me in the middle.

10. May Laṅkādāhaka (one who burnt Laṅkā) protect me continuously from all mishaps. May the minister as Sugrīva protect my head. Let the son of Vāyu protect my forehead.

11. May Mahāvīra continuously protect me in the middle of the eyebrows. May the lord of monkeys the remover of chāyā (shadow of Sītā) protect the two eyes.

12. May the servant of Śrīrāma protect the cheeks and the roots of the ears. May the son of Añjanā protect the tip of the nose, may Harīśvara (lord of the monkeys protect the mouth.

13. May the enemy of Daityas protect the neck, may the conqueror of the enemies of Devas protect the shoulders, may Mahātejas (one of excessive refulgence) protect the arms, Caraṇāyudha (one having the feet as weapons) protect the hands.

14. May Nakhāyudha (one who has his nail as his weapons) protect my nails, may the lord of monkeys protect the belly, may Mudrāpahārī (who carried Rāma's signet ring) protect the chest, may Bhujāyudha (one with his arms as weapons) protect the sides.

15. May Laṅkānirbhañjana (the demolisher of Laṅkā) continuously protect at the back. May Śrī Rāma Bhakta (devotee of Śrī Rāma) protect the umbilicus and may Anilātmaja (son of wind-god) protect the hips.

16. May Mahāprajña (the highly intelligent one) protect the private parts, may Atithipriya (one fond of guests)

protect the buttocks, may Laṅkāprāsādabhañjana (one who breaks the palaces in Laṅkā) protect the thighs and knees.

17. May the excellent monkey protect the calves, may Mahābala (one of excessive strength) protect the heels, may Acaloddhāraka (the uplifter of the mountain) and Bhāskarasannibha (one who resembles the sun) protect my feet.

18. May Sattvāḍhya (one possessing stamina) protect the limbs, let him protect the toes always. May Mahāśūra (the great hero) protect the parts of the face. May Ātmavān (self-possessed one) protect the hands.

19. May the monkey, son of the wind-god protect us day and night in the three worlds whether we are standing, going, seated, drinking or eating.

20-23. May the glorious son of the three-eyed lord, may he of the most excellent quality, protect me. Whether I am erring or not erring or lying in the thick forest or in water, whether I am in the dry land or in the atmosphere, whether on the mountain or in the ocean, whether on fire or on a tree, during war or in a terrible danger, may Virāṭrūpadhara (one who assumes the huge cosmic form) protect us. May the lord protect us from the witches, Dākinī, Śākinī etc, pestilence, Kālarātrī (Black Night) and Marīcikā (mirage), may the Vibhu (all pervading lord) protect me from Piśācas (ghosts and ogresses when I lie down. May the intelligent Divyadehadhara (one who has assumed divine lobies, Sarvasattvabhayaṅkara (one who is terrific of of all animals), Sādhakendrāvana (one who protects a leading aspirant) protect me always in everything.

24. May Sarvarūpa (the omniformed), Sarvajña (the omniscient) Sṛṣṭisthitikara (the cause of creation and sustenance) protect me. On seeing his terrible form all terrible fellows run away.

25. He is Brahmā himself. He is Viṣṇu himself. He is lord Maheśvara himself. He is stationed in the solar disc. He is the bestower of glory. May he protect me in the three units of time.

26-27. He is devoted to Rāma. May he always protect the leading Sādhaka. On hearing his voice the Daityas, Dānavas and Rākṣasas, the non human beings and animals, the mobile and the immobile beings become terrified or free

from fear as befitting their own actions. In every Kalpa many holy stories about him are heard circulated.

28-30. Whatever is seen as the outcome of the creation of vidhātṛ (Brahmā) or Dhātṛ (creator) himself, you shall know that to be pervaded by the form of the monkey; the unsullied supreme spirit. I am he who is the lord. I am my own (?). I myself am aṇu (the minute of being) and bṛhat (the largest being). I am of the form of Ṛk Yajus and Sāma. I am the threefold praṇava. I am the sacrifice. By means of Ātmasamādhi (ecstatic trance) I bow down to it, to myself, to every thing.

31. I bow down to him who holds many and infinite cosmic eggs, whose form is that of Brahman who is of the nature of samīraṇa (the wind god) and whose form is that of the Ātman.

32. Obeisance unto Hanumān, obeisance to the son of the wind god; obeisance to the devotee of Śrī Rāma, obeisance to the great Śyāma (dark-complexioned lord.)

33. Obeisance to the heroic monkey, who brought about the alliance with Sugrīva, who crossed the great ocean and who burned the whole of Laṅkā.

34. Obeisance unto him who dispelled the sorrow of Sītā, who carried Rāma's signet ring, and who is the cause of Rāvaṇa's end. Obeisance unto Sarvottarātman (one who is of the form that is greater than everything).

35. Obeisance, obeisance unto the cause of destruction of the sacrifice of Meghanāda. Obeisance unto the destroyer of the Aśoka grove; unto the bestower of victory.

36. Obeisance unto the heroic son of the wind god, unto him who passes the sky, unto him who cut off the head of the chief watchman of the grove, unto him who smashed down the palaces in Laṅkā.

37. Obeisance unto you, the messenger of Rāma unto him whose complexion is like that of shining gold, unto him who has a long tail and unto him who had contributed to the success of Saumitri (Lakṣmaṇa).

38. Obeisance, unto the slayer of Akṣa, unto him who warded off the miraculous weapon of Brahmā, unto him who removed the wound 'caused' by the great 'Śakti' in the body of Lakṣmaṇa.

39. Obeisance, obeisance unto the slayer of the Rākṣasas, the enemies and evil spirits. Obeisance, obeisance unto the delighter of the groups of heroic bears and monkeys.

40. Obeisance unto you the destroyer of the soldiers in the enemy army, unto the destroyer of weapons and missiles. Obeisance, obeisance unto the destroyer of poison, enemies and fear.

41. Obeisance unto the destroyer of fear from great enemies, unto the sole cause of protection to the devotees, unto him who benumbs (i.e. nullifies) the mantras urged by others as well as those who chant the mantras.

42. Obeisance, obeisance, unto him who causes rocks to float on water, unto him who swallows the disc of the rising sun, unto the remover of misery.

43. Obeisance unto the terrible one turning nails for weapons, unto one who uses his teeth as weapons, unto the traveller in the sky, unto Sarva (Śiva i.e. Hanumān who is an incarnation of Śiva), obeisance unto you of adamantine body.

44. Obeisance unto one who is stationed in every village, unto one who seeks the death of goblins and ghosts, obeisance unto one who has the weapon of the mountain placed in his hand, upto one who is the weapon of Rāma.

45. Obeisance unto you with the lion cloth as the sole garment, unto one who is devoted to Rāma (engrossed in devotion to Rāma) unto one who is the sun in the southern region, unto one who appears as the rising moon unto the good.

46. Obeisance unto the destroyer of the pain due to the wounds from Kṛtyās (evil influence of mantra), unto the remover of all pain, unto one who offered alliance and caused the victory of Pārtha (i.e. Arjuna) in the battle at the behest of his Master.

47. Obeisance unto one who contributes to the success of devotees, in the divine arguments and in battle, unto one who produces the Kilakilārava (a sound expressive of joy) and unto one who produces terrible sounds.

48. Obeisance unto one who causes the saṁstambhaja (steady and stunned state) of all fevers and ailments; unto the remover of terror; unto one who is particularly satisfied with the diet of the fruits in the forest.

49-52. Obeisance unto you who caused the construction of the bund in the great ocean by means of rocks.

Thus, O brahmin, the auspicious kavaca of Māruti has been recounted. This should not be imparted to anyone and every one. It must be strenuously guarded. This must be written by means of the eight fragrant things. He who wears this kavaca round his neck or on the right arm becomes victorious at every step. Of what avail is much talk if it is practised a hundred thousand times reverentially and repeated ? He will achieve even the impossible and the unachievable.

CHAPTER SEVENTYNINE

Hanumaccaritram

(*The Story of the life of Hanumān*)

Sanatkumāra said :—

1. Henceforth, I shall mention another thing that destroys sins viz. the life story of the son of Vāyu. It is the story that has been recounted to his own people by Rāma, the resident of Ānandavana.

2. Let my devotion, the devotion of Śrī Rāmacandra be a lasting one to Hanumān who possessed of a huge body as soon as he was born and who was well reputed for his prowess.

3. O Kumāraka (i.e. Sanatkumāra) even as I recount the story of Kumāra (the son i.e. Hanumān), listen to it attentively. It is the story that dispels the sins of those who listen to it and those who read it.

4. O Brahmin, I wish for the constant contact with my companion, in the form of a monkey. It is a secret in my abode in the excellent grove called Ānandavana.

5. Many male and female friends of mine surround me here. They are devoid of ailments. They sport about here always, manifestly and secretly.

6. I shall reveal unto you with great delight of my mind the secret incident that befell me in the course of a certain incarnation of mine.

7. Formerly, in the abode of King Daśaratha I had manifested myself. O sage, I manifested in the form of Caturvyūha (group of four) in his three wives.

8. Thereafter, within a few years Viśvāmitra the leading brahmin, came there and requested my father the king.

9. The righteous-souled king sent me to the Siddhāśrama in the forest along with Lakṣmaṇa in order to destroy the Yakṣas and Rākṣasas.

10. After going to the Āśrama (hermitage) we destroyed Subāhu and Mārīca who were defiling the hermitage. The sage became delighted then.

11-16. He gave me a set of weapons. He permitted me to stay there, for a month. Then the intelligent son of Gādhi, knowing the future affairs took us eagerly to Mithilā. There he showed us the bow belonging to Rudra. By breaking the bow I won his (King of Mithilā's) daughter Sītā who was held as the prize and was comparable to celestial women. On the way I dispelled smilingly the arrogance of the scion of the family of Bhṛgu. Afterwards, I came back to Ayodhyā, the city of my father. Then realising that I have a place in the mind of the subjects, the king wanted to crown me as the heir-apparent with great delight. O sage, on hearing it, his beloved wife Kaikeyī whose mind was defiled for the purpose of completing the task of devas, said thus : May my son named Bharata be crowned as the hair-apparent. May Rāma be exiled to the Daṇḍaka forest for fourteen years.

17-20. On hearing it, I became ready to go to the forest accompanied by my younger brother and my wife though not told so expressly by the king. I went to Citrakūṭa. There I sustained myself permanently with the fruits of the forest and by means of flesh. Living there, I happened to know about the death of the king.

Bharata and Śatrughna, my honourable brothers came there and informed me. They were sad. They had been accompanied by our mother, preceptors, ministers and the citizens.

Thereafter, I went to Pañcavatī and built my hermitage there, I stayed there for three years accompanied by my wife and my brother.

21-23. Then in the thirteenth year the demon named Rāvaṇa abducted my beloved wife Sītā by means of deception and unseen by me. Thereafter, with distress evident in my face, I went in search of my wife and reached the mountain Ṛṣyamūka. I entered into alliance with the Lord of monkeys. After killing Vālī, Sugrīva was installed in his place.

24-27. With herds of monkeys he rendered help into me. After quarrelling with Rāvaṇa, Vibhīṣaṇa, my devotee, came unto me. He was crowned as the native king of Laṅkā. After killing Rāvaṇa in the battle along with his sons, ministers and kinsmen and taking Sītā who was rendered pure (in the fire) I came back to Ayodhyā. After sometime, O brahmin, Sugrīva and Vibhīṣaṇa were invited at the Śrāddha of my father. The excellent brāhmins of the (famous) six families were also invited. All those who had been invited came to Ayodhyā.

28. Except Vibhīṣaṇa all those had come. The excellent scion of the family of Raghu began to be worried over this. Śambhu (Śiva) came there in the guise of a brāhmaṇa along with those of the six families.

29-30. After the contact with Vibhīṣaṇa Śambhu was asked by me. (He said) taking me to the Dravidian country "release me from the bondage of the brahmins." Agastya and other leading sages were invited by me to the Śrāddha. After being fed they went to their respective hermitage regions.

31-32. Then after some time the brahmins, devas, daityas and rulers of men were invited by Gautama. All of them were honoured in the Yajña. The crystal Liṅga was installed on the mountain of Trayambaka (three-eyed lord). Devas, Daityas, kings and brahmins worshipped it and stayed there.

33. When the assembly spread further and when the Liṅga was worshipped by everyone Gautama too worshipped Śaṅkara at midday.

34-35. All of them were clad in white dress. They dusted their limbs with ashes of Bhasma. At every spot they made marks of Tripuṇḍraka with white Bhasma.

36. After bowing to Bhārgava all of them performed the rite of Bhūtaśuddhi[1] (the consecration of the Bhūtaśuddhi elements). One shall meditate on the cavity in the middle of the lotus of the heart. The five elements too (are meditated upon) are also there.

In the midst of them there is a great void and in the centre of that void one should meditate upon Mahāsana who is free from defilement and who is ever free from impurities. He is brilliant and auspicious.

37. The elements (of the body) are impure and defiled because of its contact with Karman (deeds). This body should

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1. (Bhūta Śuddhi). The purification of the elements, the constituents of the physical body, is to be done by means of *prāṇāyāma*. First of all one should think of the *pārthiva maṇḍala* as having the shape of a square, stretched from the feet to the tip of the head with *la* as its seed, the overlord being *Sadyojāta*, the superintending deity is *Brahmā* and which is made of *nivṛttikalā*. Conceiving thus one should urge the vital air pass through *suṣumnā* as to reach the *dvādaśānta* by five upgoing stress in order to get the earth free from its association of *gandha, rasa, rūpa, sparśa* and *śabda* and thus make it a pure earth. This procedure continues upto *ākāśa* and makes them pure elements free from the touch of other elements. The seed letter differs as regards the element and so is the stress for the each. The *pṛthvi* needs five, water four, fire three, air two and the void (*ākāśa*) one. Thus when *ākāśa* has become purified one should flood the whole body with the *mūlamantra*.

The procedure of *Bhūtaśuddhi* is given differently in another text which says that the aspirant will conceive himself as one with the deity and raise *Kuṇḍalinī* from *mūlādhāra* and take the *jīvātman* from the heart and unite both and strive in such a way as the both should pass through different *cakras*. Then finally both should be united with *Paramaśiva* in *sahasrāra* where all the *tattvas* from *Pṛthvī* to *ahaṁkāra* are conceived to have been dissolved. Then thinking the seed *mantra* of *Vāyu* in the left nostril one should perform a *praṇāma*, while doing this he should dry up both the body and the *pāpapuruṣa* lying in his left belly. Then he should do another *prāṇāyāma* beginning with the right nostril. While doing so he should make the *japa* of *Vahni bīja* and thus burn the body along with the *pāpapuruṣa*. Then he should conceive the *candrabīja* in the left nostril and taking the moon in the forehead, he should make a *Kumbhaka* with the seed *mantra vam* and then exhale the air with the right one repeating *lam* and at the same time think of his body as having been built again.

be burnt with the help of the void of lamp by means of the fire of knowledge.

38-39. After burning aham (ego) the covering, he shall burn the void also. After burning the void and then Vāyu (the wind) he shall burn the element of fire. Thereafter he shall burn the element of water, the element of earth and the Guṇas (Sattva etc) depending thereon. Thereafter, he shall burn the body itself.

40-42. After thus burning the elements etc. by means of the fire of knowledge, the embodied one shall meditate on Viṣṇu stationed in the middle of the flame full of the tasty juice of bliss. Auspicious rays resembling the rays of the moon come out of the limbs of Śiva. With those rays mixed with nectarine liquid, the flame becomes subdued and very cool like the rays of the moon. The flood becomes solidified by the spreading nectar and its lustre. He shall think that all the luring beings are swept off by the flood.

43. After performing the rite of purification of the elements thus, the man instantaneously becomes pure. He then becomes worthy of the holy rite. In the rite of repetition of the mantra thereafter, he becomes worthy of performing the worship. In order to purify the sins of slaughter of a brahmin he shall meditate thus afterwards.

44. After meditating thus and imposing the brilliant light of the moon on the Liṅga of Śiva by means of meditation, (the devotee) shall think of Sadāśiva, the unchanging one, in the middle of the lamp. He shall perform worship by means of the five-syllabled mantra.

45. He shall perform all upacāras (rendering of services) such as invocation etc. and then perform the ablution of Śaṅkara as before, The pedestal may be made of Udumbara (Fig tree) or it may be made of silver or gold. The entire pedestal must be covered with a piece of cloth etc.

46. After making the creation by means of bubbles he shall make a Nāga (serpent) on every pedestal. On the topmost pedestal he shall make two Nāgas to the right and left of the Lord and very near him.

47. He shall place a japā flower (China rose) in the middle of the two serpents over a cloth folded twelve times and

white in colour. In the middle thereof Maheśa in the form of the Liṅga placed in the pedestal shall be worshipped.

48-49. All those devotees, after performing thus, offered duly five and eight fragrant substances. They worshipped with flowers, leaves, śrīphalas (bilva fruits) as well as ricegrains, with or without gingelly seeds. They then offered incense and the lamp according to the proper procedure. After completing the rites of presenting various offerings they completed the rituals and sang and danced there.

50-54. At the time of the holy rites, a disciple of Gautama named Śaṅkarātman, came there. He was dressed like a mad man. He was naked. He used to assume various guises. In some places he was an excellent brahman, while in some he resembled a Śūdra; in some other places he was a Yogin or an ascetic. He used to shout, jump, dance, eulogise and sing. In some places he wept, tried to hear repeatedly, fell and sprang up. He was endowed with the perfect knowledge of Śiva and was full of great bliss. He reached there at the time of meal and went near Gautama. He took his meal with his teacher and sometime partook his leavings of the food.

55. Sometimes he used to lick the vessels. From some places he fled silently. Sometimes he took the hand of his teacher but partook of the food himself.

56-57. Sometimes he used to pass urine inside the house, at some places he used to smear his body with mud. On all occasions, when the teacher saw him, he used to catch hold of his hands, take him inside the temple and make him sit on his own seat and feed him. The sage Gautama took his meal from the same vessel.

58-62. Once his beautiful wife Ahalyā desired to test his mind. She called the disciple and asked him joyfully, "Take your food. Without any hesitation". He ate everything whatever he was asked to eat by the wife of the teacher.

O brahmin, he drank the beverage and the fire in the same manner as water. He chewed thorn as though it were cooked rice. After chewing it he remained as before. Seeing him in front he was invited by the daughters of the sages for taking his meal. He drank and ate the articles handed over by them viz. lump of

clay, dung, water etc, mud as well as pieces of wood. He was delighted to eat and drink them.

Such was the sage who had the form resembling a caṇḍāla. Taking a pair of torn old shoes in his hands he approached Vṛṣaparvan. He was chatting and laughing then. He was clad in a dress as one befitting a Śūdra.

63. He stood naked between Īśa and Vṛṣaparvan, without knowing him, Vṛṣaparvan inflicted tortures on him and cut off his head.

64. When the excellent brahmin was killed the whole universe consisting of mobile and immobile beings became extremely wrathful. So also the sages standing there.

65. Gautama, the great and noble soul, became excessively sad. Tears gushed out of his eyes evincing his inner sorrows.

66-67. In the presence of all daityas Gautama spoke these words. "What sin has he committed, wherefore his head has been cut off? The Śivayogin was always superior even to my life. Truly, my death also shall take place, for the teacher is the very soul of the disciple.

68. Certainly our death will take place there where the death of Śaivas (the devotees of Śiva) who possess piety and virtue and who always dwell on Śiva, has been witnessed.

69. On hearing it, Śukra, the preceptor of Asuras, the most excellent of the wise people said thus : I shall resucitate Bhārgava, the favourite of Śaṅkara.

70. "O brahmin, why then, do you die ? See the power of my penance." Even, as the leading brahmin was saying this Gautama too died.

71-72. When he died Śukra too abandoned his life by means of his yogic power. On realising his death thus, Prahlāda and other leading Daityas, Devas, kings, brahmins —nay all of them were dead. It was surprising. Then the army of the intelligent Bāṇa died.

73-75. Distressed much on account of sorrow Ahalyā began to cry loudly. She lamented now and then. Lord Vīrabhadra, the great yogin, who was worshipped by Gautama along with Maheśa, saw everything and became angry. (He

said) Alas ! a great number of the devotees of Śiva have been killed. I shall intimate Śiva and shall do whatever he says. Deciding thus he went to the great mountain Mandara.

76. After bowing down to Virūpākṣa (Śiva) he gave an account of everything to him. Śiva then spoke these words to Hari and Brahmā who were present there.

77. Knowing me the granter of boons my devotees had committed such a deed of this risk. O Viṣṇu, I shall go and see the deeds of hazard that had been done by them.

78-81. After saying this and mounting his bull (Śiva started). The cāmaras (chowries) were held by the wind-god. The highly splendid umbrellas were held by the well-dressed Nandika. The excessively white golden staffs, or which the others are not worthy to hold, were also held for the Lord. After securing the permission of Maheśa, Hari stood near the serpent. He was characterised by Kaustubha and shone by means of slightly red and blue umbrellas. With the permission of Śiva, Brahmā too rode in his swan. The creator shone by means of two umbrellas resembling the lustre of Indragopa (glow-worm). Indra and other Devas were on their respective vehicles.

82. All of them set-off and were applauded by means of different musical instruments. In the company of crores of Gaṇas (attendants) they arrived at the hermitage of Gautama.

83-84. Brahmā, Viṣṇu and Maheśvara saw that wonderful sight. Śaṅkara resuscitated his devotee back to life by glancing at him with the corner of his left eye. He spoke to Gautama, "I am delighted with you. Choose the boon." On hearing his words, Gautama said eagerly.

85. "O lord of Devas, if you are pleased, if a boon is to be granted to me, O Īśvara may I ever have the ability to worship your liṅga.

86-89. O three-eyed lord, this has been chosen by me. Hear about another one. This is my highly blessed disciple. This fortunate person had nothing to be discarded nor to be accepted. He never looked at a thing worthy to be seen with a feeling of myness. He does not have the same sort of attachment to things worthy of being smelt or fit to be drunk or any other similar thing – since he does everything with this knowledge, he is a yogin of great renown. He is a person taking up

the appearance of a changed madman. There is no one who hates him, nor any one who may violently injure him. O lord, this boon be given to me that these dead people may become alive."

90-94. On hearing it, the lord of Umā, the unchanging one was delighted and looked at Hari. The lord of the universe entered partially alongwith Vāyu. Śaṅkarātmā hence became the son of wind-god assuming the form of Hari (monkey). He is the most excellent of monkeys. These are synonymous viz. the overlord, Viṣṇu, Śiva, the great one etc. He will survive till the end of the Kalpa (cycle of time). He assumes every form as he pleases. He carries out my behests. He is a devotee of Rāma and his body is worshipped. Īśāna, Hanumān will remain alive for endless Kalpas with a joyful mood. You have made this abode spacious and well-built. Every day, for a moment we shall stay here willingly accepting your invitation in all our different forms. After being worshipped we shall go to our respective places.

95. The Gautama, the leading sage, spoke to the lord of the universe—"O Lord, I am requesting for something unbecoming. A suppliant does not look unto defects.

96-98. O Lord of Devas, this is something inaccessible even to Brahmā and others. May it be given if it appeals to you."

Thereafter, looking at Viṣṇu and holding him by the hands, Sadāśiva laughingly told the lotus-eyed deity as follows : "O Govinda, your belly is emaciated (depressed). Is food to be given into you ? Enter the house in the same manner as it is your own house and take your meal. Go to the abode of Pārvatī who will give food to you to your fill."

99. After saying this and holding him by the hand the lord went to a lonely place after instructing Nandin to be the gatekeeper in the manner mentioned before.

100. Going over to Gautama he said to him about the utterance of Viṣṇu. "O sage, we, the lords of Devas, are desirous of taking food. Get the cooked rice ready."

101. After saying this, Śaṅkara went to lonely spot along with Vāsudeva. The two excellent deities got into a soft bed and lay down.

102. They conversed with each other and got up, desirous of taking a bath. The two excellent deities went to a vast and majestic lake.

103. The sages and the Rākṣasas too performed aquatic sports throwing water (splashing one another) mutually. They sported separately on either side.

104-105. Then Viṣṇu and Maheśa splashed the water in quick succession with a handful of water alongwith filaments of the lotus. Śaṅkara splashed it on Hari's face with lotus-like eyes. Since the filaments of the flower fell on them Keśava closed his eyes.

106. In the meantime Maheśvara got on to the shoulders of Hari. He caught hold of Hari's head and immersed it (under water).

107. Coming up and getting afflicted again and again Hari subtly toppled Śaṅkara.

108. He then caught hold of his legs and pulled him and whirled him. He (Śiva) hit Hari's chest and felled Acyuta down.

109. Hari then got up. Taking handful of water he showered it on the head of Śambhu. Then Śambhu (did likewise), then Hari (did so).

110. Thus the aquatic sport went on. Among the groups of sages, in the course of the hustle and bustle their matted hair became united and dishevelled.

111. Thus being agitated their matted hair got entangled into one another. The leading sages tugged at one another's matted hair.

112. The stronger ones among them dragged the weaker ones inflicting pain on them. They made them fall down, shout and weep.

113. While this tumultuous activity in water was going on, the lord of monkeys (Hanumān) danced and shouted in the sky.

114. He played on Vipañcī (lute) and other musical instruments. He sang a Lalita (lightmusic) song. He sang the light song in all its ten modes.

115. In a worldly way Śaṅkara listened to the sweet music. He then himself began to sing slowly.

116-117. While the lord of Devas himself was singing the reposing note of the Dhruva (the introductory verse of a song) after taking a galaka (a musical instrument) Vāsudeva began to beat the drum by means of his own hands. His note was endowed with all characteristics. It had taken up the burden of the song. The continuous flow was nectarine. The beating of the drum defied the sound of the song.

118. The lotus-born fourfaced deity Tumburu was very vociferous. Gautama and others beat the time and the musician was the son of the wind god.

119. Then Hanumān, the lord of the monkeys, sang sweetly. What was fading and gloomy became revived in spirit and lustre. The weak and lean ones became well-nourished.

120. Hence everyone decided his own song (i.e. mode of singing) and sang. Devas, the groups of sages and Dānavas became silent.

121. Hanumān alone was the songster and all others were the listeners when the midday advanced and Hanumān went on singing. Devas mounted on their respective vehicles and started.

122. Maheśa who was fond of music caught hold of the lord of monkeys (and said) "O monkey you are being commanded by me unhesitatingly, get on to the bull.

123. Face me and sing me a song". Then the leading monkey spoke to lord Maheśvara.

124. You alone have the ability to ride on the bull. None else. O lord, by riding on your vehicle I would be a sinner.

125. O lord of Devas, ride on me. I shall traverse the sky lifting up Śiva. Facing you I shall sing too, see."

126-128. Then the lord rode on Hanumān like his bull. When lord Śaṅkara mounted the neck of Hanumān, he peeled off his skin, turned back his face and began to sing as joyously as before. Listening to the nectarine music Śambhu came to the house of Gautama. All the groups of Devas, sages and Dānavas came there. At the time of lunch they were all worshipped by Gautama.

129. Everything was made of wood such as the dry furniture etc. In the house they began to develop sports when Hanumān sang.

130. It was surprising that every one's vision remained still around that song.

131-135. Hanumān had only two arms. He worshipped at the feet of Īśa. He had ornaments on all his limbs. He was a young person of delighful physical form. In the middle of his head he kept his joined palms in reverence. Śaṅkara caught hold of the head of Hanumān with his two hands and turned the face towards the east. Hanumān was seated in the lotus posture. Śaṅkara set one of his feet on the joined palms of Hanumān and the other on his face. With two of his toes the lord lovingly caught hold of Hanumān's nose. The other leg he slowly passed over his shoulders, face, neck, chest, middle of the breasts, heart, belly and the umbilical region. Śaṅkara then grasped his head and bent it a little. On the way he touched his back with his chin. Śiva put a pearl necklace round the neck of Hanumān.

136. Then Viṣṇu said these words to Maheśāna. In the entire sphere of the cosmos there is none equal to Hanumān.

137. Your state wherein the monkey is stationed is beyond the scope of Vedas and the comprehension of Devas. Your state which the monkey has attained is unmanifest even to all Upaniṣads.

138. Your state is not steadily maintained by means of Yama etc. and Practice in the lotus like heart of great Yogins. But it remains steady firmly in Hanumān.

139. Īśa, you have been devoutly worshipped every day for a thousand years, nay, crores of years. Still your state has not been shown by you.

140. It is said in the world, it is a very popular saying in the world, that Śambhu is fond of Nārāyaṇa and Hari is fond of Śambhu. But I have no such good fortune.

141. On hearing these words of Viṣṇu Śambhu said joyously . " O Hari, nowhere is any one so much loved by me as you.

142-143. Or Pārvatī may be equal to you; she is not different."

Then Gautama bowed down to the great lord and submitted thus "Ameyātman (one whose soul is non-comprehensible)

unto Devas, storehouse of mercy, mid-day, is past. Thus is the time for food unto all.

144. Then after performing the ācamana rite, lord Mahādeva entered the house of Gautama along with Viṣṇu and started taking his food.

145-147. Śiva was bedecked in all these ornaments viz. gemset rings, anklets, excellent girdle resembling the lightening (in splendour), many necklaces, gold coin necklaces round the neck, jewelled dangling ear-rings, bracelets, bangles and many other ornaments, silken garments. sacred thread, upper garments, flowers in the excellent tresses of hair and unguents prepared out of five fragrant substances.

Thus bedecked Śiva seated himself in the excellent seat. He made Hari sit on an excellent seat facing him.

148. The two excellent deities Hari and Īśa were seated facing each other, with great devotion. Gautama offered them cooked rice in gold vessel.

149-153. There were thirty different types of edibles, four types of milk pudding, well cooked and well served food-stuffs. He offered two types (of other edibles) uncooked and partially cooked. In this there were thirty varieties. There were hundreds of good bulbous roots and vegetables. There were twentyfive varieties of side dishes cooked and soaked in ghee. There was candied sugar and also mango, banana, dates and pomegranate fruits in sugar syrup and other sweet and ripe fruits were supplied.

There were priyālaka fruit (Chironjia sapida), Sambu (rose apple) and Vikantaka fruits also. After offering these and other similar substances unto the lords the brahmin offered them water for the ācamana rite and said "Pray, eat."

154. When all of them started taking food Gautama himself took up a delicate and large fan and fanned Śiva and Viṣṇu.

155. Parameśvara wished to play a practical joke. He told Hari "O Viṣṇu, look at Hanumān, how that monkey eats."

156. When Hari was looking at the monkey, Mahesvara dropped the liquid flow in Viṣṇu's vessel even while the groups of sages were looking on.

157-161. He gave the leavings of his food, the milk pudding etc. to Hanumān. (Hanumān said :) "O Lord, your

ucchiṣṭa (leavings of food) cannot be eaten according to your own utterance". Then Śiva said "Unworthy (of being taken by men) in my naivedya the leaf, the flower, the fruit etc. After offering all these to me the devotee shall consign them to a well" (Hanumān said) "If it is not eaten amounts to paying heed to) your words. If it is eaten (what we expect) is your mercy. If the Naivedya is offered unto a Bāṇa-liṅga or to a self-born liṅga, or to one made of lunar stone or to one stationed in the heart, the partaking thereof should be known as on a par with the Cāndrāyaṇa rite" (Then Śiva said) "Thus is the time for meal now. Discussing other things is uninteresting. I shall mention afterwards unhesitatingly." Then the sage Gautama consecrated the water.

162. He filled the water pot with the water of the lake. The body of the water pots was slightly red. They were glossy and very delicate. Since they had been washed many times they shone well. The water of the lake was purified by means of the nut of the clearing nut plant (before filling up the pots).[1]

163. The fresh sand bank of the river must be covered with fine white new cloths. The water pots filled with water should be placed over them. He shall then smear it and put inside the cavity nalaka (lotus stalk), jāti (jasmine flower) mustā

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1. For the purification of water *Suśruta* prescribes seven methods. They are clearing nut (*kataka*), a gem called *gomeda*, the root of the lotus plant, the root of moss, cloth, pearl and jewel.

Suśruta also gives some ways of cooling the water. They are also seven. To keep the jar of water in the strong blowing wind, to put cold water inside, to stir the water with some sticks, fanning, filtering with cloth, putting the jar in the sand, or placing it in a swing.

The *mantras* beginning with *Īśāna* etc. are to be recited thus:

(a) *Om Īśānaḥ sarvavidyānām Īśvaraḥ sarvabhūtānām brahmādipati brahmaṇodhipatir brahmā śivo me'stu sadāśiva Om.*

(b) *Om Tatpuruṣāya vidmahe mahādevāya dhīmahi tanno rudraḥ pracodayāt.*

(c) *Om Vāmadevāya namo jyeṣṭhāya namaḥ śreṣṭhāya namo rudrāya namaḥ kālāya namaḥ Kālavikaraṇāya namo Balavikaraṇāya namo Balapramathanāya namo manonmanāya namaḥ.*

(d) *Om sadyojātam prapadyāmi sadyojātāya vai namaḥ bhave' bhave' nadibhave bhajasva mām bhavodbhavāya namaḥ.*

(e) Om aghorebhyo'tha ghorebhyo ghorāghoratarebhyaḥ sarvataḥ sarva sarvebhyo namaste'stu rudra rūpebhyaḥ.

a plant), puṭaka (lotus) or any plant belonging to their species and powdered sand. A garland as white as sandal and the rays of the moon be put into the folded cup (made of leaf). After a yāma (3 hours) the water is filtered with cloth. The root of lotus stalk is applied. Bakula and Pāṭala flowers are then put therein.

164. The bunch of Śephālikā flowers is kept therein and the water is sprinkled. After performing the primary function of the cleaning of water he shall cover the Śreṇi (Sekapātra—a vessel for sprinkling water) with a piece of soft and delicate cloth containing minute camphor.

165. He shall then place the water vessels in a shady place free from the sun with gentle breeze blowing and fanning them with delicate fans.

166-169. He shall sprinkle them with cool water rendered fragrant as well as the sprinkling vessel. Only, thoroughly undefiled, shall, kings and their daughters have the approach of them. (Before approaching) they must wash their feet and limbs and be clad with good garments. They must apply to their armpits and necks the exudation of Aguru, tawny like honey but not so thick. They shall place Jāvaka ? Jālaka (net) or unblown flower over their heads alongwith unguents of five fragrant substances and decorate their pretty tresses with flowers. They are auspicious-looking and pure. The ladies, thus, honoured, are considered to have attained the form made of saffron.

170-172. The young ladies shall be charming in all their limbs by putting on ornaments. The water should be made to serve by the ladies or men of this kind. At the time of offering the water the covering of it which has been covered, slightly with delicate cloth, be removed. They shall then place the water pot on the left hand. They shall untie the rope tied round it and pour water. Gautama, the holy sage and lord, did everything in this manner.

173-181. When Maheśa and all other noble-souled ones had taken their meal, when they had washed their hands and feet, when they had smeared themselves with unguents, when Maheśvara, the lord of Devas, had occupied a high seat, Devas and the groups of sages occupied lower seats. Pieces of nuts, circular in shape, without corners were put in jewelled

vessels. (The nuts were round not so thick nor very minute Śvetapatras (betel leaves) were washed and placed therein. Pieces of camphor were ground and Gautama offered it to Śaṅkara. When the sage said these words "O lord, take the tāmbūla" (betel leaf), Śiva said, "O monkey, take the tāmbūla and give me the candied sugar." The monkey then said, "O Maheśvara, I am not pure enough. How can a monkey be pure since he eats different kinds of fruits ?"

'On hearing it Virūpākṣa said to the excellent monkey, "At my words everything becomes pure. At my words the poison becomes nectar. The Vedas stand by my utterance. Devas and others stand by my utterance. Dharma is realised at my words. Mokṣa (liberation) is realised, it is said, at my words. The Purāṇas, the Āgamas and the Smṛtis all stand by my utterance. Hence take the tāmbūla and give me the candied sugar.

182. Hari (the monkey) accepted tāmbūla with his left hand alongwith the arecanut piece (and candied sugar). Then he collected and handed over the candied sugar.

183-184. Taking the camphor which was offered first, Śiva ate the same. When the lord had finished taking the betel leaves Pārvati came to the abode of the sage from the Mandāra mountain taking the hands of Jayā and Vijayā. After bowing to the feet of the lord she stood there with her head bent down.

185-187. Raising up her face the three-eyed lord spoke thus : "O goddess, the chief of Devas, an offence has been committed by me for your sake, since I took my meal without you. O beautiful lady, listen to another thing. I have committed a great sin by leaving you in our own abode. O goddess of Devas, you ought to forgive me. Glance at me eschewing your anger." Although addressed thus she did not speak any word. She said, "No, I shall not speak," saying this she went away with Arundhatī.

188. On realizing that she was about to go out, the sage bowed down and prostrated like a staff. Then Śiva said, "O Gautama, what do you wish ?"

189. On seeing the goddess Pārvatī smiling, Gautama said, "I shall be obliged if you take food in my house."

190. Then Śiva said to the brahmin Gautama who kept his palms joined in reverence, "O brahmin, I shall take food in your house with the permission of Śaṅkara."

191. Then Gautama went to Śaṅkara and within a twentieth part of an hour obtained his permission. He hastened to the house and fed the goddess Girijā and Arundhatī.

192. After taking her food, Pārvatī, bedecked in all scented flowers etc. went to Hara accompanied by thousands of her girl attendants.

193. Then Śaṅkara said to the goddess, "Go to the abode of Gautama. I shall perform my Sandhyā prayers and then come to you."

194. The goddess, thus being addressed, went to Gautama's abode. All those who were desirous of saying their sandhyā prayers came out.

195. Maheśa and all others performed their sandhyā in the lake. Śambhu sat there facing the north. He performed the nyāsa rite and the repetition of the mantra.

196-197. Then Viṣṇu, the highly brilliant one, spoke thus to Maheśa, "You are the one bowed to by all, worshipped by all and invoked in all the Yajñas. How will you then, perform the Japa ? Joining their palms in reverence all worship you alone.

198. O Maheśvara, you are the bestower of fruits of pious deeds like obeisance etc. You are the eminent one of all Devas. To whom have you joined your palms in reverence ?

199. Who is the bestower of fruits unto you ? Who is superior to you ? Who is worthy of being saluted by you ? Tell me.

On hearing it, Śaṅkara said to Janārdana, the lord of Devas.

200-201. "O Govinda, I do not meditate on anything. I do not bow to anybody. But in order to inspire the unbelieving animal beings, (Paśu) etc. this is shown to them. O Hari, otherwise, they will remain sinners. Hence, it was to render help to the world that all these activities have been performed by me."

202-203. 'Om' (well), said Hari and stood by after bowing unto him. Then Devas and sages came to the

abode of Gautama. They offered worship unto the trident-bearing lord of Devas. O leading sage, the lord went on singing along with Hanumān and was steadily seated there.

204-206. All of them repeated the five-syllabled mantra then. Supporting himself by the hands of Hanumān, Hara stood up and joined the two deities. The divine couple (Śiva and Pārvatī) were both seated in the same couch. Hanumān went on singing. So did Tumburu and others. Parameśvara sported about in diverse ways. Calling Pārvati, Īśa spoke these words.

207. "O auspicious lady, come and sit in front of me. I shall arrange your plaited tresses."

The Goddess said, "It is not proper for the husband to serve his wife."

208. In the activity of bedecking the hair a slip and a mishap is likely to occur. O lord, in arranging the plaits all the principles are to be observed but usually they are not followed.

209. After the tresses have been properly tied up, the extremities of the shoulders have to be wiped off. Thereafter, one should wipe off and remove the last traces of hair or bits of flowers.

210. Moreover, O lord who are worshipped by Devas and others what should the reply be given by you. Should noble-souled ones come when this activity is going on ?

211-212. "O lord, if they do not come, my fear shall be removed."

Even as she was speaking this, Śaṅkara dragged her by his hand and made her sit on his thigh. He untied her tresses. By his hands he parted the tresses into two and spread the hair with his nails.

213-215. He placed the Pārijāta garland fitted into the tresses and tied them up. Then he took the jasmine garland and tied it round the tuft. Maheśvara thrust the garland, made of flowers from Kalpa trees presented by Brahmā into the folds of the garments of Pārvatī, that had a mysterious fragrance. Then the lord wiped off the bits of hair etc. sticking to the back of the shoulders.

216. Observing that the knot of the garment worn by the goddess was getting loosened (he took his hand) beneath the folds of her dress. Saying, "O gentle lady what is this ?" he tied the knot of the underwear.

217. "See here is your nose screw. I say I am telling you the truth." Then Śivā, the daughter of the mountain, smiled and spoke to Śambhu.

218. "Ha ! I already know that at your abode every object is in a flourishing state.

219. It is from your ornaments that your being endowed with all riches is to be known. O lord, your head is bedecked with the garland made of the skulls of Brahmā.

220. The garland of hellish things is your ornament for the chest. The poisonous serpents viz. Vāsuki and Śeṣa are your bangles.

221. Your garments are the quarters (i.e. you are naked); the matted hair is what you have by way of your tresses. The white ash constitutes your unguent, the great bull is your vehicle. Your Gotra (spiritual lineage) and the family are not known.

222. Your parents are unknown, your body is rendered ugly with hideous eyes." Even as the daughter of the mountain was saying this, Viṣṇu spoke to her angrily.

223-225. "O goddess, why do you censure our lord of the universe, the lord of Devas. O gentle lady, due to your nature of not controlling yourself you were not his beloved. You are like the evil vital breaths. O gentle lady, it is my vow that I shall die where Īśa is censured."

After saying this, Hari attempted to cut off his head. Maheśa caught hold of his hand and said, "Do not indulge in a risky venture. Everything that Pārvatī said is pleasing to me, not displeasing."

226. "O Hṛṣīkeśa, you are desiring to perform the deed which is unpleasant to me." saying 'Om' (well) lord Hari was silent.

227-228. Thereafter, Hanumān intimated to the lord, "I pray without having any desire to perform a ritual. I am going for the ritual. It behoves you to permit me," on hearing it lord Śaṅkara smiled and said to the lord of monkeys.

229. "Whose pūjā is it ? What is the pūjā ? What is its flower ? What is the petal ? Tell me who are Guru (teacher) to us all ? What is mantra and what is the nature of your worship ?"

230. When the lord of Devas said thus, Hanumān, endowed with judiciousness, began to eulogise thus, while all his limbs quaked.

231. Obeisance unto the great Deva, unto Śaṅkara of unmeasured soul, unto Yogin, unto the dispenser of Yoga. Obeisance unto the preceptor of Yogins.

232. Obeisance unto the lord, comprehensible through Yoga. Obeisance to the lord of wise ones. Obeisance to the lord of Vedas. Obeisance unto the lord of Devas.

233. Obeisance to meditation, unto one comprehensible through meditation. Obeisance to the preceptor of meditators. O Aṣṭamūrti (one having eight forms) obeisance, unto you, obeisance unto the lord of the paśus (jīvas).

234. Obeisance to Ambaka (eye of Śiva), to the three-eyed lord, to the lord who has the moon, the sun and the fire as eyes; unto the one who is fond of flowers of bhṛṅgarāja (Eclipta prostrata), dhattūra (thorn-apple) and droṇa flower.

235. Obeisance unto one who is fond of bṛhatī pūga (arecanut), punnāga and campaka flowers. Obeisance to you again and again, obeisance unto you, obeisance unto you.

236. Śiva spoke to Hanumān, "Do not be afraid. Tell me everything." Then eschewing all fear, Hanumān, clever in the use of words spoke.

237. "The worship of Śivaliṅga should be performed by the one who has smeared his body, with water etc. and with the flowers of similar nature."

238. O lord, I shall intimate to you the auspicious mode of worshipping Śiva. when the evening sets in, one shall perform the rite of ablution excluding the head.

239. After putting on a washed and dried cloth he shall perform the sipping of water thrice and remain concentrated in the mind. Thereafter, taking the bhasma he shall perform the āgneya (fiery) bath.

240-241. He shall take Bhasma and charge it eight times with praṇava, or seven times with the five-syllabled mantra or

by repeating any name (of Śiva). He must have darbha (Kuśa grass) in the hand. He shall put it over his head saying the mantra Īśānaḥ sarvavidyānām (He is the lord of all lores).[1]

242. After saying (Tatpuruṣāya vidmahe (we know of that Puruṣa) he shall apply Bhasma on the face. (After saying), Aghorebhyaḥ atha ghorebhyaḥ (unto the nonfierce and the fierce one), he shall apply Bhasma on the chest.

243. After saying "obeisance unto Vāsuadeva he shall apply Bhasma in the private parts. After saying, 'I resort unto Sadyojāta' he shall apply Bhasma over the feet.

244. The clever devotee shall dust all the limbs by means of the praṇava. The excellent method of the rite of ablution etc. in regard to the three higher castes has been mentioned.

245. I shall now mention the procedure in regard to the Śūdras etc. as recounted by the teacher. The intelligent devotee shall utter the word 'Śiva' and charge the Bhasma.

246. He shall take Bhasma seven times separately and apply on the head saying Śivāya (unto Śiva). He shall apply it over the face saying Śaṅkarāya (unto Śaṅkara). After saying sarvajñāya, over the heart.

247-248. After saying obeisance to Sthāṇu he shall apply Bhasma to the face. He shall apply pure Bhasma over the feet, after saying, "Obeisance to the self-born." He shall dust his limbs by uttering 'namaḥ Śivāya' (obeisance to Śiva). He shall then wash his hands and perform ācamana (sipping of water) rite with great concentration with darbha in the hand.

249. In the absence of Darbha a gold ring is to be used. If that is not available gavāluka (the hair from the tail of a cow) is to be used. If that is not available Dūrvā grass can be used. In case that is not available silver ring can be used.

250. After performing Sandhyā worship and the japa (repetition) of the mantra of the goddess, he shall go to the abode of the lord. The rites, then, are to be performed in the altar or on the spot of ground made for it.

251. It may be made of clay and be pure. The mystic diagram of the lotus be drawn in four colours or only in white colour.

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1. For details of mantras, see under f.n. 1, p. 1120.

252-255. Lotuses of various colours, the Svastika symbol, lilies, iron clubs, conch, trident, ḍamaru (a kind of drum) the five-storied palace erected by means of arrows, Śiva-liṅga, the tree bestowing all desires, Kulaka and Kolaka (trees), hexagon, triangle, nineangled figure, in the twelve corners swings, sandals and fans, the cāmara (chowries), two umbrellas, Viṣṇu Brahmā etc. shall be drawn by means of powdered colours etc. The intelligent devotee shall draw these figures on the altar or in the temple.

256-257. Whenever the worship of the lord is conducted the sensible man shall draw these figures. If the figure is drawn by one's own hand it is the foremost one; if it is bought it is conducive of average result; if it is begged for it is the third rate one; it is the basest one when obtained by force, if force is applied from the deserving one it is futile.

258-259. The mystic diagram of the lotus can be drawn by means of the red sāli, the japā flower (China rose), the flax, the Kalama black and red rice grains (with or without husks) and the bits of grains. Thus they may be of four types, the excellent, the middling; of the third grade and the basest one. Then the devotee shall perform the ritual.

260. He shall face either the north-east or the east. I shall (now) recount the Āsana (seat) which I have seen and heard.

261-263. It shall be made of Kuśa grass or hide or cloth or bed, or a wooden one or the leaf of the palm tree, or woollen blanket or gold, silver or copper plate. It can be made with dried cow-dung or the arka plant. The seat made of hide is of four types that of a tiger, or a hariṇa or a mṛga (different kinds of deer). Then that is the posture used in seat. One shall be seated in one of these according to the possibility.

264. The devotee shall sit in the posture of Padmāsana (Lotus pose) or Svastika. He shall apply Bhasma and hold the Darbha grass in the hand. He shall restrain his breath and be silent.

265-266. He shall meditate on the form of the deity within. He shall meditate on Śiva of having sub body stationed at the tip of the tuft which is known to be dvādaśānta. He

should meditate on Śiva who moves about beings, who is stationed in the cavity of the heart facing all sides, who is bedecked with all ornaments and who is possessed of aṇimā (minuteness) etc.

267. After meditating on the form one should retain it in the mind. He shall then fill the body with the lustre thereof and with that lustre the sin of the body has perished.

268-269. (The Pāpa-puruṣa[1] should be conceived) without any contact with golden feet and then it should be meditated upon as turning red, then white. There should be twelve petals, eight, five or three. After assigning a holy pedestal he shall instal the liṅga. He shall then meditate on Maheśāna stationed in the cavity of the heart the lord of liṅgas.

270. In a purified jar he shall take purified water rendered fragrant with sweet scents. He shall then put a fragrant flower charged with praṇava.

271. The prāṇāyāma and the use of praṇava are not ordained in the case of Śūdras. They must have meditation in lieu of prāṇāyāma and the mantra Śiva instead of omkāra.

272. Such materials of worship as the scented flowers and rice-grains shall be placed nearby. He shall then perform the Saṁkalpa rite (statement of the intended undertaking).

273. He shall think thus : "I shall perform Śivapūjā (the worship of Śiva) for Śiva's propitiation. After stating saṁkalpa (statement of intention) he shall perform invocation etc.

274. After performing the rites upto bathing (of the deity), he shall perform the rite of ablution in accordance with the injunctions in the Śatarudra texts with the mantra beginning with namaste (obeisance unto you).

275-279. The continuous pouring of the water is called muktidhārā. He who does this for a month repeating the mantra

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1. Pāpapuruṣa is to be conceived as having the form of a person whose head is that of the assassinator of a brāhmaṇa; his hands have been defiled because of stealth of gold; his heart is made of his indulgence in spirit drinking; his hips are defiled with the adultery with preceptor's wife and his feet are so because of their contact with them. His hairs on limbs are nothing but minor sins. His beard and eyes are red and he is to be conceived as highly enraged holding the sword and the shield and is lying in the left belly of the aspirant.

beginning with Rudra etc. shall attain liberation. The pouring of water may be done once, thrice, five times, seven times, nine times or eleven times a day. The pouring of water eleven times a day for a month is known to be the bestower of liberation and is called muktisnāna (bathing that causes liberation). The bathing rite may be performed with Śaiva mantra or with praṇava alone. This is done by an earthen ladle, pieces of coconut shell, rings, bell metal spoons, oyster shell, or the filament of flowers. He shall bathe the lord of Devas in any manner mentioned and according to the feasibility. I shall now mention the use of the method of the horn inasmuch as it becomes befitting the ablution.

280. The horn shall be purified within beforehand, then it shall be purified both externally and internally. It must be made light and smooth but no part of it should be cut off.

281. Through a groove fitted somewhere at the bottom, the water shall pass continuously in a thin stream and the lord should be bathed in that way.

282-283. Similarly, the procedure of filling with water in the horn of a Gavaya (a kind of ox) is being mentioned. The hole shall be half covered with a metal plate. One shall fix up a nāgadaṇḍa (serpentine staff) in the form of a nāga (serpent). It is (called) yogavaktra. In the place of the plank a cup is placed, the holes of which are of the same nature like the staff.

284. The devotee shall pour down water only through it which is lying at the top of the mechanical jar set up above it. He can pour water with the left hand or with the right one.

285-292. Thus the muktidhārā has been offered by him. It is holy and destructive of sins. After bathing the lord of Devas thus, he shall bathe thereafter with pañcagavya and pañcāmṛta (sugar, milk, honey, ghee and curd) or with three sweet things. He shall then bedeck the lord with ornaments. Then he shall bathe Maheśvara once again and perform the rite of Śītopacāra (cool offerings). The ācamana rite is then performed. Cloth, sacred thread, scented articles, camphor, aguru, sandal etc. are offered. He shall worship Śivaliṅga with the mixture of both. The entire pedestal may be filled with sweet smelling substances or he shall do according to his

affluence. There is a silent service rendered with Kātīya flower. Śrīpatra (bilva leaf) is to be eschewed if it is not fresh (?). The incense is offered with many other articles or guggulu alone. The incense along with the ghee of the tawny cow is praised. After presenting the incense according to one's ability, lamps with the ghee of the tawny cow shall be offered or the mere worship is supplemented with the offering of lamps and other presents. A befitting naivedya (food offering) shall be given alongwith flowers. Tāmbūla is offered after the purification of the mouth. Then the deity is circumambulated and prostrated to and thus the pūjā is completed.

293-296. The five forms of music etc. are being recounted afterwards. They are song, instrumental music, recitation of Purāṇa, dance, humorous speeches. Waving of lamps, offering of handful of flowers, dedication of everything, asking of mercy, ritualistic dismissal are the five services. Ornaments, umbrella, chowries, fans, the sacred thread and the acceptance of servanthood are the sixteen upacāras (services). If any one propitiates Śiva with thirtytwo upacāras, all his sins will be eliminated within a single day.

297. On hearing the words of Hanumān, Śaṅkara said, "O excellent monkey, the mode of worshipping me which you have recounted, is so.

298. I shall teach you the essential things now just as you have mentioned in detail the rituals for the propitiation of liṅga.

299. Attain the benefit of pūjā by worshipping the pair of my feet. Then the excellent monkey spoke to the lord of Devas, the Lord of Umā.

300. "It is only the pūjā of the Liṅga that has been precisely laid down by the preceptor. O lord, I shall do that first, then I shall perform the worship of your feet."

301-303. After saying and bowing down to Īśa, Hanumān, went to the bank of a lake, for performing the worship of liṅga of Śiva. He made an altar with the sand there and a seat with the leaves of the palm tree. With mindfulness he washed his hands and feet and did the sipping of water. He performed the ācamana once again silently and performed ablution with bhasma. Then he made a charming lotus design in the altar.

304. Thereafter the monkey seated himself in the lotus posture on the palm leaf. He performed the prāṇāyāma rite. Then after performing nyāsa (fixation of letters) he became engaged in the meditation of the pure white being.

305. After bowing down to Śiva the preceptor, he remained there performing japa. Thereafter the monkey exerted himself to perform the worship of the lord.

306-308. He brought water in two leaf cups of palāśa and put that pure water into the water jar. After uttering Śikhā (svāha) and inviting agni for performing invocation etc. upto the ablution he took the lord in his hand to bathe him. On observing that there was no pedestal of the lord and seeing only the liṅga in his hand he was afraid.

309. The great Yogin said this, "O what a sin has been committed by me, that the Śivaliṅga is lying in my hand without the pedestal.

310. If the pedestal does not come today, my death is certain. Or I shall perform the japa of Rudra, then alone will Maheśvara come.

311-312. After deciding this in his mind he performed the japa of Śatarudrīya hymn. When Maheśa did not come even after that, the lord of the monkeys fell down on the ground crying. Vīrabhadra came there and said, "O gentle, Sir, why do you cry? Tell me the reason for your lamentation."

313. Hearing this Hanumān said to Vīrabhadra what it was that worried his mind. "This liṅga is devoid of pedestal. See what a lot of sin I have committed."

314. On hearing the words of the monkey Vīrabhadra said, "If the pedestal of your liṅga does not come back so soon, do not take hasty step.

315. If the pedestal does not come back I shall myself burn the worlds. You will show me the liṅga and see whether the pedestal has come back or not."

316-317. Then on seeing the pedestal did not come back to the liṅga, Vīrabhadra, the valorous one, became desirous of burning the worlds. He cast fire down on the ground. Within an instant the earth was burnt. After burning the seven layers, the fire still blazed upwards.

318-319. The fire burned the five upper worlds and the residents of the Janaloka. The lord took out, with his nail, the fire issuing from the eye in the forehead and made it resemble a citrus fruit in his palm. O leading sage, he then attempted to burn the Tapa and Satya Lokas.

320. On seeing that Vīrabhadra was desirous of burning others, the sages who resided in the Tapa Loka came to the hermitage of Gautama.

321. Not seeing Śaṅkara, the lord of Devas, there, they eulogised Śaṅkara who is residing in the self with devotion by reciting hymns from the vedas.

322-323. Obeisance unto you who are comprehensible through the Vedas. Obeisance unto that lord of pure lustre and unthinkable form, unto the overlord of Brahmā etc. unto the cause of creation etc., unto one who is beloved of Viṣṇu, unto the remover of distress, unto the annihilator. Obeisance unto you that pervade the mobile and immobile beings. Obeisance unto one hidden in the vedas. Obeisance unto the beloved of devotees. Obeisance unto you, the partaker of the cooked food and the lord of Yajñas.

324. Obeisance unto you, Śiva, the primordial deity. We make obeisance to one who wears sacred threads with serpents. Obeisance unto you the showerer of drops of nectar. O lord, obeisance unto you whose form is the set of three Vedas and unto the death of death.

325. Obeisance unto you who have eightfold mūrtis viz. earth, wind, firmament, water, moon, fire, sun, and ātman. Obeisance to Śiva, the destroyer of inauspiciousness, the heroic one. May he who is worthy of being worshipped by the lords of the universe Viṣṇu and Brahmā be always pleased with us.

326. Obeisance unto one who has the moon for his forehead. May the Ātman, the great Ātman, who goes ahead of the mind, who cannot be comprehended by the words, who is the destroyer of the inertia of the universe, the bestower of worldly enjoyments and salvation, who is of undefiled fame, be always pleased.

327. May the one who is of the very nature of the three divisions of time be delighted with us, the Īśa from whom the

universe has sprung up, by whom it is conceived and maintained, he who is far beyond the scope of words, and in whom the universe gets merged finally (may he be delighted).

328. No one, even the well informed ones do not comprehend the beginning, the middle and the end. They (depend on) inference. May that Sarvamūrti (omniform) be always delighted with us for our prosperity : what more duty should we remind you with.

329. On hearing this eulogy, Śiva the bestower of vision to Bhaga said to Viṣṇu, "Bring those sages near me."

330. Then Viṣṇu came there and consoled the sages, the residents of Tapoloka. He showed Śaṅkara, the lord of the universe, unto them.

331. Śaṅkara spoke these words to them, "O sages, you are free from sins, why have you come to the earth from the Tapoloka ?"

332. Hearing the words of the tridentbearing lord the excellent sages said, "O lord, heaps of the ashes of the twelve worlds are seen.

333. Only this forest remains (unaffecting). See this destruction of the worlds." On hearing, Girīśa spoke to those sages whose semen flows upwards.

334-335. "O sages, there is, no doubt, a combustion of the Bhūloka and the nether worlds. But we have doubts about the combustion of the upper worlds because of our resort in this secret spot. How is it then, that there is no shower of ashes nor there is any loud sound ?

336. On hearing those words of lord Śaṅkara the leading sages spoke to the lord accompanied by Brahmā and other gods. They kept their palms joined in reverence.

337. "It is Vīrabhadra that we are afraid of, now. O lord, it was he who, thirsty that he was, consumed the shower of ashes."

338. The lord then called Vīra and spoke these words; "O Vīra, what is this?" Vīra replied, "This has been committed by me because of the lack of the pedestal in the Liṅga belonging to the monkey."

339. On hearing it, lord Śiva spoke to the terror-stricken

sages, "O brahmins, this has been done by me in order to know the mind of the monkey.

340-341. Do not be afraid. I shall always get you happiness."

After saying this, the lord of Devas, the store-house of mercy rebuilt the burnt worlds as before, nay, even more beautiful than before. The lord, the soul of the universe spoke to Vīrabhadra.

342. O dear one, well done since you desire the good of devotees, therefore the great renown of yours will last perpetually in the world.

343. Having spoken thus, Maheśvara embraced him and sniffed at his head. Being pleased at heart he gave tāmbūla (betel) to Vīrabhadra.

344. Then Hanumān performed the worship of the Lord. When his ritual was finished Hanumān was delighted in his mind.

345. He saw a Gandharva (celestial singer) wandering in the wood with a lute. He said to him, "Give the lute to me."

346. The Gandharva said, "This dear lute of mine cannot be given away to anybody by me. The chief of the monkeys said, O Gandharva, I too like this lute."

347. When the Gandharva did not hand over his favourite lute to the monkey he was knocked down on the ground by the monkey with the blow of his fist.

348. After picking up the great lute well-fitted with musical chords and strings Hanumān, the most excellent of the monkeys went near Śiva singing on the way.

349. Then delighting the lord of the universe with his enchanting song he worshipped the feet of the lord with the fresh flowers of brḥatī.

350-351. Then the delighted lord, the soul of the universe granted him boons in the presence of the sages, gods, demons and kings. Śaṅkara granted him the life span to the end of the Kalpa, the ability of crossing the ocean, perfect mastery of the scriptures and great strength.

352. O leading brahmin, after securing this boon directly from the noble-souled Maheśa, Hanumān was highly pleased. This has been seen directly by me.

353. Hanumān is well bedecked in all ornaments. He has made the lustre of gods dim by his excellent lustre. He has a delighted form. He is young. He is part of Śiva. He honoured all the gods.

354. O leading sage, Hanumān was commanded by Maheśa to serve me. It is thus that I know the moon-crested lord.

355. O brahmanical sage, Of what avail this talk ? Nowhere is there any one who is like the lord of monkeys in regard to intelligence, justice and courage.

356. O brahmins, thus the story has been entirely recounted to you. It is destructive of sins of those who read it or listen to it. You may go happily."

357. On hearing these words of Rāmabhadra, the intelligent leader among the descendants of Raghu, I circumambulated him, bowed him and went away in the same manner as I had come.

358. O brahmin, thus the story of Hanumān has been mentioned to you. It is the essence. It bestows happiness and Salvation : What else do you wish to hear ?

CHAPTER EIGHTY

Kṛṣṇa Mantra Nirūpaṇam
Review of the mantras of Kṛṣṇa

Sūta Said :

1. O brahmin, on hearing the words of Kumāra (Sanatkumāra) I shall tell you what Nārada, the sage, had asked me before.

2. Hearing the Kavaca of Kārttavīrya and Hanumān as well as the holy story of Hanumān, he spoke these words again.

Nārada said :

3. O excellent sage, well done, well done. The holy story of Śiva and Hanumān has been recounted by you who are highly compassionate.

4. O highly blessed one, expatiate on what should be mentioned by you, the turn of which has just arrived. O most excellent of the knowers of truth why should somethimg else be asked ?

Sanatkumāra said:

5. I shall recount the mantras of Kṛṣṇa. They are the bestowers of worldly enjoyment and liberation. Brahmā and others became capable of the function of creation etc.

6-8. Kāma (Klīm) followed by Kṛṣṇa in the dative and Govinda with the same (i.e. dative), then the term Gopījana followed by Vallabhāya and Svāhā (Svāhā unto Kṛṣṇa Govinda, the lover of cowherd lasses). This mantra consists of eighteen syllables, has Durgā as its presiding deity. The sage is Nārada, Gayatrī is the metre and the deity is Śrīkṛṣṇa the great soul. Kāma is glorified as the bīja, svāhā is the śakti and its utility is the achievement of the four aims of life.

9. One shall fix the sage on the head, the metre on the face, the deity on the heart, the bīja in the private parts and the śakti in the feet. In this way the excellent aspirant shall fix them.

10. After fixing the five aṅgas by means of the letters of the mantra grouped into four, four four, and two letters, he shall perform the tattvanyāsa (the fixation of categories).

11. The letters beginning with a and ending with ka are to be fixed with parāya etc and ātmane along with hṛt (namaḥ) This is to be done with the categories beginning with jīva and ending with mati.

12-13. (The categories are as follows) : jīva (the individual soul) the vital breath, the intellect, the ego, the mind, sound, touch, colour, taste, smell, ear, skin, eye, tongue, nose, speech, hand, foot, rectum, penis, firmament, wind, fire, water and earth.

14. He shall fix the soul and the vital breath in his limbs, the three beginning with mati (intellect) in the heart,

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1. Om ām namaḥ parāya Jīvātmane namaḥ.

2. Om ām namaḥ parāya prāṇātmane etc. In this way the twenty five *tattvas* are to be fixed in different limbs of the body.

the sound etc. are to be fixed in the head, face, heart, private parts and feet.

15-17. He shall fix his sense organs i.e. ear etc. in their respective locations and similarly fix the organs of action, speech etc. in their respective spots. Then he shall fix the sky etc. in the crown, mouth, heart, anus and feet. The lotus of the heart, the spheres of the sun, the moon and the fire in due order pervaded by two six (i.e. twelve), two eight (i.e. sixteen) and ten Kalās. As before he shall fix in the heart by means of the syllables of the padas (i.e., mantra) in groups of five, eight and two.

18-24. He shall fix Vāsudeva and others in the locations of the void etc. (They are) Vāsudeva, Saṁkarṣṇa, pradyumna, Aniruddha and Nārāyaṇa. They are to be attached with parameṣṭhi, Pumān, Śauri, Viśva and nivṛtti. As before he shall fix the syllables of Śveta (ākāśa), air, fire, water and earth and Kopatattva preceded by his own bīja Nṛsiṁha (Kṛaum) by means of pervasive one. This shall be fixed all over the limbs as before. Thus the tattvanyāsa has been mentioned. The first letter beginning with ā shall be joined with the moon (m). Vāsudeva and others are to be known as ending in the dative case.

Prāṇāyāma is then performed, by the knower of the mantra inhaling with four, retaining with six and exhaling with two by means of the mūlamantra. Some teachers say that after the prāṇāyāma one should perform pīṭhanyāsa and then do other nyāsas.[1]

After performing the nyāsa of ten tattvas etc. according to the following method one should perform the mūrtipañjara nyāsa as mentioned before.

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1. The *nyāsa* rite is to be done in the following manner : *saṁ namaḥ parāya parameṣṭhitattvāya Vāsudevāya namaḥ.* It should be done on the top of the head. *Yaṁ namaḥ parāya puṁ tattvāya Saṁkarṣaṇāya namaḥ* in the mouth, *Laṁ namaḥ parāya viśvatattvāya Pradyumnāya namaḥ* in the heart. *Vasu namaḥ parāya nivṛtti tattvāya Aniruddhāya namaḥ* in the penis. *Lam namaḥ parāya sarvatattvāya Nārāyaṇāya namaḥ* in the feet, *Kṣraum namaḥ parāya kopatattvāya Nṛsiṁhāya namaḥ* all over the limbs.

25-26. With the Kirīṭa mantra[1] the intelligent devotee shall perform the pervasive nyāsa. Then he shall make the mantra encased within two tāras (om) i.e. one 'om' will precede the mantra and another 'om' will follow; then he shall overspread it in each finger thrice (i.e. on the front, rear and the side). He shall then fix the five aṅgas in the fingers of the hands.

27. Then he shall overspread the mūlamantra thrice over the body from head to foot. Then overspreading the entire body with 'om' once he shall perform the mantra-nyāsa.

28-30. Thereafter, he shall fix the syllables of the mantra ending with hṛt (namaḥ) in due order on the head, on the forehead, between the eyebrows, in the ears, in the eyes, in the nostrils, in the mouth, in the throat, in the heart, in the umbilical region, in the hips, in the penis, in the knees, and in the end fix 'om' on the crown. Thereafter, he shall fix the five words of the mantra (two syllables for each) ending with hṛt (namaḥ), in the eyes, in the mouth, in the heart, in the private part and in the feet.

31-32. After fixing the sage etc., again he shall fix the five aṅgas as before.

Henceforth, I shall mention the great secret, the most excellent of all nyāsas. By the mere knowledge of this a man shall become liberated while living. There is no doubt in this that he will be the lord of eight siddhis.

33. By practising it, the repeater of the mantras shall attain the nearness of Kṛṣṇa. He shall fix the mantra encased with tāra (om) and other vyāhṛtis (Bhuḥ, Bhuvaḥ etc).

34-35. He shall then fix praṇava etc. encased by the mantra. He shall encase the mantra by Gāyatrī and fix the mantra in the locations of mātṛkās. Then, he shall encase Gāyatrī with the mantra and fix it in due order.

36. In due order he shall fix the mātṛkās encased by the mūlamantra. The intelligent devotee shall then fix the tṛc (mantra) and the mātṛkā syllables in their respective locations.

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1. *Kirīṭamantra* runs thus :

Oṁ kirīṭa-keyūra-hāra-makara-kuṇḍala-śaṅkha-cakra-gadāmbuje hastapītāmbaradhara-śrīvatsāṅkitavakṣaḥsthala-śribhūmisahita-svātmajyotirmaya-dīptakarāya sahasrādityatejase namaḥ.

37-38. Thus, he shall perform the six forms of nyāsas. The six forms of nyāsas have been recounted. By means of this excellent nyāsa one becomes similar to Kṛṣṇa directly. On seeing him encased with the nyāsa, the Siddhas, the Gandharvas the Kinnaras and even Devas bow down to him. What more to say about human beings in the earth ?

39. Then, he shall perform the rite of digbandhana (arresting the quarters) by means of the mantra of Sudarśana. (While doing this) he shall meditate upon the Lord, the bestower of all desires, in his heart.

40-41. With great concentration the repeater of mantra shall call in mind Vṛndāvana that is rendered cool by the excellent trees, the branches of which bend down on account of the burden of clusters of flowers in full bloom, by the trees entwined by creepers with smiling bunches of flowers and which is rendered fragrant by the trees shedding down pollen dust particles.

42-46. (He should meditate on the grove of Vṛndāvana) that is made splendid by the swarms of humming bees that are eagerly desirous of the store of honey that oozes out of the fresh blown lotuses. The grove has become resonant by the flocks of doves, pigeons, cuckoos and swans and it has been made charming by the dancing peacocks. The grove heightens the amorous mood of the cowherd lasses, thanks to the gently wafted sprays of the morning waves of the Kālindī and due to the auspicious grey pollen dust from the blossoming lotuses. The grove is always served by the gentle breezes shaking the soft garments of the damsels of the cowherds.

Then, he shall call to mind the beautiful divine tree. Beneath that tree he must conceive an excellently jewelled pedestal on the gold platform.

47. He shall then call to mind a pink lotus on the jewelled floor. The lotus has eight petals and then, he shall meditate on Mukunda seated in the centre of it.

48. Mukunda is as splendid and brilliant as the full blown blue lotus. He has decorated himself with the feathers of the peacock. His face resembles the moon and the eyes resemble lotuses. He is clad in yellow garment.

49. His limbs are illuminated by the Kaustubha jewel. His chest has the scar called Śrīvatsa. He is well bedecked. He is surrounded by the herds of cows. He is worshipped by the lotus-eyed ladies of Vraja.

50. The intelligent devotee shall mentally conceive Mukunda as accompanied by the groups of cowherds and he is playing on the flute. After meditating thus, the learned one shall at first perform the repetition of the mantra for twenty thousand times.

51. To the extent of a tenth of it, he shall with great concentration perform homa with red lotuses. Afterwards, for the purpose of realising the full efficacy of the mantra, he shall repeat it with concentration for five hundred thousand times.

52-53. He will become the lord of all Siddhis (powers) by performing homa with red lotuses. Then, conceiving the form of the lord by means of the mūlamantra in the pedestal belonging to Viṣṇu, which has been mentioned before, he shall invoke the lord who is charming unto the lasses of the cowherds and worship him. He shall worship the flute in his mouth, the garland of sylvan flowers, Kaustubha and Śrīvatsa in the chest. Then, he shall perform worship with a handful of flowers.

54-55. Meditating on the lord of Devas the intelligent devotee shall offer white tulasī soaked in white sandal paste on the right hand side of the deity and the red tulasī smeared with red sandal paste on the left hand side.

56. He shall offer hayamāra (oleander) flowers on the chest and on the head. Thereafter, he shall duly offer two lotuses on the head.

57. Two tulasī leaves,[1] two lotuses and Aśvāri (oleander) flowers and then he shall offer flowers over all the limbs.

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1. Regarding the offering of flowers, *tulasī* leaves etc. it is mentioned in the *Gautamīya tantra* that the pair of *tulasī* leaves soaked in two kinds of sandal paste, one white and the other red, should be offered at the feet of the deity, and two oleander flowers should be offered, similarly, first to the right foot with white sandal paste and second to the left foot with red sandal paste. The lotus should be offered on the head. See *Tantrasāra* of *Āgamavāgīśa*, p. 155.

58. He shall worship on the right hand side the pure, unchanging caitanya (consciousness) named Vāsudeva. Similarly, on the left hand side he shall worship Rukmiṇī who is red and endowed with the attribute of rajas and is eternal one.

59-60. After worshipping Gopāla thus, he shall worship the attending deities. He shall worship Dāma, Sudāma, Vāsudāma and Kiṅkiṇī in the quarters beginning with the east. The words Dāma etc, must be used in the dative case and prefixed with om, ending with namaḥ. He shall worship hṛdaya etc. in the corners of south-east, south-west, north-west and north-east. After worshipping the astras (weapons) in the quarters he shall worship the queens in the petals.

61-62. (The queens are) Rukmiṇī, Satyabhāmā, then again (the queen) named Nagnajitī, Suyindā, Mitravindā, Lakṣmaṇā, Ṛkṣajā and Suśīlā. All of them had ornaments and clothes that shine beautifully and are of diverse colours.

63-65. Then, he shall worship, at the tips of the petals, Vāsudeva, Devakī, Nandagopa, Yaśodā, Balabhadra and Subhadrikā as well as Gopas (cowherds) and Gopīs (cowherd lasses). Their minds and eyes are merged in Govinda. The fathers i.e. Vāsudeva and Nandagopa) are yellow and grey and they have the gestures of knowledge and fearlessness.

The mothers (i.e. Devakī and Yaśodā) have divine garlands, garments, unguents and ornaments. They hold (in their hands) milk-pudding and vessels full of it.

66-69. They are of pink and dark complexion. They are bedecked in necklaces and gemset earrings. Bala is as white as conch-shell and the moon. He holds the threshing rod and the ploughshare. He is covetous of liquors. He is clad in blue cloths. He holds the ploughshare and has only earring. Kalā is dark-complexioned. Subhadrā is a gentle lady. She has good ornaments. She holds the gestures of blessing and assurance. She is in her prime of youth. The cowherd lads have in their hands the flute, lute, golden staff, conch, horn etc. 'The cowherd lasses have different kinds of gifts and cooked rice in their lotus-like hands. Outside, the devotee shall worship the Kalpa trees, Mandāra flowers etc.

70. They are Mandāra, Santānaka, Pārijāta, Kalpadruma and Haricandana.

71. After worshipping them in the middle and in the quarters he shall worship Indra and others outside. After worshipping their weapons also one shall worship the eight names of Kṛṣṇa.

72-73. He shall then worship Kṛṣṇa, Vāsudeva, Devakīnandana (son of Devakī), Nārāyaṇa Yaduśreṣṭha (the most excellent of the Yadus), Vārṣṇeya (the descendant of Vṛṣṇi), Dharmapālaka (the protector of righteousness) and the one who removes the burden of the earth when attacked by demons. Thus the worship of the enemy of asuras has to be performed by the worship of attending deities.

74. The worship has to be performed by the learned men in order to cross the ocean of worldly existence and to attain all cherished desires. One who has achieved success by means of worshipping etc. shall become comparable to Vaiśravaṇa (Yama).

75-80. I shall now recount worship that is performed three times a day. It is the bestower of all desired objects. (The lord is to be meditated upon as follows) : He is of the form of an infant child resembling emerald and sapphire. His forelocks are as smooth and glossy as jaggery. He is seated on a lotuslike gemset pedestal beneath the splendid Kalpa tree, over a platform gold-set with gems inside a glorious garden. His beautiful cheeks are made more beautiful by the moving gold earings. He has a fine nose. His charming lotus-like face wears a wonderful smile. He has tied round his waist a girdle made of gold shining with pure gems. In fact, he is fully bedecked in gold to the tip of his nail. His chest is smeared with dust raised by the cows. He has well-nourished limbs. His limbs are shining like gold. He has worn a girdle round the cavity of his loins. Tinkling bells hanging down up to the calf, are tied to that girdle. He is laughing with the elegant lustre of his hands and feet resembling that of the Bandhujīva (a kind of China rose). He holds milk-pudding in the right hand and fresh butter in the left. He is stationed in the midst of cows, cowherds, and cowherdesses. His feet is worshipped by Vāsava and other gods. He is engaged in slaying the groups of demons who are a burden unto the earth, such as Pūtanā and others.

81-82. Being steady in mind as before, one shall meditate on the lord thus and worship him. He shall offer food offering, curds and jaggery. He shall then perform the japa a thousand times. At noon he shall worship the lord as has assumed a special form and who is worshipped by the groups of sages like Nārada and others as well as by gods.

83. He is standing in the midst of the shining cows, cowherds and cowherdesses. He has the lustre of the dense cloud. He has charming limbs. His coronet is bedecked in peacock feathers. His eyes are large as the petals of lotus. He has a shining necklace and has the face resembling the full moon.

84. He is filled with the glorious lustre of cheeks made brilliant by the moving ear-rings. He is full of beauty and looks charming by his mild smile. He has a fine nose. His clothes are gold-coloured. He has divine ornaments. His tinkling anklets sound sweetly.

85. He is playing on a flute. He holds a conch shell and an elegant staff. He is beautifully dressed. In his right hand he holds the gesture of giving the desired objects, in which (matter) he is clever.

After meditating thus, he shall worship the son of Nanda for the attainment of good fortune.

86. One shall meditate thus and worship Kṛṣṇa as before. The excellent devotee of Viṣṇu shall offer food offering of baked pie, milk-pudding, cooked rice etc.

87. After performing homa for hundred and eight times with milk and cooked rice soaked in ghee he shall offer oblation in the fire and offer bali to the respective directions. Then he shall give water for the ācamana rite.

88-89. He shall repeat the mantra a thousand and eight times. If an excellent devotee of Viṣṇu worships Kṛṣṇa thus at noon, the gods will bow down to him. The person will become beloved of all worlds. He will be endowed with intelligence, longevity, lustre, splendour and glory. He will flourish with sons and grandsons.

90. Regarding the third pūjā there are alternative timings. Some scholars say that it may be either in the evening or at night.

91. If the rite is performed with the ten-syllabled mantra, it is done at night, if with eighteen-syllabled mantra the pūjā is done in the evening. Others say that both these rites can be performed on both occasions.

92-100. In the evening at Dvārāvatī is an excellent mansion that is rendered splendid by means of a garden of blossoms of diverse colour, that is surrounded by thousand and eight mansions, and that is encircled by lakes of pure water abounding in swans, cranes as well as lotuses and lilies. Kṛṣṇa is seated in a golden lotus seat on a gemset altar the lustre of which resembles that of the sun. He is the enchanter of the three worlds. He is encircled by groups of sages engaged in the discussion of ascertaining the true nature of the soul. He is showing his own abode of immutable nature unto those sages. He is dark in complexion like the blooming blue lotus. His crown and his garland of sylvan flowers get mingled with his glossy tresses of hair. His face is beautiful and pleasant. His Makara-shaped earrings shine. The scar Śrīvatsa shines in chest. So also the beautiful Kaustubha jewel. His chest is tawny-coloured with saffron. He wears yellow garments. He is bedecked in bracelets, bangles and girdles.

He has taken away the excessive burden of the earth. He is delighted in his mind. His four arms shine with conch, discus, iron-club and the lotus.

After meditating thus, the repeater of the mantras shall worship. The first āvṛti (the encircling deities) is to be performed with aṅgas, the second āvṛti with the queens. He shall then worship the third āvṛti.

101-102. The excellent devotee of Viṣṇu shall worship Nārada, Parvata, Jiṣṇu, Niśaṭha, Uddhava, Dāruka, Viśvaksena, Śaineya and the son of Vinatā at the tip (of the lotus) in the quarters, alongwith the guardians of quarters and the weapons, thunderbolt etc. After duly worshipping thus he shall offer milk-pudding as a food offering.

103. The repeater of the mantra shall think of water as milk with candied sugar and perform tarpaṇa rite. Conceiving Puruṣottama mentally he shall repeat the mantra hundred and eight times.

104. At midday the intelligent devotee shall perform homa in all rituals or after performing the rites beginning with āsana (offering of seat) to the ending of arghya he should eulogise and then bow down.

105. After the ritualistic dismissal and placing the efficient soul in one's own lotus-like heart, he shall identify himself with it and worship the ātman again.

106. He who worships Vāsudeva thus everyday shall attain all desires and in the end shall reach the ultimate goal.

107-108. If it is at night, the devotee shall meditate on and worship the son of Nanda who is overpowered by the cupid, who is in the midst of cowherdesses and who is exhausted due to Rāsa sport, in a spot that is rendered cool by gentle breeze dusty in colour (as it were) through the pollen dust issuing from the flowers of Kunda, Kalhāra and Mallikā that bloom then.

109-111. One shall think and worship Mukunda who is enthusiastically interested in the Rāsa sport on the sandy banks of the Yamunā river where the intoxicated bees hover around singing sweetly amidst the exudations of honey from the full blown white lotuses, where the excellent mallikā (jasmine) flowers diffuse their fragrance, where the quarters have been brightened up by the rays of the moon and where the whole atmosphere excites love. His face always wears a gentle smile. He frequently plays on the flute. His lustre is such as comes into clash with fresh assemblage of clouds that have plenty of the lotus. He is beautiful with his lips resembling the bimba fruit (a kind of a red berry). Peacock feathers are tied on to his tresses bedecked in garlands. His two cheeks shine, thanks to the brilliant beams from the jewels in his dangling and shining ear rings. He possesses various ornaments such as the girdle, anklets, necklaces, bangles and shining bracelets. He appears elegant in between the pairs of cowherdesses. His garland is wreathed of sylvan flowers. He is mutually embraced by the beloved lady of the cowherdess who has bound him with her creeper-like hands. One should worship Mukunda who is excessively desirous of the sport of Rāsa and who is overpowered by the cupid.

112-113. (The repeater of the mantra shall meditate upon the lord thus). He is moving about with them while sweet songs with its minute divisions of the octavo, the seven notes the mūrcchanās (the regulated rise and fall of sounds) and tānas (protracted tones) are going on. The various ornaments and jewels in his handsome body shine elegantly. The young maidens have caught hold of one another's hands (and have made a circle thereby). While the Rāsa sport is thus being conducted the lord has assumed many forms of his divine body although he is stationed near a gemset pillar.

114-115. After meditating thus the repeater of the mantras shall worship alongwith the aṅgas. This shall be the first āvṛti (the circle). The most excellent devotee of Viṣṇu, who is desirous of prosperity shall worship alongwith sixteen vowels the pairs of Keśava and Kīrti etc. beginning with Śrīm Klīm. Thereafter, he shall worship Indra and others as well as Vajra (thunderbolt).

116. A thick cylindrical smooth peg with the length of the span of the thumb and the little finger in height, is fixed on the ground. The players (of Rāsa sport) keep their feet pressed against it and hold the hands of one another. They then whirl about. This is called Rāsagoṣṭhī (the Rāsa sport).

117-118. After worshipping thus with milk, white sugar and ghee as naivedya the repeater of the mantras shall offer to the couples one after the other milk pudding and sugar in ten ladles. After performing the remaining rites as before he shall repeat the mantra a thousand times.

119. After eulogising, bowing down and praying he shall conclude the remaining portion of worship. One who worships Kṛṣṇa thus shall attain prosperity.

120. There is no doubt that he will be the lord of eight Siddhis viz aṇimā etc. (to become minute). After enjoying various pleasures here he shall go to the region of Viṣṇu in the end.

121. When the mantra will be fruitful by means of worship etc., the devotee shall achieve his desires. The intelligent devotee shall perform worship three times of the day of twentyeight times.

122. He shall propitiate the attending deities (of the lord) by apportioning time unto them, in the morning with curds and jaggery dissolved therein and in the midday with milk.

123. In the evening the excellent devotee of Viṣṇu shall propitiate the lord with milk, butter and sugar cubes.

124. At the end of the mantras and names used in the accusative case he shall use the word Tarpayāmi (I propitiate). Then he shall conclude the remaining portion of the ritual.

125. After sprinkling oneself with the sacred waters of the deity he shall drink the same. After the ritualistic dismissal of the deity when he has been propitiated, the devotee shall identify himself with him and repeat the mantra.

126. Now the materials of worship for Kāmya (occasional) rites and tarpaṇa rites are mentioned. One shall resort to them after adopting one of the methods mentioned.

127-128. Sixteen materials of worship have been mentioned by the lotus-born deity and others viz. milk pudding, curd, rice, ghee, cooked rice with jaggery, mixed rice and peas, milk, curds, plantain, banana, the tasty tamarind fruit, baked pie, sweet meats, fried grains, fried and beaten rice, fresh butter.

129-131. At the end of the worship he shall offer lājās (fried rice), and offer beaten rice in the beginning with white sugar.

If the repeater of the mantra on the feet of Kṛṣṇa propitiates thus in the morning for seventyfour times, he shall attain whatever is desired from maṇḍala (the circle of kings ?).

One shall worship with the following nine materials, viz., fresh boiled milk, butter, curds, mango soaked in milk, ghee, coarse sugar, honey, sweet beverage. Each of these materials shall be offered twelve times.

132. The excellent devotee of Viṣṇu who performs the rite of tarpaṇa (offering of water) for hundred and eight times thus shall get the benefit mentioned before.

133-134. Of what avail much talk ? This tarpaṇa is the bestower of all desires. The aspirant who performs the Tarpaṇa rite with water thinking it to be the fresh milk flowing (from the udder of the cow) mixed with white sugar and thus propitiates Kṛṣṇa will attain riches, clothes and food-stuff alongwith his attendants and kinsmen while he passes through a village.

135-136. I shall henceforth mention the Kāmya homa (occasional rites done with a special object in view) for the benefit of aspirants. The knower of the mantra desirous of uncensurable glory and prosperity shall perform homa with a white lotus.

137-138. One shall perform homa with cooked rice and ghee, for the increase in ghee and rice for winning over brahmins; with wild flowers, for winning over kings; with jasmine flowers, with non-white flowers, for winning over vaiśyas; with blue lotuses for winning over śūdras, with salt for winning over all people; with lotuses for young women.

139. By homa performed in cowpens with milk pudding and ghee, Gopāla, the lord of the herds of cows brings peace among cows.

140-146. The repeater of mantras shall meditate on Kṛṣṇa who has assumed the form of a child and who is replendent on account of clusters of kiṅkiṇīs (bell shaped ornaments attached to his anklets). He shall then perform the tarpaṇa with pure water thinking it to be milk. Being pleased he will grant him wealth, grain, sons, renown etc.

The repeater of mantras shall perform homas with twigs of Brahmavṛkṣa (i.e. palāśa or udumbara tree, a kind of fig tree) or kusa grass, or gingelly seeds and raw rice grains. They must be soaked in trimadhu (sugar, honey and ghee) and consigned into the fire. Ten thousand homas shall be performed. Then he shall have control over brahmins. If the homa is done with the flowers of aloe wood he shall have control over kṣatriyas. He shall control vaiśyas by Kuraṇḍa flowers. The intelligent one shall control the ultimate ones (śūdras) by pāṭalā flowers. By performing ten thousand homas with the following flowers viz. white lotus, red lotus, campaka and pāṭalā flowers soaked in trimadhu, one shall be able to control ladies. The intelligent devotee shall perform homa at midnight everyday with Oleander flowers soaked in trimadhu. Continuing this for eight days one shall be able to control excellent women.

One shall perform thirtythousand homas every night with white mustard soaked in trimadhu. Continuing this for a month one can make even Indra subservient.

147. The intelligent devotee shall recollect Kṛṣṇa who has climbed on the nīpa tree after gathering together the garments of the cowherd lasses. He shall perform thousand japas at night. He shall do so for ten days.

148. The aspirant may be able to attract even Urvaśī forcibly. Of what avail is much talk ? This mantra makes everyone subservient.

149. I shall, henceforth, reveal a great secret. This is the bestower of salvation unto all people. One shall meditate on the lord, the son of Devakī, in one's own lotus-like heart.

150. (Verse for meditation) I solute the yellow-robed Murāri, whose complexion is as white as the glorious Kunda (jasmine) flower or the moon, whose eyes resemble the lotus, who bears in his lotus-like hands the conch, the discus, the iron club and the lotus, who is refulgent due to the elegant garland of wild lily flowers, who is comprehensible only to the leading sages, who is charming with divine ornaments, who is refulgent due to the garland, who is comprehensible to eminent sages, who is shining with the drops of ear-rings, who has divine unguents and lustre and who dispels all fears.

151. After meditating thus on Puruṣa, the primordial deity, who is manifestly seated in the lotuslike heart, who resembles the thick magnanimous colour of cloud, and who resembles molten gold, he shall repeat the mantra one million two hundred thousand times. One of the two mantras should be placed between the two 'om'. With that he shall perform twelve thousand homas with the twigs from milk-exuding trees as mentioned before alongwith honey, ghee and sugar or milk-pudding.

152. Meditating on Kṛṣṇa who is worthy to be propitiated by the lords of the worlds in one's lotus-like heart, thus, every-day, the repeater of the mantras shall perform three thousand japas.

153. After worshipping in accordance with the injunctions mentioned in the case of the rite in the evening and after performing homa in the aforesaid manner, the repeater of the mantras shall concentrate his mind on him alone.

154. He who worships the son of a cowherd continuously

gains perfect knowledge. He crosses the ocean of worldly existence and attains the supreme abode.

155. (One shall draw a diagram) two interlaced triangles (analapurapuṭa) and write Klīm in the pericarp (i.e. inside the eight-petalled lotus), in corners and outside of it alongwith the name of the person (for whose benefit it is intended). The six syllables are written twice, in the filaments in the gaps of which śrīm and hrīm are written, then the mantra consists of eighteen syllables. Or in the alternative the ten letters of the mantra are written separately in the petals of the lotus.

156. Thus the Gopāla yantra which bestows all riches has been recounted. With a gold needle it is written on a tablet made of gold and made into a roll. It is written with yellow pigment obtained from cows.

157. It is sprinkled into a mould(saṁyata) and charged with the mantra. It is the only competent thing to make the three worlds subservient. It must be worn by great men desirous of obtaining protection, fame, sons, plots of lands, wealth, grain, good fortune and blessedness. Its power is immeasurable.

158. Smara (Klīm), Cakrī (k) attached with trivikrama (ṛ) then ṣṇāya and ends with hṛt (namaḥ) (the combination gives the mantra—klīṁ Kṛṣṇāya namaḥ). The mantra consisting of six syllables[1] is the bestower of all siddhis.

159. Ugraḥ (ha), Śānti (ī), indu (.) adorned with vahni (ra) gives the māyābīja (hrīm), similarly, Govinda (sa) adorned with vahni and candra is said to be the Śrībīja (Śrīm).

160-161. With these two the eighteen-syllabled mantra becomes twenty-syllabled one.

The pūjā of Hari should always be performed in a Śālagrāma, or in a jewel, in an amulet, or in a mystic diagram or in images (idols), but never on the bare ground. He who worships Kṛṣṇa thus, attains the greatest goal.

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1. The six syllabled *mantra* of *Kṛṣṇa* runs thus : *Klīm Kṛṣṇāya svāhā*. The eighteen and ten-syllabled *mantras* are as follows:

(a) *Śrīṁ hrīṁ Kṛṣṇāya Govindāya Gopījanavallabhāya svāhā.*

(b) *Klīṁ Kṛṣṇāya Govindāya svāhā.*

162-163a. It is said by the learned people that the sage of the twenty-syllabled mantra is Brahmā, the metre is Gāyatrī, the deity is Kṛṣṇa, Klīm is the bīja and Svāhā constitutes the śakti. The aṅgas are to be conceived by means of the syllables of the mantra grouped into three, three, four, four, four and two letters.

Sṛṣṭinyāsa

163b-167. After making a pervasive nyāsa with the mūlamantra, one shall fix the mātṛkās placing them between the mantra, into their respective locations. With great concentration he shall fix the ten categories and make it pervasive.

Thereafter, he shall perform the rite of nyāsa of the mantra for the acquisition of the mood of the deity. He shall fix the mantra on the head, on the forehead, between the eyebrows, in the eyes, in the nostrils, in the mouth, in the chin, in the throat, at the root of the arm, in the belly, in the navel, in the penis, in the original lotus, in the buttocks, in the knees, in the calves, in the heels and in the feet. This is said to be the fixation of mantras, in the creative (i. e. descending order). The letters shall end with namaḥ.

Sthitinyāsa

168-169. He shall fix in the heart, in the belly, in the navel, in the penis, in the original lotus (in the mūlādhāra region) in the buttocks, in the knees, in the calves, in the heels, in the feet, on the head, in the cheek, between the eyebrows, in the eyes, in the ears, in the nostrils, in the mouth, in the chin, in the throat, and at the root of the arms. He shall fix the syllables of the mantra ending with namaḥ in proper sequence. It is called Sthitinyāsa, the fixation of maintenance.

170-172. He shall fix in the feet, in the heels, in the calves, in the knees, in the hips, in the mūlādhāra, in the penis, in the navel, in the belly, in the heart, at the root of the hands, in the throat, in the chin, in the mouth, in the nostrils, in the ears, in the eyes, in the middle of the eyebrows, in the forehead, and on the head. He shall thus fix the syllables of the mantra. This is called Saṁhāranyāsa (nyāsa in the order of dissolution).

173-174a. The excellent devotee of Viṣṇu after perform-

ing the nyāsas of creative nature and of the nature of maintenance should perform the nyāsa named Mūrtipañjara.

174b-186a. After performing the six ancillary rites he shall meditate upon Kṛṣṇa in the lotus-like heart.

Acyuta resembling the molten gold should be meditated upon as seated in a lotus-like throne set in jewels. His throne is situated in a jewelled canopy in the city of Dvārāvatī. It is surrounded by a number of Kalpa trees and excellent mansions as refulgent as a thousand suns. The pillars at the entrance, the arched doorway and the floors are made of jewels. Pearls hang down from the canopy with diverse decorations of blooming and full blown flowers. In the middle of the cluster of jewels inlaid with rubies, beneath the celestial tree that sheds continuously a stream of jewels in the spot where quarters are brightly illuminated by a series of gemset lamps he is seated on a gemset throne resembling the rising sun.

He has lustre similar to that of a crore moons, suns and lightnings rising up simultaneously. He is handsome in every limb, is gentle and is bedecked in all ornaments.

He is clad in yellow robes. His hands shine with conch, discus, iron club and the lotus in them. With the tip of his lotus-like left foot he is touching a jar from which streams of jewels gush out without any obstruction and thus it has assumed the beauty of a sprout. Rukmiṇī and Satyabhāmā are standing to his right and left and shower over his head a stream of jewels gushing out of jars kept in their hands. Nagnajitī and Sunandā are handing over the jars. Mitravindā and Sulaksaṇā are standing to the right and left of them are, giving the jars to them after filling them with jewels from the flowing stream of jewels. Jāmbavatī and Susīlā are giving them orders to the right and left.[1]

Outside of them the sixteen thousand beloved ladies are standing all round him. They should be meditated upon as shining by the jars from which streams of gold and jewels come out

1. The *Gautamīya Tantra* reads *Ratnanadyośca madhyataḥ* i.e. placed between the two flowing streams of jewel; our text reads here *ratnasughnaiśca madhyataḥ*.

steadily. Outside of them the eight nidhis (treasures) must be meditated upon as filling the earth with wealth.

Exterior to this, the Vṛṣṇis and gods are to be meditated upon.

186b-187a. After meditating thus, he shall repeat the mantra five hundred thousand times. To the extent of a tenth of it he shall perform homa with pink lotuses. He shall worship in the altar as mentioned before.

187b-191. After smearing the earth with fragrant paste he shall draw the outline of an eight petalled lotus. The hexagon shall be drawn within the pericarp and there Klīm is written along with the name of the person intended. He shall then encircle the Svara (Klīm) with the remaining syllables of the mantra (i.e. Vāsudevāya Govindāya Gopījanavallabhāya svāhā). He shall write Śrīm inside the square (bhūgṛha). To the East, West, South and North, and in the remaining corners he should write Saṁvid (hrīm). He shall write in the six points the six-syllabled mantra (i. e. Klīm Kṛṣṇāya namaḥ). He shall write in the filaments the Gāyatrī of Kāma by three, for each. He shall write the mūlamantra[1] in the eight petals. He should write it in the groups of six for each and then encircle it with the letter of the alphabets. To the exterior inscribe bhūgṛha and write Śrī and Māyā bīja in four quarters and their interstices. The Bhūgṛha shall be square in shape with eight vajras.

192. He who causes this diagram to be inscribed in a tablet of gold or some other metal, has it consecrated and wears it, is worshipped even by the gods.

193. This is the Gāyatrī. Kāmadeva and Puṣpabāṇa are in the dative case (unto Lord Kāma with arrows of flowers) we know and meditate on the bodyless one. May he urge us.[2]

194-196. At the beginning of the japa of the mantras of Gopāla which delight the people, one should say : Namaḥ,

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1. The *mūlamantra* runs *thus* : *Namaḥ Kāmadevāya sarvajanapriyāya sarvajanasammohanāya jvala jvala prajvala sarvajanasya hṛdayaṁ mama vaśaṁ kuru svāhā.*

2. The *Kāmagāyatrī* runs thus : *Kāmadevāya vidmahe Puṣpabāṇāya dhīmahi, tanno'naṅgaḥ pracodayāt.*

then obeisance to Kāmadeva, beloved of the people, O enchanter of all people, blaze, blaze fiercely, make the heart of all people subservient to mine. It ends in Svāhā. This is said to be Madana Mantra. It consists of fortyeight syllables.

197-198. Smarabīja (klīm) at the beginning of japa captivates the three worlds. After worshipping the altar as before and conceiving the mūrti (form) by means of the mūlamantra he invokes Acyuta therein devoutly. He shall worship (the lord) after Sakalīkaraṇa (a kind of nyāsa). Thereafter, he shall worship everything by offering the seat and end with the offering of ornaments. Again, he should worship him in the sequence of nyāsa.

199-201. With sandal paste and flowers he worships Sṛṣṭi, Sthiti and six ancillaries, the crown, the pair of ear-rings, the conch, the discus, the iron club, the lotus, the garland, the Śrīvatsa and Kaustubha. The excellent devotee shall worship the six aṅgas in six corners, and on the petals going towards four quarters he shall worship Vāsudeva and others in due sequence and then in the corners Śānti etc. are to be worshipped. He shall then worship the eight queens stationed at the tip of petals.

202-203. He shall worship the sixteen thousand beloved wives once. He shall then in due sequence worship the eight treasures viz. Indra, Nīla, Mukunda, Karāla, Ānanda, Kacchapa, Śaṅkha and Padma. Exterior to that, he shall worship the guardians of the quarters as well as Vajra etc.

204. After worshipping Kṛṣṇa who is covered with seven coverings[1] with reverence, he shall please him with the offerings of milk, cooked rice mixed with curds, sugar candy and ghee.

205. Then making an offerings of divine nature he shall eulogise and bow down to Keśava and thereafter, ritualistically, dismiss him alongwith his attending deities in his heart.

206. After offering one's own self to him and worshipping one's own self, the intelligent devotee shall identify himself with

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1. The seven coverings i.e. deities who encircle the principal one are seven in number. They are called *āvaraṇas*. They are here (1) *Saḍaṅga*. (2) *Vasudeva*, *Saṁkarṣaṇa*, *Pradyumna* and *Aniruddha*, (3) *Śānti*, *Śrī*, *Sarasvatī*, *Rati* (4) *Rukmiṇī* etc. (5) Sixteen thousand beloved ladies of the lord, (6) The treasures (*nidhi*) and (7) Eight *Lokapālas*.

him and sport about. Thus the mode of ablution with jewels, the meditation and the worship based on the twenty-syllabled mantra has been recounted.

207-210. He who worships him with the mantra thus, shall become the object of flourishing prosperity. If any one repeats the mantra everyday alongwith the requisite homa, arcana (worship) and meditation, his house will be filled with jewels, gold and grain continuously. The vast earth full of all sorts of vegetation will be within his hands. He shall be richly endowed with sons and friends. In the end, he will attain the great goal. After worshipping Govinda with white flowers, and after performing ten thousand homas by means of red lotuses soaked in ghee with rice, he shall apply the ash on the head. He will have abundance of cooked rice etc. All women shall be under his control.

211. With great concentration one shall perform a hundred thousand homa with red lotuses smeared with trimadhu. When compared with his glory and prosperity the lordship of Indra certainly becomes insignificant as a small blade of grass.

212-213a. He who performs a thousand and eight homas every day with white flowers smeared with trimadhu shall within a month become the priest of a king. With this mantra one shall achieve all these practical applications.

Mantra Rāja

213b. Henceforth, the king of mantras of ten syllables[1] shall be recounted by me. It is the bestower of all siddhis.

214. Smṛti (g) associated with sadya (o), lohita (p) with akṣi (ī), janavallabhā (beloved of the people), Vāyu (ya), agnipriyā (svāhā). This is said to be the ten-syllabled mantra.

215. It is said by the learned men that its sage is Nārada, the metre is virāṭ the deity is Kṛṣṇa, Klīm is the bīja, Svāhā is the śakti.

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1. The mantra runs thus : *Gopījanavallabhāya svāhā.*

216. There are five cakras: ā cakra, vi cakra then su cakra, trailokyarakṣaṇacakra and the asurāntakacakra (the cakra that destroys demons).[1]

217-224. The five ancillaries are done by means of cakras in the dative case ending with Svāhā. The mantra is then encased in tāra (om) in the beginning and ends with namaḥ.

It is spread over the hands three times. He shall then perform the nyāsa rite with the syllables interspersed with om and bindu (.). They will end with namaḥ. It is to begin in the joints of fingers beginning with the right thumb and ending with the left thumb.

This is called Sṛṣṭinyāsa.[2] Now the Sthitinyāsa[3] is being told. The intelligent devotee shall perform nyāsa beginning from the little finger of the left hand and ending with the little finger of the right hand.

In the Saṁhṛti nyāsa he shall fix from the left thumb and end with the right thumb. This Saṁhṛti is known to be the remover of a lot of defects. The nyāsa that ends in Sṛṣṭi is the bestower of learning to the pure-minded celibates (varṇin). That ending with Sthiti befits the householder and is the bestower of fruits according to their desires. That which ends with

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1. The *Cakranyāsa* is to be performed in the following manner :
   (a) Om *Ācakrāya svāhā aṅguṣṭhābhyāṁ namaḥ*
   (b) ,, *Vicakrāya svāhā tarjanībhyāṁ svāhā*
   (c) ,, *Sucakrāya svāhā madhyamābhyāṁ vaṣaṭ*
   (d) ,, *Trailokyarakṣaṇacakrāya svāhā anāmikābhyāṁ hum*
   (e) ,, *Asurāntakacakrāya svāhā kaniṣṭhābhyāṁ phaṭ.*

2. The procedure of the *nyāsa* rite is to be performed in the following way : At first the devotee should fix the *mantra* prefixed and suffixed with *om* at the front, back, and the side of both the hands thrice. Then, he should take each syllable of the *mantra* (i.e. *Gopījanavallabhāya svāhā*) and place *om* before each and add a *bindu* to it, then place another *om* and lastly *namaḥ* i.e. *om gom om namaḥ, om pīm om namaḥ* etc.

3. The text differs from the *Gautamīya Tantra* which defines Sthiti as *dakṣiṇā aṅguṣṭhapūrvā vāmā kaniṣṭhāntā sthitiḥ.* i.e. it begins with the thumb of the right hand and ends with the little finger of the left.

Saṁhāra is for the worthy sages who are totally unattached to the world.

Then again he shall fix the syllables of the mantra following the procedure of Sthiti in the fingers. Then he shall fix with the aforesaid cakras and perform five ancillaries in the fingers. Then, the learned devotee with devotion shall fix the letters of the alphabets with bindu (.) encased within the mūlamantra in the locations of the mātṛkās. Thereafter, encasing the mūlamantra within om (in the beginning and at the end) he shall make a pervasive nyāsa.[1]

225. He shall fix the ten categories according to Saṁhāra and Sṛṣṭi (ascending and descending orders). The syllables of the mantra shall end with namaḥ and join with parāya to the character of the tattva.[2]

226-228. He shall fix the categories beginning with the earth and ending with the mind in their due sequence. He shall fix earth, water, fire, wind, void, ego, Mahat, Prakṛti, Puruṣa and the supreme one on the head in the eyes, ears, nostrils, mouth, heart, navel, penis, knees and the feet. He shall fix the syllables of the mantra interspersed with om and end with namaḥ.

229-233. This is called Sṛṣṭinyāsa. O brahmin, now listen to the Sthitinyāsa. He shall with proper sequence fix in the heart, navel, penis, knees, feet, head, eyes, ears, nose and mouth.

Then, he shall fix in the feet, knees, penis, navel, heart, mouth, nostrils, ears, eyes and head. This is called Saṁhāra nyāsa. The nyāsa ending with Sṛṣṭi is that of celibate students, that ending with Sthiti is that of householders, that ending with Saṁhāra is the nyāsa of ascetics without attachment.

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1. The *nyāsa* rite is performed thrice which is technically known as *Sṛṣṭi, Sthiti* and *Saṁhāra* To indicate this the text states of the *nyāsa* ending in *ṣṛṣṭi,* ending in *sthiti* and so on.

2. The *nyāsa* rite is to be performed in the following manner. This is at first to be performed in the ascending order : *Om namaḥ parāya pṛthivī-tattvātmane namaḥ* and so on. It should be fixed at the feet. In this way, the syllables of the *mantra* are to be fixed on different limbs of the body.

For the celibate students four (Sṛṣṭi, Sthiti, Saṁhāra and Sṛṣṭi again) are prescribed, five for the householders; the nyāsa for the ascetics is said to be of three kinds. This sequence of nyāsa is good for them. Some learned men recommend the nyāsa ending with Saṁhāra in the case of detached householder.

Vibhūti Pañjara Nyāsa[1]

234. The nyāsa named Vibhūti Pañjara shall be performed for attaining the desired object. If the mantra is repeated ten times it is conducive to the nearness of Kṛṣṇa.

235-240. He shall perform nyāsa in the mūlādhāra (in the anus), in the penis, in the navel, in the heart, in the throat, in the mouth, in the shoulders, in the thighs, in the neck, in the navel, in the belly, in the heart, in the breasts, in the two sides, in the buttocks, on the head, in the mouth, in the eyes, in the ears, in the nostrils, in the cheeks, similarly at the root of the arm of the right hand, at its joint in the middle (elbow) wrist, at the root of fingers and at the tips of fingers, thereafter on the head, in different directions of the head beginning with the east (west, south and north) and in all (the quarters), in the two hands, in the two hips, on the head, in the eyes, in the mouth, in the throat, in the heart, on the stomach, in the anus, in the penis, in the knees, in the feet, in the ears, in the cheeks, in the shoulders, on the chest, on the sides and in the penis. He shall fix with due sequence in the two thighs, in the knees, in the calves, and in the feet. This nyāsa is called Vibhūti Pañjara. It is the bestower of all siddhis. By dint of this excellent nyāsa one can directly attain proximity of Kṛṣṇa.

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1. This *nyāsa* is to be performed in the different locations of the limbs with the syllables or the *mūlamantra* ten times. The first syllable of the *mantra* is fixed in the *ādhāra* and the last syllable ends in *Śroṇī*. This is the first fixation. The second begins with the head (verse 236) and ends in *Kapāla* and so on.

The text seems to be defective, for it does not mention about the fixation in the left hand and in its different locations. The text deviates from the current tradition and fails to follow the *nyāsa* rite of the ten-syllabled *mantra* in the group of ten different limbs of the body.

241. He shall then performs nyāsa of Mūrti Pañjara mentioned before. He shall, then, fix the excellent nyāsa of daśāṅga and pañcāṅga (the ten-limbed and five-limbed) in their proper sequence.

242. The excellent devotee of Viṣṇu shall fix on the heart, on the head, on the tuft, in every limb, in the quarters, on the sides, in the hips, on the back and on the head. (This is ten-limbed one).

243. He shall again perform the nyāsa of five limbs by means of the cakras as before with full care. The other sets of nyāsas mentioned under the eighteen syllabled mantra shall also be performed.

244-245a. The intelligent devotee shall make a pervasive nyāsa with the kirīṭa mantra. The excellent aspirant shall show the gestures of Veṇu and Vilva mudrās etc. He shall then arrest the quarters with the Sudarśana. ('Om Sudarśanāya Astrāya Phaṭ').

245b-246. The mudrās : If the fingers other than the thumbs are kept straight it is called Hṛnmudrā (the gesture of the heart). Similar is also the Śiromudrā. If the first is kept with the thumb pointing downwards it is called Śikhāmudrā (the gesture of the tuft).

If two fingers of each of the hands are spread it is called Varmamudrā.

247. Both the arms are held together as though an arrow is held in the fist. If the sound produced by the snapping of the thumb and the index finger is spread all round it is called Astramudrā. The eyes are fixed to the forefinger and the middle finger.

248-249. The thumb of the left hand is in contact with the hips. Its little finger is in contact with the thumb of the right hand. The little finger of the right hand is spread. The index finger, the middle finger and the ring finger are bent a little and moved. This is called Veṇumudrā. It is a well protected secret. It is the beloved mudrā of Hari. The mālā, Śrīvatsa and Kaustubha are not mentioned separately because they are already described.

250. The thumb of the left hand will be kept straight upward and is tied with the thumb of the other hand. With the fingers of the right and the left hand the tips are pressed tightly and then placing it on the lotus of heart he should utter (Kāmabīja) Klīm. This is called Vilvamudrā by the leading sages. It is to be kept as secret. It is a mudrā that causes happiness unto all.

251. By the mere knowledge of mudrās the sins committed by the body, mind and speech are destroyed.

252. Meditation, Japa and the worship during the three units of time are to be performed as mentioned before in regard to this mantra. In all these the same sequence is maintained regarding the ten-syllabled as well as the eighteen-syllabled mantras.

253-254. When the mantra is realised thus, the repeater of the mantra deserves to make practical application of the same. The intelligent devotee shall meditate on Kṛṣṇa who has lifted up the mountain Govardhana with his fierce and browny arms. He shall then repeat the mantra. He can go out without an umbrella.

255. He has nothing to fear from rain storm or thunderbolt. The devotee shall think of the lord who defeated Indra by making his clouds and storm futile and then perform homa.

256-257. If ten thousand homas are performed with salt, undoubtedly there will be a drought. The devotee shall meditate upon the lord sporting about on the banks of Yamunā. He takes his bath therein and plunges there. He is being sprinkled with the sprays and waters from the river by his beloved damsels. After meditating thus, he shall perform homa with milk. Or he shall perform Tarpaṇa rite with water. There is no doubt that a great shower will fall even untimely. Repeater of the mantra shall then, perform homa for seven days with mustard well-soaked in oil. Certainly the Kṛtyā (evil spirit) itself will become angry and destroy its own maker.

258-260. If any one is distressed with swelling fever etc. attending with burning sensations and fainting fits, this mantra shall be repeated after recalling the same. The mantra is to be repeated near the head of the patient. He shall have instantaneous

relief. Or the devotee shall meditate on Acyuta who is seated on Garuḍa, who is accompanied by Pradyumna and Balarāma and who is eulogised by the Jvara (fever) suppressed and attacked by his own jvara (spirit to counter the effect). After meditating on the lord, he shall repeat mantra near the head of the patient.The patient shall be free from fever.

261. For the suppression of fever the devotee shall meditate on the lord and worship him. He shall perform ten thousand homas with pieces of amṛta twigs each four aṅgulas long.

262. After meditating on Hari who dispelled the distress of Bhīṣma when he had been pierced by a number of arrows the devotee should repeat mantra and touch the patient with his hands. This is conducive to the suppression of fever.

263. In order to make premature death recede, the devotee shall meditate on the lord handing over to the sage Sāndīpani, his son and then perform homa ten thousand times with the pieces of amṛta twigs as mentioned before.

264. For the purpose of increasing number of sons and grandsons, the devotee shall recall the deity accompanied by Pārtha (Arjuna) and present his son to the brahmin whose son had been dead. After meditating on the lord he shall repeat the mantra a hundred thousand times.

265. The devotee shall perform ten thousand homas with putrajīva fruits soaked in honey juice in the fire kindled by its twigs. He shall attain longlived sons.

266-268. The devotee shall worship at night, a jar filled with the boiling decoction of (the pieces of twigs) of a milk-exuding tree and on the next day in the morning he shall repeat the mantra ten thousand times. For twelve days the woman should be bathed with that water. If this is performed, even a barren woman shall beget sons of longevity in life. The woman who is desirous of a son shall silently drink in the morning the water charged with the mantra in a leaf of the holy fig tree. The mantra should be repeated hundred and eight times. The procedure should be continued for a month. Even a barren woman will beget a son with all good marks.

269-270. The devotee should meditate on Hari who burnt down with his splendour the city of king of Kāśī who was his enemy after conquering the Kṛtyā urged by him.

271-272. The devotee shall meditate on the lord stationed in the divine and auspicious hermitage dotted with Badarī trees. The lord is further conceived as stroking the body of Ghaṇṭākarṇa with his lotus-like hands. After meditating thus, he shall perform homa a hundred thousand times with gingelly seeds soaked in trimadhura. Even though he may be defiled with great sins he becomes sanctified instantaneously.

273-275. The devotee shall meditate on Hari causing split between Rukmin and Balarāma who are both engaged in gambling. In order to bring about hatred between two friends he shall perform homa with cowdung balls to the extent of a thousand times a day. Within seven days he will be able to make them enemies hating one another.

The devotee shall meditate on Acyuta who is seated on Garuḍa, who showers arrows with blazing points and who chases the running hosts of enemies. After meditating on the lord the devotee shall repeat the mantra with his mind not turning on anything else.

276-278. Within seven days, the enemies will be routed and destroyed.

Meditating on the lord who has overthrown the calf (as asura) and who takes away the kapittha (the wood apple) fruit, the devotee shall repeat the mantra ten thousand times. He routs and exterminates the enemy instantaneously.

The devotee shall meditate on himself as the lord, the slayer of Kaṁsa. He is conceived as dragging Kaṁsa dead down from the dias. After meditating thus, he shall repeat the mantra. He shall perform homa at night for ten thousand times with the twigs of the tree belonging to the birth constellation of the enemy. Thus, even a fierce enemy attains death.

279-284. Or he shall perform homa with Akṣa twigs soaked in mergosa oil ten thousand at night. Ere long, he will be killing his enemies. In order to suppress and pacify enemies the devotee shall perform homa at night. He shall perform homa with turmeric, eight-petalled lotuses (?), Vyoṣa (i.e. dried ginger, pepper and pippala) or the seed of cotton soaked in castor oil. The homa shall be performed in the cremation ground. If one does not prefer the rite causing death, he shall perform thousand homas with milk puddings. He shall become

peaceful in his mind. By meditating on Kṛṣṇa the remover of Pārijāta tree and repeating the mantra a hundred thousand times, one shall have success everywhere. Never shall he be faced with failure.

He should meditate on Kṛṣṇa seated on a Chariot with the Mudrā (posture) of hands giving lessons to Arjuna and teaching unto him the meaning of the Gītā. The goodman should repeat the mantra in order to increase his piety.

In order to acquire learning he shall perform homa with palāśa flowers smeared with honey for a hundred thousand times.

285-287. In order to protect his kingdom, city, village, or one's own property or the physical body the devotee shall meditate on Kṛṣṇa who has assumed the cosmic body, who has the lustre similar to the crores of rising suns, who is identical with agni (fire) and Soma, who has the refulgence of molten gold, whose lotus-like face and feet are illuminated by the sun and fire, whose ornaments are divine, who holds diverse kinds of weapons and who has attained his space in the cosmic firmament. After meditating thus, he shall with great concentration repeat the mantra a hundred thousand times for the purpose of protection.

288-290. The man who worships Hari at the beginning of the day with red wild flowers shall perform japa a hundred and eight times in accordance with the injunctions mentioned for the rite of the mid-day. Within a thousand maṇḍalas the repeater of the mantra shall captivate fluent brahmins. With the jāti (jasmine) flowers he shall win over Kṣatriyas, by remembering the lord who is in the guise of a cowherd, meditating on Kṛṣṇa engaged in the sport and by performing homa with red oleander flowers, he shall captivate people of the Vaiśya community and he shall captivate Śūdras by performing the rite with blue lotuses.

291-293. Remembering the lord engaged in singing and dancing, one should perform homa for seven days with white flowers alongwith ghee and rice grains; the devotee shall apply the ashes on the head and the forehead.

He shall thus be able to captivate and control his beloved. She too shall certainly captivate her husband.

If a woman charges the betel leaf, flower, clothes, collyrium or sandal paste with the mantra repeated for a thousand times and hands it over to any man he will ere long be under her control along with sons, kinsmen and pet animals.

294. Meditating on Hari stationed in Vṛndāvana and accompanied by the cowherd lasses the devotee shall perform homa with apāmārga twigs. He shall captivate and control the universe.

295. The excellent devotee of Viṣṇu who takes initiation from his preceptor and performs the worship of Kṛṣṇa in accordance with this procedure shall become the master of his eight siddhis.

296-297. By his mere vision all those who enter into argument with him turn pale. The Goddess of speech resides in his tongue and enters his person when he is sitting in the assembly.

After enjoying different sorts of worldly pleasures he attains the region of Viṣṇu in the end.

CHAPTER EIGHTYONE

The review of the mantras of Kṛṣṇa and others

1. Henceforth, O leading sage, I shall recount different kinds of mantras of Kṛṣṇa, on propitiating which, people realise their desired objects.

2. There are three mantras consisting of three syllables each : one with śakti (hrīm) śrī (śrīm) māra (klīm) in the beginning, the second śrī, śakti and ramā in the beginning.

3. The sage is Nārada, Gāyatrī is the metre and the deity is Kṛṣṇa named govinda who is the bestower of all desires unto men.

4. As before, the aṅgas of all the three shall be conceived by means of the mantra (ācakrāya svāhā). Thereafter, he

shall make the nyāsa (fixation) of the pervasive one with the kirīṭa mantra.

5. He shall perform the rite of digbandhana (arresting the quarters) by means of the mantra of Sudarśana. In the first one he shall perform the rites of meditation, worship etc. as mentioned in the case of ten-syllabled mantra.

6. In the second one too he shall perform the rites of meditation, worship etc. as mentioned in the case of ten-syllabled mantra. In the third one, the intelligent devotee shall meditate on Hari with intense concentration of the mind.

7-8. The intelligent devotee shall meditate on Kṛṣṇa inside the sun, who is pink (aruṇa) bearing the conch, discus, bow, arrows, noose, goad and who plays on the flute held with both hands. After meditating thus, he shall repeat mantras five hundred thousand times severally. To the extent of one tenth of it he shall perform homa with milk pudding along with ghee.

9-10. When the mantra is achieved thus, the repeater of the mantra shall perform kāmya rites as before, śrīm, hrīm klīm Kṛṣṇāya Govindāya Svāhā—this is the twelve-syllabled mantra. Brahmā is the sage. Gāyatrī is the mantra and Kṛṣṇa is the deity. He shall conceive the six aṅgas with the bījas, ramā (śrīm) and four and four and four letters (of the mantra).

11. The repetition, meditation, homa, worship etc. are the same as mentioned in the twenty-syllabled mantra. Of what avail is much talk ? This mantra is the bestower of all desires.

12-15. The first one consists of śrīm, hrīm and klīm in the beginning and hrīm and klīm in the end. This is ten-syllabled mantra. It is this alone that was mentioned in the beginning as having Śakti and Ramā.

The mantras are sixteen-syllabled and twelve-syllabled. The aṅgas are to be conceived by means of cakras. The devotee shall meditate upon the Lord who embraces his two beloveds having the lotus and the lily in their hands. He is embracing his beloveds by means of his hands that bestow boons and fearlessness. He is embraced by those two also. He is refulgent. Thanks to Cakra and Śaṅkha. After meditating thus he shall repeat the mantra one million times. To the extent of one tenth

of it he shall perform homa with ghee. Then the two leading mantras become fruitful. They are bestowers of all desires. They grant unto men all riches and good fortune.

16-17. The mantra ending with Kāma consists of eighteen syllables. It is the bestower of sons and riches. The sage is Nārada, the metre is Gāyatrī, the deity is Kṛṣṇa, the bīja is Kāma, Svāhā is the śakti. He shall conceive the six aṅgas by means of bīja having long vowels.

18. May that son of the cowherdess of divine nature and brilliant garments and holding in his right hand the cooked milkpudding and fresh butter in the left, protect us.

19. After meditating thus, he shall repeat the mantra three hundred and twenty thousand times. To the extent of one tenth of it he shall perform homa in the fire with milk and cooked rice along with sugar.

20. He shall worship the lord in the Vaiṣṇava pedestal mentioned before, as in the case of the eighteen-syllabled mantra. After performing the worship of Kṛṣṇa stationed in the mystic diagram he shall perform tarpaṇa in his lotus-like face.

21. Those who seek sons shall perform tarpaṇa with milk, ripe bananas, curds and butter. Within a year he begets a son.

He gets all his desires fulfilled by tarpaṇas.

22-25. He who desires mastery over speech shall use the twentytwo-syllabled mantra. Vāgbhavam (aim), Kṛṣṇāya, māyā (hrīm), Govindāya, Ramā (śrīm), Gopījanavallabhāya svāhā. Bhṛgu (sa) is attached with the fourteenth letter of the vowel ending with Visarga and follows the mantra.

The twenty-two syllabled mantra is the bestower of the mastery of speech. The sage is Nārada, the metre is Gāyatrī and the deity is Gopāla, the bestower of learning. Klīm glorified is the bīja, aim is Śakti. Its utility is the acquisition of learning.

26-29. The devotee shall meditate on the Lord of the universe as follows :

In the left upper hand he holds the excellent book of learning. In the right upper hand he holds the crystal rosary of the nature of Mātṛkā. In the pair of lower hands he holds the flute of the nature of Śabda Brahman and Gāyatrī. His

garment is yellow. His complexion is dark and the refulgent tender peacook feathers adorn him. He is omniscient and served by leading sages. He is dressed elegantly as a young woman. After meditating on him thus he shall repeat one Mantra four hundred thousand times. To the extent of tenth of it he shall perform homa with Kiṁśuka flowers (Buteafrondosa). The repeater of the Mantras shall worship in accordance with the injunctions in regard to the twenty-syllabled mantra. He who resorts to the mantra thus, shall be a master of speech. Even unseen spiritual literatures (flow unto him) like the waves of Gaṅgā.

30-32. Tāra (om), then two Kṛṣṇas, then utter Mahākṛṣṇa, then after Sarvajña (Omniscient) tvam (thou), prasīda me (be pleased with me) agni (ra) mā, ramaṇa (lover of Ramā) Vidyeśa (lord of lores) Vidyām āśu prayaccha me (Grant me wisdom immediately). This is the thirtythree-syllabled mantra, the great bestower of learning.

33. Its sage is Nārada, anuṣṭup is the metre, the deity is Kṛṣṇa. The five aṅgas are conceived by means of several Pādas (quarters) and the entire. He shall then meditate on Hari.

34-35. (Meditation is as follows) : In the celestial garden the dias is studded with gems as refulgent as the solar stone. On the Yogic pedestal Mukunda is seated in the middle of the divine Kalpa tree identical with the vedānta doctrines. He is surrounded by the four veda forms of Kalpa trees and the Kośas (Dictionaries) hung down from hundreds of branches. He is surrounded by Nyāyas, Tarkas, Purāṇas and Smṛtis, and others of such a nature.

May the lover of Vallavis (cowherd lasses) grant us glory and good fortune. With the tips of his hands he holds the conch, flute, flowery arrows, the sugarcane, bow and two full jars touching the ākṣas (?). His body is as elegant as that of Smara. He has divine ornaments and unguents. To the mother of the universe he is explaining the meaning with clear and beautiful words by the flute originating from Śabdabrahman. He has pink lustre.

36. After meditating thus, the knower of the mantras shall repeat it hundred thousand times. To the extent of one tenth of it he shall perform homa with milk-puddings. The

mode of worship is the same as in the case of eighteen-syllabled mantra.

37-39. Tāra (Om), namo bhagavate Nandaputrāya ānandavapuṣe (of bliss as physical body). To this the ten-syllabled Mantra is added. Thus the mantra of twentyeight syllables (is evolved). It is the bestower of all desires. "Unto Kṛṣṇa Govinda, the son of Nanda, of dark complexion, having the child's body". To this the ten-syllabled mantra is added. Hence, the mantra having thirtytwo syllables is evolved.

40. The sage of the two mantras is Nārada, the metres are Uṣṇik and anuṣṭup. The deity is Nandaputra. Its utility for the acquisition of everything.

41-42. The five aṅgas are conceived by means of the five cakras. The worship is alongwith the aṅgas, the guardians of the quarters and their weapons.

The devote shall think about the lord as follows : He holds the jewelled cup in the right hand and the gold ladle in the left hand. He is embraced by the two goddesses.

The mantra has to be repeated a hundred thousand times. To the extent of one tenth of it he shall perform the homa with milk-pudding. When these two mantras have been achieved well, the repeater of the mantra can do as he pleases with them.

43-45. Praṇava (Om) Kamalā (Śrīm) Māyā (Hrīm) namo Bhagavate Nandaputrāya Bālavapuṣe (Om obeisance unto the lord of the body of Child). This mantra is of nineteen syllables. Brahmā is the sage. The metre is anuṣṭup and the deity is Kṛṣṇa himself with the body of a child. The mantra is resorted to by the learned men for the achievement of riches.

46. Tāra (Om), namaḥ Bhagavate Rukmiṇīvallabhāya svāhā. This is the mantra of sixteen syllables.

47. Its sage is Nārada, the metre is anuṣṭup, the deity of the mantras the lover of Rukmiṇī. The syllables of the mantra are grouped into one, two, four, six and two letters each and the five aṅgas are conceived. Then, he shall meditate on the lord of devas.

48. May the yellow-robed Hari of diverse kinds of ornaments protect us. His lustre is like that of Tīpiccha (Yanthocymus epictorious). His beloved is seated on his lap. She has

a golden refulgence. Her arms are long and tender like the lotus stalk. With his left arm he is embracing her. She too is willingly embracing him. In the other hand, he is holding a gold staff. His garment is pure and yellow in colour. May such Hari protect us.

49-50. After meditating thus the devotee shall repeat the mantra a hundred thousand times. To the extent of one tenth of it he shall perform homa with a red lotus soaked in trimadhu. He shall worship Hari in the pedestal mentioned before along with the aṅgas, the sages, the chief of whom is Nārada, the guardians of the worlds and their respective weapons.

51-54. The mantra, thus being propitiated fulfils all desires of the repeater of the Mantra.

After the word līlādaṇḍadhara (one who holds the sportive staff) add gopījana to doḥ daṇḍa, then vā and dhārā (la) ambu (va) and lohita (p) is adorned with arghīśa (u), the meghaśyāma (black like the cloud), then bhagavan (O Lord), salila (v) attached with (i) then after saying (ṣṇo) there should be svāhā. Thus the mantra will consist of twenty-nine syllables. Nārada is its sage, the metre is anuṣṭup. The deity of the mantra is Hari, the one holding the sportive staff. The five aṅgas are conceived by means of the letter of the mantra grouped into fourteen, four, three and four letters each in due order.

55. May that lord confer upon us glory. With the sportive staff held in his left hand he fascinates the young cowherd maidens and other beautiful ladies. His right hand is kept on the shoulders of his friends and playmates. He is the lord who had killed Kaṁsa and whose strides are very large.

56. The repetition of the mantra is to be performed a hundred thousand times; to the extent of one tenth of it he shall perform homa with gingelly seeds and raw rice grains soaked in trimadhu. Then, he should worship aṅgas along with the guardians of quarters with their weapons.

57. He who continuously worships daily Hari holding the sportive staff is honoured and revered by the people. The goddess of fortune will steadily stay in his house.

58. When g is attached with o ´(go), toya (v) keśava (a) and the pair of dharā (lla) and bhāya and svāhā; this is

the seven-syllabled mantra the bestower of all siddhis. (The combination will be 'govallabhāya svāhā').

59. Its sage is Nārada, the metre is uṣṇik, the deity is Govallabha (lover of cows). As before, the five aṅgas shall be conceived by means of cakras.

60. Hari is to be meditated upon as standing amidst tawny cows and calling them. He holds in his right hand a flute and in the other a noose and a staff. He is blue in complexion like the cloud. He wears a yellow garment and has decorated himself with peacock feathers.

61. The mantra should be recited seven hundred thousand times. To the extent of one tenth of it he should perform homa with cow's milk. He should worship in the altar. This would be the first āvṛti.

62-64. After completing the worship of the group of eight kinds of cows viz. the golden, tawny, grey tawny, reddish brown, tawny like jaggery, deep brown, tawny in four places, yellowish tawny, excellently tawny in colour, he should worship the lords of the quarters along with their weapons. When the mantra becomes fruitful thus, he, the knower of the mantra, should perform the rites known as kāmya. He who performs a thousand and eight homas with milk everyday, will be liberated within a fortnight along with the herd of cows. The same method is followed in regard to the ten-syllabled mantra.

65-66. "Oṁ namaḥ bhagavate ŚrīGovindāya". This is a twelve-syllabled mantra. Its sage is Nārada. Gāyatrī is the metre and ŚrīGovinda is the deity. The five aṅgas are conceived by one, two, four and five letters of the mantra as well as by the whole.

67-70. He shall meditate on the lord as follows : He is seated on a divine gem-set throne placed at the root of the Kalpa tree. He is dark-complexioned like the cloud. His silken garment is yellow in colour. He is very handsome. He holds in his hands the conch shell and a cane staff. He is surrounded by thousands of cows. He is bathed in the continuous stream like the flow of nectar exuding from the single pot by the mature hands of the lord of immortals. His eyes have the lustre of petals of the fresh and full-blown lotus.

The devotee shall repeat the mantra one million two hundred thousand times. To the extent of one-tenth of it he shall perform homa with the milk. As before, he shall worship the lord stationed in the cow-pen or in the idols. The Mūrti (form) should be conceived in the altar of Viṣṇu as mentioned before by means of the mūlamantra. Kṛṣṇa should be invoked therein and worshipped, preceded by the worship of teachers.

71. Rukmiṇī and Satyabhāmā are to be worshipped at the sides, Indra in front and the divine cow behind. This being performed, one should worship the aṅgas in the filaments.

72-76. The eight queens Kālindī and others stationed in the eight petals, and the things tied in the corners of the petals by the lord, viz, the tinkling bells etc. (are to be worshipped), in the same way; then the Śrīvatsa and Kaustubha in front, the garland of sylvan flowers etc. also in front. Pāñcajanya, the iron club, the discus, Vāsudeva, Devakī, Nandagopa, Yaśodā, the cowherd and cowherd lasses along with their cows are to be worshipped in eight quarters. Indra and others who are stationed outside, beyond them thunderbolts etc. are also to be worshipped. The following are to be worshipped thereafter, viz Kumuda, Kumudākṣa, Puṇḍarīka, Vāmana, Śaṅkukarṇa, Sarvanetra, Sumukha, Supratiṣṭhita and Viṣvaksena, then one's own ātman.

77. The man who worships Govinda once or thrice a day will be long-lived and free from agony. He shall be the lord of wealth and grain.

78. Smṛti (g) accompanied by sadya (o), cakri (k) along with right ear (u) then dharā (la) (i.e. Gokula), then nāthāya which ends in hṛt (namaḥ). This great mantra consists of eight syllables.

79. Its sage is Brahmā, the metre is Gāyatrī, the deity is Kṛṣṇa. The five aṅgas are to be conceived with two letters for each and with the entire one.

80. (Meditation) : Bow, Ye, down to the cowherd boy, who is aged five, who is unsteady and moving about, who runs about in the courtyard, whose eyes are tremulous and who is bedecked in tinkling bells, bangles, necklaces, and anklets.

81. After meditating thus, the repeater of the mantra should repeat it eight hundred thousand times. To the extent of

one-tenth of it he should perform homa with Brahmavṛkṣa (palāśa and udumbara trees or milk pudding).

82. In the aforesaid altar of Viṣṇu he should conceive the form by means of mūlamantra. He should invoke Kṛṣṇa therein and worship him with the steadiness of mind.

83-84. In the filaments, in the four quarters and in the interstices he should worship the aṅgas and in the quarters he should worship Vāsudeva, Bala, Pradyumna and Aniruddha; he should worship Rukmiṇī, Satyabhāmā, Lakṣmaṇā, Ṛkṣajā (Jāmbavatī) in the interstices of the quarters. He should worship the lords of the quarters along with their weapons outside of it. Thus the mantra becomes effective.

85-87. Tāra (Om) Śrī bhuvana (śrīṁ hrīm) Kāma (klīm) Śrīṁ Śrī Kṛṣṇāya, Śrīṁ Govindāya Gopījanavallabhāya hrīṁ śrīm. This is the mantra of twentyfour syllables. Its sage etc. are as mentioned before. One should meditate on Siddhagopāla. He shall remember Rāma and Kṛṣṇa seated in the Mādhavī creeper protected by Garuḍa and engaged in the divine sports. Then, he should repeat the mantra.

88 Its mode of worship is to be carried out in the manner as mentioned before by the excellent devotee of Viṣṇu.

The single-syllabled mantra is Carī (ka) attached with the seventh vowel (ṛ) ending in Visarga (:) i.e. (kṛḥ).

89-90. The word Kṛṣṇa is two-syllabled one, but when it is preceded by Kāma (klīm) it becomes three-syllabled one. The same (i.e. Kṛṣṇa) when used in the dative case becomes four-syllabled mantra.

Kṛṣṇāya namaḥ is a five-syllabled mantra, but not a five-syllabled one when it is preceded and followed by Kāma (klīm). Gopālāya Svāhā is a six-syllabled mantra.

91. Another six-syllabled one is Klīṁ Kṛṣṇāya Svāhā. The seven-syllabled mantra Kṛṣṇāya Govindāya is the bestower of all yogic powers.

92. Another seven-syllabled mantra is śrīṁ hrīṁ klīṁ Kṛṣṇāya klīm. Kṛṣṇāya Govindāya namaḥ is a nine-syllabled mantra.[1]

93-95. Another nine-syllabled mantra is Kṛṣṇa and

1. These verses give the nine-syllabled *mantra* thus : *Klīm Kṛṣṇāya Govindāya klīm.*

Govinda in the dative preceded and followed by Kāma (klīm). The ten-syllabled mantra is the bestower of all siddhis. Kāma (klīm) Śārṅgī (ga) is stationed on dharā (la) (i.e glā) which is again joined with the fourteenth vowel and bindu (glaum), thus 'Klīm glaum śyāmalāṅgāya namaḥ'. This ten-syllabled mantra is the bestower of all siddhis. Another ten-syllabled mantra is Bālavapuṣe Kṛṣṇāya svāhā. After uttering Svāhā and Bālavapuṣe he should add klīm Kṛṣṇāya.

Then he shall meditate on the deity charming unto the womenfolk of cowherds as follows :

96. I bow down to Nandakiśora (the child of Nanda) who is the very life of Rādhā, whose face resembles the moon, who imitates the glossy cloud and who plays on the banks of Kālindī that is served by the fragrant wind. The wind is fragrant because it comes into violent clash with the clusters of creepers laden with full-blown flowers amidst the main paths in the holy Vṛndāvana.

97-99. O sage, the worship of these, should be known along the aforesaid lines. O son of Devakī, Govinda, Vāsudeva, Jagatpate, O Lord of the Universe, give a son unto me. O Kṛṣṇa I have sought refuge in you. This mantra consists of thirtytwo syllables. Nārada is its sage, Gāyatrī and Anuṣṭup are its metres, the deity is Kṛṣṇa the bestower of sons. The aṅgas are to be conceived through the pādas severally and then collectively.

100. The son of Vasudeva should be meditated upon as follows : he is seated in the chariot with Vijayā. He is handing over the sons to the brahmin after bringing them back from the middle of the ocean.

101. The mantra is to be repeated a hundred thousand times and homa to be performed with gingelly seeds soaked in honey juice. The worship is to be performed on the aforesaid altar along with the aṅgas, the guardians of the world and their weapons.

102-104. When the mantra is thus propitiated, the repeater of the mantra shall beget sons even of a barren woman.

Oṁ Hrīṁ sānta (i.e ha) with bindu (.), then sānta, that is, the letter sa with Visarga (:) then so'ham. This mantra ends with svāhā and is an excellent mantra consisting of eight

syllables.[1] The excellent sage of this mantra of Pañcabrahma is Brahmā, the excellent Gāyatrī is its metre. Excellently luminous Supreme Brahmā is its deity.

105-106. Praṇava is mentioned as the bīja, svāhā is cited as śakti, hṛdaya is also svāhā, so'ham (that I am) is considered to be the śiraḥ (head). Haṁsa is said to be śikhā (tuft of hair), hrīm is the kavaca, praṇava is the netra and astram is Harihara.

107. O brahmin, he is Brahmā. He is Śiva. He is Hari. He alone is the ruler of gods. He is Omniformed. He has all names, he is imperishable, the self-ruler.

108. After meditating thus, one should repeat the mantra eight hundred times, the homa should be performed to the extent of one-tenth of it. In the altar, the worship of praṇava is to be performed along with the ancillaries and the attending deities called āvaraṇas.[2]

109. When the mantra is thus propitiated, O Nārada, the leading aspirant attains indeterminate knowledge originating from such statements like 'thou art that' etc.

110-111. 'Klīm Hṛṣikeśāya namaḥ.' This is an eight-syllabled mantra, the sage of which is Brahmā, the metre is Gāyatrī and Gāyatram, its deity is Hṛṣīkeśa. Its application is for the attainment of everything. Klīm is the bīja and va is cited as its śakti.

112. With the bīja itself the six aṅgas must be conceived. then one should do meditation. Whatever is mentioned as regards to Puruṣottama mantra is also to be pursued in regard to this.

113. The Japa as prescribed is a hundred thousand times and ten thousand homas are to be performed with ghee.

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1. The eight-syllabled mantra given in the verse runs as follows : *Oṁ, Hrīṁ haṁsaḥ so'haṁ svāhā.*

2. Some deities are considered to be the encircling deities stationed in accordance with their hierarchical distinctions. They are worshipped either in the ascending or discending order. Some are placed near or some in distance from the principal deity and are considered to veil the glimpse of the main deity as long as they are not propitiated properly, for this reason they serve as a veil or *āvaraṇa.*

Then follows the rite of tarpaṇa for the acquisition of all desires by means of palāśa flowers.

114. Śrī is bīja. 'Śrīdharāya trailokyamohanāya namaḥ' (obeisance unto Śrīdhara, the enchanter of the three worlds).

115. Its sage is Brahmā, the metre is Gāyatrī, the deity is Śrīdhara, the bīja is Śrī, āpa (vam) is the śakti, the six aṅgas are to be conceived by means of the bīja alone.

116. Meditation, worship etc are to be performed in the same manner as for Puruṣottama. The mantra is to be repeated a hundred thousand times and to the extent of one-tenth of it the homas are performed with ghee.

117. (The devotee) should perform worship, homa etc. with white fragrant flowers. When this is performed, O leading brahmin, the devotee becomes Śrīdhara himself directly.

118. Acyuta, Ananta, Govinda are in the dative and end in namaḥ (Acyutāya namaḥ etc). The sage of these mantras is Śaunaka, the metre is Virāṭ.

119-123. The Sages (of the mantras) are Parāśara, Vyāsa and Nārada, the metre is Virāṭ. Hari, the Supreme Brahman is the deity. The bīja and Śakti are as mentioned before and are considered so by the devotee. He should proceed thus with meditation. The Lord holds a conch and a discus, he possesses four arms and wears a crown. He is endowed with all weapons and he is seated on Garuḍa. He is worshipped by Sanaka and other sages as well as by all gods. He is accompanied by Śrī and Bhūmi. He is the lord resembling the rising sun, he has ear-rings that can be compared to the discus of the thousand-rayed sun that rises up in the morning. In order to protect all the worlds he grants endless gifts of fearlessness; he is endowed with joy.

124-126. After meditating thus, the devotee shall worship in the altar belonging to Viṣṇu with great concentration. The first āvaraṇa (the encircling veil) shall be with aṅgas viz the discus, conch, iron club and sword, the second āvaraṇa is said to be with the goad, noose, bow and the iron club, the third āvaraṇa is by means of Sanaka and others, Śākteya (i.e. Parāśara) Vyāsa. Nārada and Śaunaka and the fourth āvaraṇa is by means of the guardians of the worlds. The mantra is to be repeated a hundred thousand

times. To the extent of one-tenth of it the homa is to be performed with ghee.

127-128. When the mantra is propitiated thus, the one practised in mantra shall strive for the practical application. Meditating on the lord of gods at the root of Śrīvṛkṣa and recalling the patient in the mind and touching him, he should repeat the mantra ten thousand times, thinking of him, as the sādhya mentally, O brahmin, he shall cure him within forty days.

129. He who seeks a maiden shall perform homa with fried grains; for the acquisition of wealth he shall perform homa with bilva; he who seeks garments shall perform homas with fragrant flowers, for recoupment of health he shall perform homa with gingelly seeds.

130. He who stands in the navel-deep water and repeats the mantra a thousand and eight times shall certainly be free from fever.

131. For marriage the devotee shall meditate on Kṛṣṇa stationed in the centre of the moon's disc and repeat the mantra for a month. O Nārada, he will be able to get a girl desired by him.

132. After uttering Vāsudeva and nigaḍaccheda then 'Vāsudevāya hum phaṭ phaṭ svāhā' is said to be a mantra.

133. Its sage is Nārada. Gāyatrī is the metre and Śrī-Kṛṣṇa is the deity. Hūm is the bīja, svāhā is the śakti. Everything else is as in the case of ten-syllabled mantra.

134. Bala (va), pavana (ya) with dīrgha (ā) and indu (.) jalam (va) joined with jhiṇṭīśa (e) atri (da), then vyāsāya namaḥ. This mantra (vyāṁ Vedavyāsāya namaḥ) consisting of eight syllables may protect us.

135. The sage is Brahmā and Gāyatrī is the metre, the deity is the son of Satyavatī, the first one is the bīja, the aṅgas are to be conceived by means of Vyā etc. with long vowels.

136. He shall meditate on Vyāsa for the acquisition of Siddhi. He has a shining palm of the right hand. He has assumed the posture of explanation. He is seated on the Yoga-pīṭha (the altar of Yoga). On the left knee he has kept his other hand. He is the storehouse of good learning. He is surrounded by groups of brahmins devoted to learning. He is in a delighted mood. His

luminous body is like that of a lotus. He is the son of Parāśara and is highly meritorious in his conduct.

137. The mantra is to be repeated eight thousand times. He should perform homa with milk puddings. In the altar of Vyāsa mentioned before, he should worship the aṅgas in the beginning.

138-140(a). In the east and other quarters he should worship Paila, Vaiśampāyana, Jaimini and Sumantu. In the corners he should worship Śrīśuka, Romaharṣaṇa Ugraśravas and other sages along with Indra and others as well as their weapons. The repeater of the mantra who has propitiated the mantra attains poetic genius, splendid progeny, ability to comment upon, fame and a great store of riches.

140(b)-146. Mādhava (i) preceded by Nṛsiṁha (kṣ) and followed by lohita (pa) preceded by the first syllable of Nigama (om) and followed by svāhā. This five-syllabled mantra[1] is an excellent remover of poison. Its sage is Ananta, the metre is Paṅkti, the king of birds is the deity. Om and Svāhā are the glorified bīja and Śakti of the mantra respectively.

Jvala, jvala (blaze, blaze) mahāmati (Great intelligent one) svāhā is said to be the mantra for the hṛdaya. After the word Garuḍa, cūḍānana and svāhā is the mantra for the head. The mantra for the tuft is Garutmataḥ śikhe svāhā, break, break, pierce, pierce, terrify, terrify, suppress, suppress and svāhā is the mantra for the (kavaca) coat of mail. You who assumes terrible forms, the remover of all poisons, terrify, terrify, burn, burn all, reduce to ashes and svāhā. This is said to be the mantra for the eyes.

147. 'Unto one whose strength is unimpeded, unto one whose sway is unhampered hum phaṭ svāhā, is prescribed to be the mantra for astra.

148-140. He should perform the fixation of the syllables in the feet, hips, mouth and head.

(Then he should meditate):[2] I worship the glorious king of birds who resembles molten gold, who has taken up leading

1. The *mantra* is as follows :
Oṁ kṣipa svāhā.
2. In *Padārthādarśa*, the commentary on Śāradā Tilaka, pp. 87s, we find the verse occurring here.

serpents as his ornaments; who entirely subdues terrible poisons instantaneously when a person meditates on him. (He should further think of him) as holding by the tip of his beak a trembling serpent. He assumes with his two hands the postures of fearlessness and the offering of boons. His wings sing the song of the Sāman by means of their fluttering wings which are free from all impurities.

151-152. The devotee should repeat the mantra for five hundred thousand times. To the extent of one-tenth of it he should perform homa with gingelly seeds. He should worship at the altar made of mātṛkās, garuḍa, the form of the Veda.

'Pakṣirājāya Svāhā' is prescribed to be the mantra for the altar. Worshipping the aṅgas in the middle of the pericarp, he should worship serpents in the diagram and outside of it, the guardians of the worlds whose hands shine by their weapons of thunderbolt, etc. The repeater of the mantra who has thus propitiated garuḍa dispels all sorts of poisons. After the fall of body he attains the Supreme abode of Śrī Viṣṇu.

CHAPTER EIGHTYTWO

Rādhā-Kṛṣṇa Sahasra-nāma-kathanam

A thousand names of Rādhā and Kṛṣṇa[1]

Sanatkumāra said :

1-3. O Nārada, don't you know that from the trident-bearing lord you acquired in the previous birth of yours the twin-natured secret of Kṛṣṇa's mantra. Recollect, if it has been forgotten.

1. The entire chapter promises to give five hundred names of *Kṛṣṇa* first, but we find only four hundred and ninetyseven names in the first section. Afterwards in section two, from verse 128, we find four hundred ninetyfour names of *Rādhā*. The number makes a total of nine hundred ninetyone names. In

Sūta Said :

O brahmins, on being addressed thus by the intelligent Kumāra, Nārada meditated and quickly realised the early story of his previous birth. Then Nārada, the beloved of the lord, went on meditating for a long time. On recollecting all good accounts he became delighted with a beaming face.

4-5. He said, "O holy sir, all the happenings that had occurred in the previous kalpa are remembered by me except the twin-natured acquisition.

On hearing the words of Nārada of great soul, the holy sage Sanatkumāra spoke precisely.

Sanatkumāra said :

6-7. O brahmin, listen. I shall tell you how in that previous birth Kṛṣṇa's secret had been acquired by you. Listen attentively. Before this Sārasvata Kalpa, in the twentyfifth kalpa you were born in the family of Kaśyapa under the name Nārada.

8-10a. Once you went to Kailāsa to ask lord Śiva the truth regarding Kṛṣṇa, the great Yogin. You asked Śiva the resident of Kailāsa. The great lord whom you had asked, recounted precisely the secret which was self-revealed and in consonance with Hari's perpetual sportive nature (nitya līlā). At the end of the story Hara was asked by you to show the eternal sports of Hari.

10b-13. Then Sadāśiva said 'Gopījanavallabhacaraṇaṁ Śaraṇam prapadye' is the mantra (I seek refuge in the feet of the lover of the womenfolk of the cowherds). The sage of the mantra in Surabhi, the metre is Gāyatrī, the deity is the lordly lover of the cowherd lasses. The utility is cited in his devotion as expressed. 'I have sought refuge'.

14. O brahmin, there is no need of its being siddha (and sādhya) etc. nor of its purification, and the requirement of nyāsa.

Nārada Pañcarātra we find one thousand names of *Kṛṣṇa* and *Rādhā* separately. In Chap. IV/VIII of the text one thousand names of *Kṛṣṇa* occur and in Chap. V/V we find a thousand names of *Rādhā*. Many of the names tally with the names of the present text. The names of *Rādhā* and *Kṛṣṇa* are connected with the exploits of Kṛṣṇa in *Vṛndāvana, Mathurā* and *Dvārakā* and may be traced in the *Mahābhārata, Bhāgavata* and *Brahmavaivarta purāṇa* also.

Only meditation is the way for the revelation of the perpetual sport.

15-16. I shall recount means for the internal piety now. The devotee must be endowed with devotion to the preceptor. After receiving the mantra from him he should think all sorts of his teacher's desire. Remaining steady in one's own spiritual attitude and meditating on his soul, he should think of his mercifulness and propitiate the preceptor.

17. He shall learn the virtues of good people, those virtues which dispel the fear of those who seek refuge, which are devoid of anxieties over worldly or other-worldly affairs and which bestow siddhis.

18. He should always propitiate the devotees of Viṣṇu considering them to be his desired deity. He should never think of reproaching them.

19. All the objects of worldly pleasures and those belonging to the other world will be presented by Kṛṣṇa himself in accordance with one's previous deeds.

20. He shall always meditate on lord Kṛṣṇa engaged in eternal sports. He shall always serve Kṛṣṇa as incarnated in the idols worshipped by him.

21. He should be exclusively thought of by those intelligent devotees who have taken refuge into him and the suppliants while remaining indifferent to their persons and abodes.

22-24. O dear one, keep away from these terrible defects viz. disrespect to the perceptor, hatred towards good people, differentiating between Hara and Hari, disrespect of the Vedas, zealously committing sins in the name of Hari explaining away the names of Hari as a concocted story, teaching of Hari's names unto an atheist or an idle man, forgetting of names and lack of respect to the names.

25. One shall continuously think: I have sought refuge in Hari stationed in the heart. It is he who will protect me always.

26. O lord of Rādhā, I belong to you physically, mentally and verbally. I always resort to Kṛṣṇa and his beloved Rādhā. You two alone are my goal.

27. O excellent sage, all the servants, friends, fathers

and beloved wives of Hari are eternal. They must be thought of by the noble-souled one.

28. He makes frequent travels to and fro along the forests and the cowherd's colony. He tends cows along with his friends except the slaying of demons.

29. Hari's comrades are mentioned to be twelve. They are Śrīdāma and others. Rādhā's girl friends are mentioned to be thirtytwo. They are Suśīlā and others.

30-31. O dear one, you must consider yourself as one of those ladies among them endowed with beauty and youth, a virgin well-bedecked in ornaments, conversant with different kinds of arts and crafts befitting the enjoyment of Kṛṣṇa highly delighted and pleased. Thanks to the happiness in serving him thus.

32. The devotee shall serve them by means of timely attendance, beginning from the early morning within an hour before sunrise and ending with midnight.

33. With great concentration he should recite their thousand names every day. O leading sage, this is the way for those who seek refuge unto them.

34-36. The truth which has been revealed by me to you should not be told to anybody.

Sanatkumāra said :

Thereafter, O Nārada, you asked Sadāśiva for the thousand names. He recounted them to you, Listen. After meditating on the lord who stands accompanied by Rādhā resorting to the Kalpa tree by the Yamunā in the forest of Vṛndāvana, O great sage, one should recite the thousand names called Yugala (the twins) both of lord Kṛṣṇa and Rādhā.

The Names of the Lord :

37-40. (1) The son of Devakī (2) the great hero, (3) the son of Vasudeva, (4) younger brother of Balarāma, (5) holder of the club, (6) one who deludes Kaṁsa (7) one who fascinates Kaṁsa's attendants, (8) one who broke the bolt, (9) one who broke steel plates, (10) one who was carried by his father, (11) one who was praised by his father, (12) eulogised by his mother, (13) worthy of being meditated upon by Śiva,

(14) one who has partitioned the water of the Yamunā, (15) resident of Vraja, (16) one who delights the people of Vraja, (17) the boy of Nanda, (18) the storehouse of mercy, (19) a child by his playful mood, (20) lotus-eyed, (21) cause of festivities in Gokula, (22) Lord, (23) delighter of the womenfolk of the cowherds, (24) Kṛṣṇa, (25) delighter of the cowherds, (26) the goal of the good, (27) the slayer of the demon Baka, (28) Viṣṇu, (29) one who bestows liberation on Baka, (30) Hari.

41-50. (31) One who lies down in the swing of Bala, (32) dark-complexioned, (33) the most beautiful of all, (34) lotus-navelled, (35) Hṛṣīkeśa, (36) one who assumed the form of a human child sportively, (37) one who destroyed the cart sportively, (38) one who is bathed with the chanting of vedic hymns, (39) delighter of Yaśodā, (40) shining one, (41) resorted to by crores of sages, (42) one who stays always in the Madhu forest, (43) Vaikuṇṭha, (44) origin of all, (45) the sacrifice itself, (46) Lord of Ramā, (47) lord of the descendants of Yadu, (48) the enemy of Mura, (49) slayer of Madhu, (50) Mādhava, (51) remover of arrogance and false prestige, (52) Lord of Śrī, (53) one who holds the earth, (54) Prabhu (55) one who is engaged in great sports in the big forest, (56) son of Nanda, (57) of great seat, (58) one who took away the life of Tṛṇāvarta, (59) one who causes wonder to Yaśodā, (60) one in whose mouth the three worlds were seen. (61) Lotus-eyed, (62) Lotus-handed, (63) one who pleases, (64) one who is favourable to brahmins, (65) one who protects virtues, (66) lord of the earth, (67) Śrīdhara, (68) self-ruler, (69) chieftain of Brahmā, (70) chieftain of Śiva, (71) presiding deity of piety, (72) great lord, (73) comprehensible only through the Vedas, (74) stationed in Brahmā, (75) lord of the subjects, (76) one whose vision is never failing, (77) one who holds the hand of a cowherdess, (78) great favourite of the cowherd boys, (79) one who follows the boys, (80) strong, (81) favourite of Śrīdāma, (82) selfpossessed, (83) one who likes to be in the courtyard of cowherd lasses, (84) gentle, (85) of good fame and auspiciousness, (86) remover of butter, (87) boy, (88) one whose favourite diet is butter, (89) one surrounded by herd of boys, (90) one

surrounded by the herd of monkeys, (91) one whose eyes show bewilderness, (92) one who fled away, (93) threatened by Yaśodā, (94) trembling one, (95) one who appears pretty in his pretended weeping, (96) one whose waist was tied with a rope, (97) one whose nature is immeasurable, (98) compassionate, (99) one who is favourably disposed to his devotees.

51-60 (100) One who is well bound to the mortar, (101) one who bends down the head, (102) one who is harassed by the cowherdesses, (103) one who broke down the trees, (104) one who shatters sorrow, (105) one who liberates the sons of Dhanada, (106) one who praised the words of the celestial sage, (107) ocean of fondness for devotees, (108) one who causes commotion in the colony of cowherds, (109) one who increases delight in Braja, (110) the soul of cowherds, (111) the inducer, (112) witness, (113) one who resides in Vṛndāvana, (114) protector of calves, (115) lord of calves, (116) one who adorns the cowherd boys, (117) one who indulges in childish play, (118) one who is interested in boys, (119) boy, (120) one who has gold bracelets, (121) yellow-robed, (122) one who has gold necklace, (123) one who has jewels and pearls as ornaments, (124) one who has tinkling bells and bangles, (125) one who has threads, (126) one who has anklets, (127) one who has rings, (128) one who kills the demon Vatsa, (129) destroyer of the demon Baka, (130) one who slays the demon Agha, (131) one who removed the sleep of boys, (132) the primordial one, (133) one who bestows the realisation of self, (134) one who keeps company, (135) one who took the food on the bank of the Yamunā, (136) one who is stationed in the middle of the assembly of the cowherd boys, (137) one who is an ornament unto all cowherds, (138) one who has taken the morsel of food in his palm, (139) one who has taken the support of the tree for side dishes, (140) one who is armed with a horn and a stick, (141) one who has decorated his neck with Guñjā (berries), (142) one who has a coronet bedecked with peacock feathers, (143) one who is bedecked with garlands of sylvan flowers, (144) one who has painted his body with red chalk, (145) one who resembles the newly-formed cloud, (146) cupid, (147) one who has the beauty of a crore of Kandarpas, (148) one whose

shark-shaped earrings shine, (149) one whose arms extend upto the knees, (150) lord, (151) one whose eyes have no sleep, (152) one whose majesty is like that of a crore of oceans, (153) death unto death, (154) Sadāśiva.

61-70 (155) One whose body fascinates Brahmā, (156) one who has assumed the body of a cowherd boy, (157) one who is the origin of crores of Brahmāṇḍas, (158) one who removed the delusion of Brahmā, (159) Brahmā, (160) worshipped by Brahmā, (161) the master, (162) one who has removed the arrogance of Indra etc., (163) one who advised the worship of mountains, (164) one who held the mountain Govardhana, (165) worshipped by Indra, (166) one who is worthy of being worshipped, (167) one who is worshipped by Kāmadhenu, (168) one who has taken ablutions in all holy centres, (169) Govinda, (170) one who protects cowherds, (171) one who causes distress unto Kāliya, (172) ruthless, (173) one who is worshipped by the wives of serpent, (174) huge-bodied, (175) enemy of the demon Dhenuka, (176) Enemy of Pralamba, (177) one who thrashes the demon who came in the guise of a bull, (178) one who has torn off the throat of Keśī, (179) one who kills the son of demon Māyā, (180) the protector of cowherds, (181) the protector of cows, (182) one who quenched the wild fire, (183) one who removes the garments of the cowherd lasses, (184) one who grants boons unto the cowherd lasses, (185) one who partakes of the food of the masters of sacrifices, (186) one who dispelled the false prestige of the lord of waters, (187) one who is the very life of Nanda, the cowherd, (188) one who liberated Gandharva from the curse, (189) one who cut off the head of Śaṅkha, (190) one who holds the flute, (191) one who stood by the baṭa tree, (192) one who plays on the flute, (193) one who removes the anxieties of cowherd lasses, (194) one who protects all, (195) one who called all together, (196) one the object of desire of all cowherd lasses, (197) one who propounded the virtues of the crippled, (198) one who fascinates the assemblage of cowherd lasses, (199) one who enjoys the Rāsa sport and (200) one who appreciates and (201) enjoys, (202) husband of Rādhā, (203) the loving husband of Kiśorī, (204) the lover

of the daughter of Vṛṣabhānu, (205) one who delights the womenfolk of cowherds, (206) one who fascinates the womenfolk of the cowherds.

71-80. (207) One whose conduct has been sung by the cowherd lasses, (208), one who is eager to watch the dance of cowherd lasses, (209) one who has placed his hands over the shoulders of the cowherd lasses, (210) one who is fond of kissing the cowherd lasses, (211) one whose face is wiped off by the cowherd lasses, (212) one who is fanned by the cowherdlass, (213) one who embellishes the tresses of the cowherd lasses (214) one who lies down in the flower beds of the cowherd lasses, (215) one who supports the hearts of the cowherd lasses, (216) one who is interested in bearing up the cowherd lasses. (217) one who removes the arrogance of the cowherd lasses (218) ultimately won over by the cowherd lasses, (219) one who has had excellent dalliance with the cowherd lasses (220) one who is remembered as the lover of the cowherd lasses, (221) one whose feet had been duly saluted by the cowherd lasses, (222) one who stays subservient under the cowherd lasses, (223) one who is defeated by Rādhā, (224) glorious, (225) one who has excellent sport and dalliance in the bower, (226) one who is fond of the arbour, (227) one who stays in the arbour, (228) one who develops Vṛndāvana further, (229) one whose limbs had been sprinkled with the water of Yamunā, (230) one who gives happiness unto Yamunā, (231) one who makes the moon stunned, (232) heroic, (233) loving, (234) one who fascinates even Kāma, (235) one who is at the beginning of Kāma, (236) lord of love, (237) one who pierces the mind of Kāma, (238) the giver of love, (239) one who assumes forms according to the desire (of the devotee), (240) one who engenders the affluency of love in women, (241) eternally sportive, (242) one whose sports are great, (243) all-in-all, (244) one who is present in all, (245) the great Ātman, (246) the great overlord, (247) the cause of all causes (248) one who has accepted the words of Nārada, (249) one who is worriedly thought over by Akrūra, (250) one who causes the satisfaction of the cowherd lasses, (251) one who has collected the words of Akrūra, (252) the cause of the residence of Mathurā, (253) one

who subdued the distress of Akrūra, (254) one who destroyed the life of the washerman.

81-90. (255) the bestower of happiness unto Mathurā, (256) the plunderer of Kaṁsa's garments, (257) one who wears the garments of Kaṁsa, (258) one who gives garments unto cowherds, (259) one who goes to the house of Sudāmā, (260) one who is worshipped by Sudāmā, (261) one who is delighted with the weaver, (262) one whom the hunchback lady smeared with unguents and (263) sandal paste, (264) Mukunda, (265) sharp-eared, (266) omniscient (267) one who surveys Mathurā, (268) one who is congratulated by the people, (269) one who bestows benign glance, (270) the enemy of daityas, (271) protector of Devas, (272) one who suppresses all sorrows, (273) the breaker of bows, (274) one who celebrates great festivals, (275) the slayer of Kuvalayāpīḍa, (276) foremost among those who are strong in their teeth and (277) shoulders, (278) one who assumes forms according to his desire, (279) one who has divine garments and unguents, (280) one who assumed the form of a wrestler, (281) Mahākāla, (282) one who assumes any form with mere wish, (283) accompanied by Balarāma, (284) one who causes terror in Kaṁsa, (285) terrible, (286) one who slays Muṣṭika, (287) the slayer of Kaṁsa, (288) slayer of Cāṇūra, (289) slayer of Śiśupāla (290) remover of fear, (291) enemy of Śala, (292) the slayer of Tośala, (293) resident of Vaikuṇṭha, (294) enemy of Kaṁsa, (295) one who slays all wicked ones, (296) for whom the gods sounded the drum, (297) one who removed the sorrow of his father, (298) chief of the Yadus, (299) lord of the good, (300) suppressor of the enemies of Yādavas, (301) the destroyer of the sorrow of Śauri, (302) the destroyer of the distress of Devakī, (303) the saviour of Ugrasena, (304) one who is merciful to Ugrasena, (305) the witness unto all living beings, (306) approved of and (307) rejoiced in by the Yadus.

91-100. (308) Worthy of being served by the residents of Mathurā, (309) sympathetic, (310) kinsman of his devotees, (311) distributor of wealth among all cowherds, (312) eager to move with cowherds (313) and cowherd lasses, (314) to whom the sacred thread was offered by Śauri, (315) merciful to Ugrasena, (316) devotee unto the preceptor, (317) religious student,

(318) engrossed in the study of the Vedas, (319) one who studies along with Saṁkarṣaṇa, (320) friend of Sudāmā, (321) storehouse of learning, (322) treasury of arts, (323) wielder of the discus, (324) holder of the conch Pāñcajanya, (325) releaser of all beings in the hell, (326) worshipped by Yama, (327) the great lord, (328) Acyuta in view of the utterance of name, (329) indulging in dalliance with Kubjā, (330) gentle and (331) elegant, (332) friend unto the indigent, (333) incomparable, (334) the protector of the house of Akrūra, (335) one who keeps his vow, (336) auspicious, (337) the conquerer of Jarāsandha, (338) scholar, (339) the destroyer of Yavana, (340) support of the brahmins, (341) one who does what is pleasing to Mucukunda, (342) one who has fled away from Jarāsandha, (343) founder of Dvārakā, (344) lying hidden, (345) favourable to the Brahmins, (346) faithful to agreement, (347) assuming divine sports, (348) one who does pleasing things, (349) performer of universal rites, (350) bestower of fame, (351) one who sends a pleasing message to Rukmiṇī, (352) one who increases the sorrow of Rukmin, (353) the abode of grief to Caidya, (354) excellent one, (355) destroyer of wicked kings, (356) one who displeased Rukmin, (357) one who abides by the words of Rukmiṇī, (358) one who pays heed to the words of Balabhadra, (359) one who released Rukmin, (360) Janārdana, (361) the beloved husband of Rukmiṇī, (362) the husband of Satyabhāmā, (363) one who favours his devotees, (364) amenable to devotion, (365) one who gives jewel to Akrūra.

101-110. (366) The slayer of Śatadhanvā, (367) the lover of the daughter of the king of bears, (368) the husband of the daughter of Satrājit, (369) the abductor of Mitravindā, (370) the husband of Satyā, (371) one who won Lakṣmaṇā as a prize, (372) worthy of being worshipped, (373) one who does what is pleasing to Bhadra, (374) the slayer of the demon Naraka, (375) the remover of the girls kept as prisoners of Naraka playfully, (376) victorious, (377) the enemy of Mura, (378) lord of Madana, (379) the remover of the sorrow of the earth, (380) possessing Vainateya (i.e. Garuḍa), (381) one who goes to the heaven, (382) the giver of ear rings unto Aditi, (383) worshipped by Indra, (384) the lover of Ramā, (385) one who is worshipped by Vajrī's (i.e. Indra's) wife, (386) one

who removed Pārijāta tree, (387) one who dispelled the false prestige of Indra, (388) father of Pradyumna, (389) father of Sāmba, (390) one who has many sons, (391), lord (392) one who accepted Garga as his preceptor, (393) of truthful gait, (394) support of dharma, (395) one who holds the earth, (396) one who decorates Dvārakā, (397) storehouse of the Vedas, (398) the slayer of Pauṇḍraka, (399) one who cut off the head of Kāśirāja, (400) one who burnt the brahmin who was not a devotee of Viṣṇu, (401) one who is terrible unto Sudakṣiṇā, (402) one who caused Jarāsandha to be torn up, (403) one who performed Yajña for the son of Dharma (i.e. Yudhiṣṭhira), (404) one who cut off the head of Śiśupāla, (405) the destroyer of Dantavaktra, (406) the slayer of Vidūratha, (407) lord of Śrī, (408) bestower of glory, (409) the slayer of Dividā, (410) one who upheld the respectability of Rukmiṇī (411) the remover of the curse of celestial sage, (412) one who keeps up the word of Draupadī, (413) the remover of the fear from Durvāsas, (414) one who arrived immediately after being remembered by Pāñcālī, (415) the messenger of the sons of Kuntī, (416) counsellor of Pārthas, (417) the destroyer of the miseries of the sons of Kuntī.

111-120 (418) The remover of the false prestige of Arjuna, (419) one who granted life to Pārtha, (420) one who supplied garment to Pāñcālī, (421) the protector of the protectors of the world, (422) the charioteer of Arjuna, (423) truthful, (424) one who is achieved through truth, (425) remover of fear, (426) veracious, (427) taking interest in truth, (428) one who is fond of truth, (429) liberal-minded, (430) conquerer of Mahāsena, (431) destroyer of the army of Śiva, (432) one who cut off the arms of the demon Bāṇa, (433) the bestower of the boon of arms unto Bāṇa, (434) one who removed the false prestige of Garuḍa, (435) one who increased the valour and (436) splendour of Garuḍa, (437) one who assumed the form of Rāma, (438) one who caused joy to Satyabhāmā, (439) one who plays about in the ocean, (440) one who shows divine sports in Vraja, (441) one who broke his vow, (442) the protector of Bhīṣma's behest, (443) the remover of the weapons of heroes, (444) time, (445) lord of Kālikā, (446) of great strength, (447) the remover of the head of Varvarīśa, (448) one who bestows the

head upon Varvarīśa, (449) the conquerer of Dharmaputra, (450) the destroyer of the arrogance of the valorous Duryodhana, (451) one who indulges in dalliance everyday due to the loving importunity of the cowherd lasses, (452) the lord of Vraja, (453) one having unimpeded amorous enjoyment with Rādhā, (454) blessed, (455) one who resorts to swings always, (456) one who delights always in the Madhuvana, (457) one who is always fond of Vṛndāvana, (458) one who is always associated with Aśoka forest, (459) one who bears the marks of tilaka on the forehead, (460) one who is always fond of Govardhana mountain, (461) one who is always dear to Gokula, (462) one who regularly frequents the Bhāṇḍīra Vaṭa (i.e. a fig tree), (463) one who always stays on the Vaṭa with the flute, (464) one who resides in the village of Nanda, (465) one who is fond of the house of Vṛṣabhānu.

121-127 (466) One who has assumed the form of his beloved, (467) one who always indulges in Rāsa sport, (468) protector of the womenfolk in the cowherd colony, (469) the lover of womenfolk of the colony of cowherds, (470) one who is sympathetic to Devāśrama, (471) one who stays under the Kalpa tree, (472) one residing in Śilānugandha (?) (473) walking on foot, (474) one who has the lustre of the cloud, (475) one who resembles the linseed flower, (476) one who is always merciful unto Lakṣmī (477) one who does what is pleasing to Tripurāri (i.e. Śiva), (478) one whose bow is terrible, (479) invincible, (480) one who causes the destruction of Ṣaḍdhura, (481) one who takes away the life of Nikumbha, (482) one who destroys the city of Vajranābha, (483) one who removes the life of Pauṇḍraka, (484) one who does what is pleasing to Bahulāśva, (485) one who does what is pleasant to the excellent brahmin, (486) the remover of the difficulty of Śiva, (487) destroyer of the demon Vṛka, (488) one who welcomes and greets Bhṛgu, (489) one who bestows Sāttvika quality on Śiva, (490) one who worships Gokarṇa, (491) the cause of the removal of leprosy of Sāmba, (492) Eulogised by the Vedas, (493) knower of the Vedas, (494) one who was born in the family of Yadu, (495) one who destroys the family of Yadu, (496) one who destroys Yadus (497) one who rescued Uddhava.

The Names of Rādhā

128-140. (1) Rādhā, (2) Rādhikā, (3) Bliss, (4) daughter of Vṛṣabhānu, (5) the goddess of Vṛndāvana, (6) meritorious, (7) the captivator of the mind of Kṛṣṇa, (8) bold, (9) clever, (10) loveable, (11) beloved, (12) enchantress of Hari, (13) delicate, (14) sweet, (15) honey, (16) maiden, (17) having the lustre of gold, (18) one who has conquered the moon, (19) one who has conquered the deer, (20) one who has conquered a lion, (21) one who has conquered an elephant, (22) one who has conquered the banana stem, (23) one who has conquered the Cuckoo, (24) born of Govinda's heart, (25) one who has conquered the bimba fruit, (26) one who has conquered the parrot, (27) one who has conquered the lotus, (28) virgin, (29) attracting Śrīkṛṣṇa, (30) Goddess, (31) one who is always in twin-form, (32) one who always sports, (33) beloved, (34) (one who has aesthetic sense, (35) beloved of Kṛṣṇa, (36) one who rejoices, (37) joyous, (38) bedecked by Nanda's son, (39) of celestial garment, (40) having divine necklace, (41) bedecked in pearls and jewels, (42) one fond of arbours, (43) one who resides in bowers, (44) heroine of the hero of the arbour, (45) having a beautiful form, (46) having a beautiful face, (47) having gold shoulderlet, (48) auspicious, (49) sung with the flute of Śrīkṛṣṇa, (50) one who is captivated through the flute, (51) auspicious, (52) gentle, (53) goddess, (54) free from passions, (55) giving joy unto the world, (56) beautiful, (57) beloved, (58) playing with Kṛṣṇa, (59) interested in Kṛṣṇa, (60) going together with Śrīkṛṣṇa, (61) having the Vaṁśīvaṭa as the favourite haunt, (62) having twin and non-twin forms, (63) one who resides in the Bhāṇḍīra forest, (64) white and pure, (65) beloved of Gopīnātha, (66) friend, (67) born of the Vedas, (68) divine, (69) one who gives pleasure to Govinda, (70) one who seeks Kṛṣṇa, (71) goddess, (72) one who gives great bliss, (73) one who is worthy of being served by the dwellers of Vaikuṇṭha, (74) as much conducive to happiness as a crore of Lakṣmīs, (75) one who has the beauty of a crore of Kāmas, (76) one who gives as much enjoyment as a crore of Ratis, (77) one who can be conceived only through devotion, (78) having the form of devotion, (79) the lake of gracefulness, (80) Umā, (81) one who is worthy of being worshipped by

Brahmā, Rudra and others, (82) one who is always endowed with enthusiasm, (83) sporting continuously, (84) having perpetual love, (85) bedecked in perpetual elegancy, (86) having perpetual enjoyment in Vṛndāvana, (87) united with the son of Nanda.

141-150 (88) One associated with the assembly of cowherd lasses, (89) always united with Gopāla (i.e. Kṛṣṇa), (90) one who throws milk product freely, (91) heroic, (92) blissful, (93) the giver of bliss, (94) one with great sports, (95) the superior one, (96) a woman of urban nature, (97) wandering amountains, (98) whirling continuously, (99) full, (100) one endowed with the mark on the forehead with musk, (101) like Lakṣmī, (102) dark-complexioned, (103) deer-eyed, (104) having the form of Siddhi, (105) causing delight and enjoyment, (106) one whose face resembles a crore of moons, (107) white-complexioned, (108) one who has the sweetness of voice of a crore of cuckoos, (109) the abode of good conduct and beauty, (110) one who is fondled by the son of Nanda, (111) one who resides in the Aśoka grove, (112) one who is in contact with the forest called Bhāṇḍīravana, (113) one who has entered the bottom of the Kalpa tree, (114) dark-complexioned (115) of universal nature, (116) beloved of Hari, (117) unapproachable by Brahmā, (118) unapproachable by Śiva, (119) one who has taken her abode in the mountain of Govardhana, (120) one whose abode is on the banks of Yamunā, (121) one who continuously repeats the word Govinda, (122) one who is always esteemed, (123) affectionate, (124) saluted by Śrīkṛṣṇa, (125) eulogised by Kṛṣṇa, (126) wooed by Kṛṣṇa (127) one whose abode is in the heart of Śrīkṛṣṇa, (128) one who is the very fruit of the divine tree, (129) one worthy of being served, (130) one who has the abode of enjoyment in Vṛndāvana, (131) one who is the very nature of a crore of holy centres, (132) truthful, (133) one who bestows the fruit of a crore of holy centres, (134) one who cannot be attained even by a crore of yogic practices, (135) one whose abode is difficult of access by means of a crore of Yajñas, (136) of mental ability, (137) the digit of the moon, (138) one who is as elegant and splendid as a crore of Śrī, (139) sinless, (140) one who has the happiness of a crore of liberated souls, (141) gentle, (142) one who has the elegance of a crore of Lakṣmīs, (143) like the celestial damsel Tilottamā, (144) one who is

present in all the three units of time, (145) one who knows the three units of time, (146) goddess, (147) one who knows the three vedas, (148) one who knows the three worlds, (149) one who stays at the end of the fourth state.

151-160. (150) One worthy of being propitiated by Durgā, (151) one worthy of being propitiated by Rāma, (152) one worthy of being propitiated by the universe, (153) one of the nature of cit (consciousness), (154) one worthy of being propitiated by the gods, (155) one worthy of being propitiated by the Supreme, (156) one worthy of being propitiated by Brahmā, (157) one of the nature of the Supreme, (158) one worthy of being worshipped by Śiva, (159) one who can be achieved through love, (160) one worthy of being propitiated by devotees, (161) one of the nature of rasa, (162) one who is the vital breath of Kṛṣṇa, (163) the shining one, (164) one who is dallying in love with Kṛṣṇa, (165) one worthy of being propitiated by Kṛṣṇa, (166) one who can be achieved through devotion, (167) one who is served by groups of devotees, (168) one who is the support of the universe, (169) the support of mercy, (170) the support of beings, (171) the highest heroine, (172) one made of pure love, (173) bashfulness, (174) one who is eternally perfect, (175) crest-jewel, (176) of divine form, (177) of divine pleasure, (178) of divine dress, (179) endowed with joy, (180) one who is the essence of the bevy of celestial damsels, (181) one who has perpetual freshness of youth, (182) enveloped by the greatest Brahman, (183) one who is worthy of being meditated upon, (184) of great form, (185) extremely shining, (186) one who has the brilliance of a crore of suns, (187) one whose complexion is superior to that of a crore of lunar discs, (188) tender, (189) the primordial speech of immortal nature (190) the beginning of the Vedas, (191) unattainble by the Vedas, (192) one who is attached to Kṛṣṇa, (193) a devotee of Kṛṣṇa, (194) one who is served by Candrāvalī, (195) one who is full of sixteen Kalās, (196) one who shares half the body of Kṛṣṇa, (197) one whose intellect is directed to Kṛṣṇa. (198) one whose essence is Kṛṣṇa, (199) one who supports about in Kṛṣṇa's form, (200) the beloved of Kṛṣṇa, (201) one whose sole wealth is Kṛṣṇa, (202) one who fascinates Kṛṣṇa, (203) one who has fixed her vision on Kṛṣṇa, (204) having same spiritual lineage as Kṛṣṇa,

(205) Goddess unto Kṛṣṇa, (206) Uplifter of the family, (207) one who remains in all beings, (208) one who has ātman as protector, (209) one who is bowed to by the worlds, (210) one who gives Kṛṣṇa, (211) nurse of love, (212) having golden body, (213) one who is charming, (214) the nurse of the mountain, (215) the giver of fame, (216) great goddess, (217) one who causes auspiciousness.

161-170. (218) The mother of glorious lord Śeṣa, (219) the mother of series of incarnations, (220) one marked by lily, (221) one marked by lotus, (222) one marked by pleasure, (223) the second lady, (224) one marked by the chariot, (225) one marked by the elephants, (226) stationed in a region marked by ear-rings, (227) marked by umbrella, (228) marked by lightning, (229) marked by flower-garlands, (230) marked by the staff, (231) marked by the crown, (232) having the full moon, (233) marked by the parrot, (234) one who cooks Kṛṣṇa's rice and (235) other items of diet, (236) one who enlightens Kṛṣṇa, (237) one who partakes the leavings of the food of Kṛṣṇa, (238) one who stays in the middle of the filaments of the lotus, (239) one who knows the lore of music, (240) one who brings about the end of the Kalpa by the knitting of her eye-brows, (241) one who has not reached the Pralaya, (242) unswerving, (243) storehouse of all, (244) one who is served by the treasures of Padma, Śaṅkha etc., (245) one who has the powers of aṇimā (minuteness) etc., (246) one who fascinates the groups of gods, (247) one who bestows bliss in all, (248) all-in-all, (249) one whose features are those of golden creepers, (250) one who has fixed a rendezvous with Kṛṣṇa with a love tryst, (251) one having garlands, (252) adept in dance, (253) one who has a name near the cowherdesses and rivers (?) (254) one who appears splendid in dais of the cowherds, (255) one who affords pleasure to Śrīkṛṣṇa, (256) terrified, (257) one who has horripilation in every limb, (258) one who is engaged in embracing Śrīkṛṣṇa, (259) one who is unable to bear separation from Govinda, (260) one who is endowed with endless qualities, (261) one who is very fond of glorifying Kṛṣṇa, (262) one whose form is made of three bījas, (263) one who desires the blessing of Kṛṣṇa, (264) one worthy of being served by Vimalā and others, (265) one who

is worshipped by Lalitā and others, (266) chaste lady, (267) one who is stationed in the clusters of lotuses, (268) delighted, (269) one who is served by Tripurā, (270) one who is worshipped by Vṛndāvatī, (271) faith, (272) difficult to be comprehended, (273) beloved of the devotee, (274) very difficult to be achieved, (275) the nature of whom is dense bliss, (276) cause of welfare, (277) the bestower of enjoyment, (278) one who goes deep into the essence, (279) the goddess of speech, (280) enlightenment, (281) one who moves about in Vṛndāvana, (282) one who is the bliss of Brahman, (283) one having the bliss of consciousness, (284) one who is the bliss of meditation, (285) one who is ardhamātrā, (286) Gandharva, (287) one who knows amorous sport well, (288) one who is in union with the vital breath of Govinda, (289) one who is the ornament unto the limbs of Kṛṣṇa, (290) one who has jewel ornaments, (291) bedecked in gold, (292) one who is like the pearl-set golden tube set up in the heart of Śrīkṛṣṇa, (293) one who is endowed with bangles set in good jewels, (294) one who is stationed in the glorious blue mountain, (295) one who is richly endowed with gold anklets, (296) one who is bedecked in girdle etc. fitted with tinkling bells, (297) one who is fully enthusiastic in the Rāsa sport, (298) having thighs like plantain stems, (299) slender in the middle, (300) of the highest features, (301) of great bliss, (302) one who plays about in the highest heaven, (303) one who has bedecked her braid of hair with flowers of diverse colours, (304) one who is of great beauty with saffron mark, (305) a girl yet in the age of childhood, (306) crest-jewel of the bevy of young maidens, (307) one who has tasted the nectar from the lips of Kṛṣṇa, (308) one whose diversion is love with Śyāma (i.e. Kṛṣṇa), (309) one, (310) one who is bedecked with gold-coloured campaka flowers, (311) one who is bedecked with saffron, lac juice and musk, (312) the unvanquished, (313) one who is endowed with gold necklaces, (314) one who possesses flower garlands, (315) one who has good relish, (316) one who is sweeter than the sweetest things, (317) goddess Lakṣmī, (318) one who has lotus in her hand, (319) well known, (320) one whose knit eye-brow is her unbreakable bow in which she fits in the arrows of side glances,

(321) one who is the head of all the gods, (322) one who sports about in the permanent abode.

171-200. (323) One who is in the water of mercy, (324) who is always intoxicated, (325) ever rising, (326) one who knows eight languages, (327) one who is endowed with the eight characteristics of a heroine, (328) one who is conversant with good policy, (329) one who is conversant with the Vedas, (330) omniscient, (331) one who removes misery, (332) one who is the goddess of Rajas, (333) one whose face resembles the autumnal moon, (334) one who shines like the Ketakī flower, (335) one who is stationed in union, (336) one whose hands excel the gold-flower, (337) one who is endowed with five śaktis, (338) beneficial, (339) one whose breasts are like pots, (340) having men as attendants, (341) one whose demerits have dwindled down, (342) famous, (343) Mother of Vairājasūya ? (344) Goddess Śrī, (345) the enchantress of the worlds, (346) greatly resplendent, (347) great Māyā, (348) one whose grace is great, (349) one whose memory is great, (350) one whose fascination is great, (351) one whose learning is great, (352) one whose fame is great, (353) one whose pleasure is great, (354) one whose courage is great, (355) one whose virility is great, (356) one whose prowess is great, (357) of great splendour, (358) one who is excellently fair, (359) one whose wealth is great, (360) one who is sportful in enjoying great pleasures, (361) one who bestows devotion when the time comes, (362) one devoid of grief, (363) one who bestows sentiment of affection upon a child, (364) one who bestows love towards friends, (365) very transparent, (366) one who showers the sentiment of mādhurya, (367) one who bestows Bhāva and devotion, (368) one who bestows pure love and devotion, (369) one who is the most beautiful among cowherd lasses, (370) one who finds rest in sports, (371) the supreme goddess, (372) one who has perpetual rest, (373) one who takes rest in Ātman, (374) one who finds rest in Kṛṣṇa, (375) one who is born in the family of Viṣṇu, (376) eulogised in the family or Viṣṇu, (377) the sole agent, (378) one who always protects the family of Viṣṇu, (379) one stationed in the park, (380) one who resides in the forest, (381) one who bathes in the water of Yamunā, the daughter of Sūrya, (382) one who rests in pleasure, (383) one who stays perpetually

in the mystic diagram, (384) one who resides in Goloka, (385) bestower of prosperity, (386) one who resides in her own experience, (387) manifest, (388) one who resides in all the worlds, (389) immortal, (390) wonderful, (391) one who is worshipped by the glorious Nārāyaṇa, (392) immutable, (393) one who keeps the highest position, (394) born of a greatman, (395) achievable through liberal-mindedness, (396) one who transcends the gross and the subtle, (397) one who is soft like Śirīṣa flower, (398) one who has the lustre of golden mirror, (399) one whose eyes have conquered blue lotuses, (400) one having excellent good jewel, (401) one whose abode is her lover's bedstead, (402) one who remains in the centre of the mass of splendour, (403) one who hides in the limbs of Kṛṣṇa, (404) Non-different (405) heroine under the cover of Līlā (sport), (406) one who shines in the ocean of nectar, (407) one who causes the flower of nectar, (408) one whose thought is directed to Kṛṣṇa, (409) one whose mind is in Rāsa sport, (410) one whose mind is in love, (411) beloved of Hari, (412) one who has incomprehensible good qualities, (413) sporting with Kṛṣṇa, (414) one who removes impurities, (415) one who is as it were the moon originating from the ocean of Rāsa sports, (416) one who adorns the assembly of Rāsa sports, (417) one who regularly observes the rite of obeisance, (418) Siṁharīcchā (?) (419) of good form, (420) crest-jewel of cowherd lasses, (421) the foremost among the cowherd lasses, (422) excessively free from rajas, (423) extremely loved by cowherds, (424) daughter of cowherds. (425) woman of cowherds, (426) excellent cowherdess, (427) one whose abode is that of cowherds, (428) having good ribbons, (429) mother, (430) cowherdess, (431) enchantress of cowherds, (432) ornament unto the cowherds, (433) ornament unto Kṛṣṇa, (434) one who is as it were, moonlight in Vṛndāvana.

201-210. (435). Engaged in the sounds of lute etc. (436) one who enhances the festivities of Rāsa sports, (437) one who is conversant with the activities of Kṛṣṇa, (438) enchantress of even a crore of Kandarpas, (439) one who regularly sings of the good qualities of Śrīkṛṣṇa, (440) enchantress of the beautiful women of gods, (441) one who appears as the moon unto Kṛṣṇa, (442) sister of Kṛṣṇadeva, (443) one who desires for Kṛṣṇa, (444)

one by whom Kṛṣṇa's love and blessing have been desired, (445) welfare, (446) sweet in speech, (447) Bhruvomāyā, (448) great welfare, (449) Prakṛti, (450) greatest bliss, (451) one who has the abode at the root of nīpa tree, (452) one of benign vision, (453) one whose lips are like a bimba fruit, (454) one whose buttocks resemble like those of Rambhā, (455) a repository of Smara's sports, (456) one who has embellished her cheeks by means of earring, (457) one who is graceful like that of the golden mountain, (458) one who is foremost in love, (459) slow in gait due to intoxication, (460) one who thinks about Kṛṣṇa, (461) one who thinks of love, (462) one who thinks about sexual enjoyment, (463) giver of Kṛṣṇa, (464) one who thinks of Rāsa sports, (465) one who thinks of emotion, (466) of pure thought, (467) one of great relish, (468) one whose vision is Kṛṣṇa, (469) one who doubts about Kṛṣṇa, (470) having two things black (i.e. hair and eyes),(471) one who censures by means of vision, (472) one who censures by means of eyelashes, (473) mother of Kandarpa, (474) the chief, (475) one who gives salvation unto Vaikuṇṭha, (476) one whose passion is for the mood of Rāsa, (477) one who is embraced by the lover, (478) most loveable, (479) first heroine, (480) pure, (481) one whose body is nectarine, (482) a glorious lady, (483) flower bunch of rāsa, (484) of good influence, (485) of good and splendid conduct, (486) celestial river, (487) river of that name, (488) goddess mother, (489) Gomatī, (490) one who is worthy of being worshipped by Candrabhāgā, (491) the mother of Sarayū and Tāmraparṇi, (492) one whose conduct is devoid of stigma, (493) devoid of guṇa, (494) the unsullied.

O Nārada, these one thousand names (497 names of Kṛṣṇa and 494 names of Rādhā make the number 991) of the couple must be carefully read. They are conducive to the delight of Vṛndāvana.

211-212. This hymn is destructive of great sins. It makes impotency recede. It subdues poverty, dispels ailments and fulfils desires. It removes sins and enemies. It bestows devotion upon Rādhā and Mādhava.

213. Obeisance to that Lord Kṛṣṇa of unimpeded intellect, obeisance to one who perpetually sports about in the ocean of nectar with the association of Rādhā

214. Goddess Rādhā is the maker of the universe. She is interested in the protection of the universe. She causes dissolution of the world. She is the goddess of all. She is the mother of all.

215. O leading sage, her thousand names have been mentioned by me. They bestow worldly pleasure and salvation. What else do you wish to hear ?

CHAPTER EIGHTYTHREE

Pañca Prakṛti Mantra Nirūpaṇam
(The *mantra* called *Pañcaprakṛti*)

Śri Śaunaka said :

1-3. O highly blessed Sūta, well done. The great procedure of the Tantric cult as mentioned by Sanatkumāra and which rescues the world, has been mentioned by you to us. O bestower of honour, what has been mentioned here to us by you of great mercy is inaccessible in other sacred cults and Purāṇas. What else did the holy sage Nārada, engaged in rescuing the worlds, ask Sanatkumāra the foremost among scholars ? O good Sir, (please tell us.)

Sūta said :

4. O brahmin, after listening to the thousand names of the twin deities, Nārada bowed down to Sanatkumāra, the most excellent among wise men, and said.

Nārada said :

5. O brahmin, the procedures laid down in the Tantra texts have been mentioned to me. The great efficacy of Kṛṣṇa's mantra has been recounted there.

6-8. Goddess Rādhā has been mentioned therein to be the foremost and the first. O omniscient one, please tell us the

story of her partial incarnations along with the mantras as mentioned in the Tantras, as I have taken refuge unto you. O leading sage, the Tantras of Śakti as mentioned by Śiva are many. Kindly extract their essence entirely and tell them to us. On hearing these words of the noble-souled Nārada, Sanatkumāra brought in mind the lotus feet of Rādhā and said :

Sanatkumāra said :

9-11. O Nārada listen, I shall tell you how the partia incarnations of Rādhā of whom they are the Śaktis, originated. It is wonderful. I shall mention it along with the mantras to be practised. The deity whom I called Rādhā was born of the half of the body of Kṛṣṇa. She is permanently residing in Goloka and is ever accompanied by Kṛṣṇa. She is stationed in the middle of the mass of splendour and is of the nature of the visible and invisible worlds.

12. O leading sage, once while Kṛṣṇa was staying near her, Nārāyaṇa himself was born of Kṛṣṇa's left side.

13-15. Mahālakṣmī was born of the left side of Rādhā. Then Kṛṣṇa handed Mahālakṣmī over to Nārāyaṇa and established him in Vaikuṇṭha entrusting him with the task of perpetual sustenance.

Thereafter, O sage, from the pores of the hairs of the lord of Goloka were born innumerable cowherds of the same splendour and age. All of them became the favourite attendants of the lord, as if they were his very vital breath.

16. From the process of the hairs in the body of Rādhā were born the cowherd lasses. In every respect they were similar to Rādhā. They were the sweet-speeched attendants of Rādhā.

17. In the meantime, O brahmin, Durgā, the eternal Māyā of Viṣṇu suddenly manifested herself from the body of Kṛṣṇa.

18. She was in the form of the seed of all goddesses, the Mūla Prakṛti (original sources), Īśvarī perfect in every detail, refulgent in form and features and consisting of three guṇas.

19. She was endowed with a thousand arms. She had different kinds of weapons. She had three eyes. She was as though the seed of the world as the tree.

20-21. The lord of Rādhā offered her a jewelset throne. In the meantime the four-faced deity was born there along with his wife. He was the most excellent among the wise. The glorious person was uttering Omkāra and was holding a water pot. He was a sage and was born of the navel of Hari.

22. Accompanied by his wife Sāvitrī he eulogised the lord of all, O sage, at the behest of the lord, he sat on a beautiful seat.

23. Then, O blessed one, Kṛṣṇa split himself into two. The left half was Mahādeva and the right half was the lord of the cowherd lasses.

24. The five-faced, three-eyed, and the one born of the left half who was eminent among the sages, eulogised Kṛṣṇa. On being commanded he sat in front of Hari.

25. Then Kṛṣṇa said to the four-faced lord. O lord, carry on the function of creation ever remaining in Satyaloka. Go, remember me always.

26. Thus urged by Hari, he bowed down to the lord of the universe and went away accompanied by his wife. It is he who really carried on creation.

27. O excellent sage, he is our father and we, his mental creations, have obtained this body lasting for a Kalpa. Thereafter, highly intelligent one, Kṛṣṇa spoke to the five-faced lord.

28. O lord of the universe, take Durgā unto you. As long as the creation goes on, perform penance in Śivaloka. At the end of it annihilate the entire worlds.

29-30. After bowing to Kṛṣṇa he went to Śivaloka. Thereafter, on another occasion, O brahmin, Sarasvatī was born of the mouth of Kṛṣṇa, the highest lord. She held a lute and a book. The lord commanded her, "O honourable lady, repair to Vaikuṇṭha.

31. You stay near Lakṣmī. You can have the benefit of four arms." She bowed down to Kṛṣṇa and went over to Nārāyaṇa.

32-33a. Thus, Rādhā turned herself into five forms as the cause of creation. O leading brahmin, listen. I shall mention the mantras, the mode of meditation and the worship of the one

having perfect nature. He is the bestower of siddhis unto the worlds.

33b-35. Kriyā (ra) pratiṣṭhā (a), bindyāḍhyā adorned with bindu (.) (the combination gives the bīja as rāṁ) then the text drops some letters) then again jñānāmṛtā (ai) and kṣudhā (ya) which ends with svāhā.[1] Its sage is Sutapas, the metre is Gāyatrī, Rādhā is the deity, om is the bīja and svāhā is the Śakti. The aṅga rites are to be performed with the six syllables of the mantras adding bindu to them.

36-39. Thereafter, he shall meditate upon Rādhā, the wife of Kṛṣṇa in his heart as follows : She has the complexion and the lustre of the white jasmine flower; she is as refulgent as a crore of moons; her face resembles the autumnal full moon. Her eyes are like the blue lotuses. Her buttocks and hips are excellent. She is charming with her lips like the ripe, bimba fruit. Her teeth shine like pearls and Kunda flowers. She is clad in a Silken garment sanctified in the fire. She appears splendid in the jewel-set shoulderlets, bangles and ear-rings. She is served by her beloved friends, the cowherd lasses with white chowries. She is stationed in the centre of the circle of Rāsa. She is seated on a jewelled throne.

40-43. After meditation, a handful of flowers is offered and the deity is worshipped along with the requisite service. He shall repeat the mantra six hundred thousand times. To the extent of one tenth of it he shall perform homa with gingelly seeds soaked in ghee.

He shall worship āvaraṇa deities in the altar made of mātṛkās. He shall worship aṅgas in six corners and outside of them in the eight petals he shall worship these viz Mālāvatī, Mādhavī, Ratnamālā, Suśīlā, Śaśilā, Pārijātā, Padmāvatī and Sundarī. They are to be worshipped in the due order from the east. Then further outside he should worship Indra along with their weapons in the interstices. After the worship the Viniyoga rite is performed.

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1. In *Nārada Pāñcarātra* chap. V/IX we find the *mantra* of *Rādhā*. Her own *bīja* (*rām*) then *hrīm* followed by *klīm*, then *Rādhāyai Svāhā*. In our text we find the *mantra* to contain six syllables: *Rām Rādhāyai Svāhā*.

44-45. May Rādhā, the beloved of Kṛṣṇa, the goddess of Rāsa-sports, the mistress of the cowherd lasses, the one without guṇas (attributes), the beloved of Kṛṣṇa, the primordial prakṛti, the goddess of all, worshipped by all and the mother of Vairāja (vṛndāvana), protect and save me from all, from the east onward.

46-47. O goddess, you are the mother of worlds. You are the eternal Māyā of Viṣṇu and the primordial deity, the Māyā of Kṛṣṇa, O auspicious lady, you who are more than the vital breath unto Kṛṣṇa, O, Rādhā, a bestower of devotion unto Kṛṣṇa, obeisance unto you, the bestower of auspiciousness.

After praying the goddess of all and eulogising duly he shall ritualistically dismiss her in the heart.

48. He who worships Rādhā, the foremost of all, enjoys all pleasures here and in the end attains Goloka.

49. O Nārada, henceforth, I shall mention the procedure of worship of Mahālakṣmī to you. By propitiating her, one shall have worldly pleasures and salvation.

50. Śrīm, hrīm, klīm, Kamalavāsinī in the dative and ending with svāhā is the greatest mantra[1] like the wish-yielding kalpa tree.

51. The sage is Nārāyaṇa and the metre is Jagatī. The deity is Mahālakṣmī. The six aṅgas are conceived by means of pairs of syllables.

52-54. Meditation : The goddess has the lustre and colour of the white Campaka flower. She is bedecked in jewelled ornaments, her face is slightly smiling and pleasant; she is impatient to bless the devotees; she wears the jewelled necklace; she is refulgent as a crore of moons.

After meditating thus, the devotee shall perform japa one million two hundred times. To the extent of one tenth of it he shall perform homa with the twigs of Śrī (bilva) tree. He should worship her along with the aṅgas and āvaraṇas in the altar with nine Śaktis.

55. The nine śaktis are as follows: vibhūti, unnati, kānti, sṛṣṭi, kīrti, sannati, puṣṭi, ṛddhi, and siddhi; these are the nine śaktis.

1. The *mantra* of *Mahālakṣmī* is : *Śrīṁ hrīṁ Kamalavāsinyai svāhā.*

56-58. After invoking them by means of the mūlamantra and after conceiving the form therein the aspirant shall perform the worship of six aṅgas in the six corners. On the right hand side, he shall worship the elephant-faced god. To the left, he shall worship kāma. He shall then worship in the eight petals in sequence viz Umā, Śrī, Bhāratī, Durgā, Dhāraṇī, Vedamātā. They shall be worshipped in the quarters and in the interstices. The daughters of Jahnu and the sun (i.e. Gaṅgā and Yamunā) should be worshipped as attempting to wash her feet.

59. The treasures Śaṅkha and Padma are to be worshipped as holding the chowries at the sides. Thereafter, he shall worship Varuṇa in the west holding up the umbrella.

60. After worshipping the signs of Zodiac all round and the nine planets in their respective places he shall worship the four-tusked Airāvata and others in the quarters and the interstices.

61. Outside of it, he shall worship the guardians of the worlds and still outside of it, their weapons.

For the purpose of longevity, a man shall perform homa with dūrvā soaked in ghee.

62. The person who performs a thousand and eight homas with guḍūcī soaked in ghee and continues this for seven days lives for a hundred years.

63-66. One shall attain long life by performing homa with gingelly seeds smeared with ghee.

For the purpose of regaining health of the body, the devotee shall begin to repeat mantras on a Sunday and continue it for ten days. He shall perform homas with twigs of arka plant soaked in ghee. If one perpetually performs homa for a thousand and eight times with Śāli rice, ere long, great fortune will certainly come about. The devotee shall perform a hundred and eight homas with Uṣā (?), ajāji (comimum seed) and coconut kernel mixed with ghee. Everyday his diet is to be restricted to milk pudding. Within a maṇḍala (forty days) the man becomes a person like Kuvera.

67-68. By performing homa with ghee mixed with jaggery, one shall become rich in rice. The devotee shall perform a thousand and eight homas with japā (China rose) flowers mixed with the juice of betel leaves. He shall apply the

resultant bhasma on his forehead. The excellent brahmin thus becomes competent to fascinate persons of all castes.

69-70a O leading sage, the excellent Sādhaka who worships Lakṣmī thus, attains vast wealth. Mahālakṣmī becomes pleased with him. There is no doubt about this that at the end of his life he reaches the abode of Viṣṇu.

70b-72. O excellent brahmin, the deity called Durgā after going to Śivaloka, secured the permission of Śiva, and created the divine world which is famous as Devīloka. It is different from other worlds. Stationed there, the mother of the universe performed austerities and observances. She pursues her different activities in the three units of time.

73-74a. Māyā (hrīm), atri (da) is associated with indhikā (u) and then adorned with bindu (.) (i.e. dum), then again sargiṇī (ra) is associated with it (i.e. dur) and pratiṣṭhā (ā) is joined with smṛti (ga), then it is joined with Kṣudhā (ya) and jñānāmṛtā (ai). The mantra begins with tāra (om) and ends with svāhā.[1]

74b-76a. The sage of it is Vāmadeva, its metre is Gāyatrī, the deity is the primordial cause of the world. She is the dispeller of all misfortunes. With the three syllables beginning with om etc. separately the nyāsa rite in hṛdaya etc. is to be performed and with the three the varma is done and netra with the two and astra to be performed with all the syllables.

76b-78. The devotee should meditate on the goddess Durgā as follows : She is as refulgent as a big emarald. She is decorated with thousand arms. She holds various kinds of weapons; she has three eyes. The moon forms her coronet. She has bangles, shoulderlets, and necklaces. She is bedecked in tinkling anklets. She wears a crown and earrings.

79. The devotee shall repeat it eight hundred thousand times and perform homa with gingelly seeds along with sweet things or with milk pudding thousand times. In the lotus, on the altar with nine petals he should worship the śaktis.

80. The nine śaktis of the altar are prabhā, māyā, gayā, sūkṣmā, viśuddhā, nandinī, suprabhā, vijayā, and sarvasiddhidā.

1. It gives the *mantra* of Durgā thus: Om *hrīṁ duṁ Durgāyai svāhā.*

81a. They should be worshipped with vowels excluding short ones (a, i, u) and four neuter syllables (ṝ.ḷ.ḹ).

81b-84. O sage, the mantra of siṁha is om vajranakhadaṁṣṭrāyudhāya, then after the word mahā add siṁhāya, varma (hum) astra (phaṭ) and hṛt (namaḥ).

He should offer the seat with this mantra and conceive the form of the deity with the mūlamantra. After worshipping the aṅgas and the āvaraṇas he should worship śaktis in the petals. They are jayā, vijayā, kīrti, prīti, prabhā, śraddhā, medhā, śruti. They are to be worshipped with their initial syllables. He shall worship the eight weapons at the tips of petals.

85-86. The weapons are conch, discus, iron club, sword, noose, goad, arrows and bow. Then outside of it, he should worship the guardians of the worlds. Thereafter, he shall worship their weapons. When the mantra is realized thus through japa, the repeater of the mantra who knows the procedure, shall make practical application of the same in accordance with his desires.

87-90. The devotee shall, in accordance with the injunctions, instal nine splendid pots. Within them jewels, golds etc. shall be put. The devotee shall worship the goddess in the pot placed in the middle. He shall worship jayā and others in other pots. After worshipping them with sandal pastes and flowers he shall sprinkle the king with the water. The king then conquers his enemies. He excels others and attains the glory of victory. He becomes free from ailments. He will not be affected by any disease and he attains longevity. A barren lady bathed therewith in accordance with injunction attains an excellent son. The ghee charged with this mantra dispels evil and adverse planets of minor nature. Especially, the bhasma etc. charged with this mantra are very efficacious in regard to a pregnant woman.

91-92. When the yawning breath of Kṛṣṇa entered the mouth of Rādhā, the goddess holding the lute and the book was born. O leading brahmin, listen to its procedure that renders help unto the world.

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1. These verses give the *mantra* of Mahāsiṁha thus: *Oṁ Vajranakhadaṁṣṭrāyudhāya Mahāsiṁhāya hum phaṭ namaḥ.*

93. Worshipping of Sarasvatī.

Om, aim, hrīm, śrīm, klīm, hrīm, Sarasvatyai svāhā. This mantra consists of twelve syllables.

94. The sage of the mantra is Nārāyaṇa, the metre is Virāṭ, Mahāsarasvatī is the deity.

95-96a. After performing six aṅgas with aim, the aspiring sādhaka shall fix the syllables. He shall fix oṅkāra in the cerebral orifice. He shall fix hrīm in between the eyebrows. He shall fix syllables beginning with śrī in the mouth, nostrils, ears and rectum.

96b-97. Thereafter, he shall meditate on the goddess of speech as holding the lute and the book. She is as white in complexion as camphor and the kunda flower. Her face is so beaming as the full moon. She is riding on the swan. She is splendid on account of the divine ornament of the moon on her forehead.

98. The excellent sādhaka shall repeat the mantra one million two hundred thousand times with white lotuses, nāga flowers or campaka flowers.

99. He shall worship in the aforesaid altar of mātṛkās in accordance with the injunction to be laid down later on. He shall make the seat with letters in the form of a lotus and conceive the form of the deity with the mūlamantra.

100. To the right side of the deity the splendid Sanskrit must be worshipped. The Prākṛta mode of words, the bestower of all siddhis must be worshipped to the left side.

101-104. At first he shall worship aṅgas in the six corners, then worship prajñā and others outside. They are prajñā, medhā, śruti, śakti, smṛti, vāgīśvarī, mati and svasti. Thereafter, Brahmā and others, and the guardians of the worlds are to be worshipped along with their weapons further outside.

By worshipping the goddess of speech thus, one becomes the lover of speech. He should be a devout celibate, be pure with clean teeth and nail etc. He should always think of all women as goddesses. Within twelve months, the intelligent devotee will certainly attain poetic talent.

105. O sage, after drinking water charged with the mantra he should repeat it a thousand times every day, thus the

repeater of the mantra becomes a great poet within a year undoubtedly.

106. The devotee shall stand in chest-deep water meditating on the goddess stationed in the disc of the sun. Everyday he shall repeat the mantra three thousand times.

107-109a. He shall attain siddhi within forty days and unequalled fluency of speech. He shall perform homas with the flowers of palāśa or bilva sprinkled with some sweet substance or from twigs of those plants. He shall then attain glory and renown of vākpati (Jupiter). If one performs homas with the flowers of rājavṛkṣa (aloewood, soaked in sugar juice, or its twigs) he shall obtain unequalled poetic talent.

109b. Worship of Sāvitrī

O leading brahmin, henceforth, I shall recount Sāvitrī, the beloved of Brahmā.

110-112. It is by propitiating her that Brahmā created the worlds consisting of the mobile and immobile beings. Srīm, hrīm, klīm in the beginning and Sāvitrī is used in the dative case. The mantra ends with svāhā.[1] Sāvitrī mantra consists of eight syllables. Its sage is Brahmā. Gāyatrī is its metre. Sāvitrī, the mother of all gods, is the deity. The aṅgas are to be conceived by the following mantra : Obeisance unto Brahmā, obeisance unto Viṣṇu, obeisance unto Rudra, obeisance unto Īśvara, obeisance unto Sadāśiva, obeisance unto the Ātman of all.

113-115. The deity should be meditated upon as follows: She has the lustre and colour of molten gold and she shines in divine glory of sacred knowledge, her form is similar to a thousand suns at the midday in summer, her face is bright with a little smile, she is bedecked in jewelled ornaments, she is clad in silken garments sanctified in fire. She is eager to show mercy to her devotees. She is the bestower of happiness, the giver of release and the giver of riches to everyone and she is auspicious. She is of the nature of the seed of the Vedas. One shall meditate upon this chaste deity as the mother of the Vedas.

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[1] These verses give the *mantra* of *Sāvitrī* thus: *Srīṁ hrīṁ klīṁ Sāvitryai Svāhā.*

116-117. After thus meditating in the mystic diagram with three corners and shining pericarp, the scholar shall worship the goddess in the altar of the sun along with the nine śaktis viz Dīptā etc. He shall worship the deity in the image conceived by the mūla mantra.

118. In the three corners Brāhmī and other Śaktis are to be worshipped in the three corners and outside of it Ādityas are to be worshipped along with Uṣā in due sequence.

119-122. Thereafter, he shall duly worship the six aṅgas in the filaments.

Then, he shall worship prahlādinī, prabhā, nityā, viśvambharā, vilāsinī, prabhāvatī, jayā and śāntā.

Thereafter, he shall worship kānti, Durgā, Sarasvatī and vidyārūpā. He shall then worship the deities Viśālā, Īśā, Vyāpinī and Vimalā. He shall worship Tamopahāriṇī (one who dispels darkness), sūkṣmā (subtle), viśvayoni (source of the universe jayāvahā (one who causes victory), padmālayā (one whose abode is the lotus), parā (the transcendent one), śobhā (one of lustre) and Brahmarūpā (one who is of the form of Brahman. He should worship Brāhmī etc. with red complexion and having the above-mentioned features at the outside of it.

123. Then, he shall worship planets and Indra and others outside of it along with their weapons. Thus, the devotee shall worship the goddess with her ten āvaraṇa deities.

124. He shall repeat mantra eight hundred thousand times and perform homas eight thousand times with gingelly seeds. He will liberate himself from all sins and attain longevity.

125. He shall perform ten thousand homas with red lotuses soaked in trimadhu. There is no doubt that Mahālakṣmī will favour him within six months.

126-127a. In order to attain divine splendour the devotee shall perform homas with the flowers of palāśa or udumbara. Of what avail is much talk ? This vidyā duly practised and achieved shall be, O sage, a veritable wish-yielding cow unto the aspirant.

127b-138. Sāvitrī Pañjara.

Henceforth, I shall mention a very mysterious and wonderful secret to you. It is named Sāvitrī Pañjara. It accords all-round protection unto men. The deity is to be meditated as follows : The firmament constitutes her tresses of hair to which the shining gold crown is attached; the clouds form her eyebrows; Brahmā, Viṣṇu and Śiva form her faces, Jupiter and Venus are the tips of her ears; the moon, the fire and the sun are her eyes. She has the nostrils, the subtle Iḍā and Piṅgalā constitute the nostrils for the wind to pass; the two sandhyās (morning and evening twilights) constitute her closed lips; the elegant speech is her palate; the sun at the dusk is her jewelled neck; she is possessed of the wind as her arms; parjanya is her heart with which she is endowed. What are called Vasus constitute her sphere; the circular firmament is her belly; the planetary sphere is her navel; Prajāpati constitutes her front loins; Indrāṇī is her hips. Malaya and Meru constitute her thighs from which excellent river flows; Jahnu and Kuśikā are her knees; the Viśvedevas constitute her names; the earth, the serpents and the trees constitute her feet, toe, nails and hair. The planets, the signs of the zodiac, the constellations, the yoga etc are her bodily limbs; the tithis, months, seasons and fortnights indicate but a moment in regard to her. She is enveloped in a covering called sandhyā (dusk) the diversity of which is caused by Māyā. She is like the blazing fire of great dissolution. She has the brilliance of a crore of lightning. She is like a crore of suns, and she is cool as a crore of moons. She is stationed in the middle of the mass of nectar. She is of the nature of dense bliss and nectar. She transcends speech; unapproachable through mind, she is the bestower of boons; the mother of the Vedas, she is one with the mobile and immobile worlds and is eternal. She is in union with the immutable Brahman.

After meditating thus, the devotee shall perform nyāsa rite of Sāvitrī Pañjara.

139-140. The sage of the Pañjara is So'ham, the metre is vikṛti. The great Haṁsa is the deity and the great Brahman etc. are the deities, its utility and application is for the attainment of virtue, wealth, desire and salvation. He shall per-

form nyāsa rite of the six aṅgas by means of the mantras with the mantras for the six aṅgas.

141. The intelligent devotee shall perform the pervasive nyāsa by means of the mūla mantra thrice. He shall meditate on the deity as mentioned before with forms and attributes.

142. May the deity with three feet who is born of Hari, having her face towards the east named Brahmāstra and possessing twentyfour tattvas (principles) protect my eastern quarter.

143. May the fourfooted deity Brahmāṇī, having the staff of Brahmā, having the face towards the south, and possessing twentysix tattvas protect my southern quarter.

144. May the deity marked by Brahmā's head having the face towards the west, the one with five feet and with the form of fifty tattvas protect my western quarter.

145. May the six-footed deity possessing Brahman, as the fourth, gentle, in face of the nature of Atharvāṅgirasa and of the nature of sixty tattvas and kalās protect my northern quarter.

146. May the ninefooted deity, constituted of fifty letters and hundred syllables, Vyoma stationed in the Vedānta protect my upper region.

147. May Brahmasandhyā resembling the lightening, having four arms, seated on the deer, holding bow and arrows, leather-shield and sword protect my south-eastern direction.

148. May virgin Brāhmī, Gāyatrī of red limbs having swan as the vehicle and holding water pot, rosary and the sacrificial ladles, sruk and sruva protect my south-western direction.

149. May the white-complexioned youthful Sāvitrī, having bull for her vehicle and holding skull, trident, rosary and garland protect my north-western direction.

150. May the aged Sarasvatī of dark complexion belonging to Viṣṇu, seated on Garuḍa and holding the conch, the discus and the gesture of fearlessness protect my north-eastern direction.

151. May the four-armed white-complexioned mother of the gods having lion for her vehicle and holding gestures of boon and fearlessness and the sword and the leather shield in the arms protect my lower direction.

152. May their respective weapons and ornaments stationed in their respective sides and quarters and the śaktis associated with the limbs of planets protect me.

153. The deities presiding over mudrās as the presiding deities of mantras, protect us spreading over the body from head to foot.

154-155a. Thus, the Sāvitrī Pañjara has been mentioned truly by me to you. Every day during two sandhyās it must be recited with devotion especially at the time of japa. It must be read strenuously for worldly pleasures and liberation.

155b-185. The hundred eight names of Sāvitrī :

(1) One who grants prosperity, (2) the world, (3) speech, (4) one having great wealth, (5) Earth, (6) mother of gold, (7) delightful, (8) having creative nature, (9) ascetic, (10) having fame, (11) chaste lady, (12) truthful, (13) knowing the Vedas, (14) of the form of cit, (15) auspicious, (16) the universe, (17) the fourth state, (18) excellent, (19) the great goad, (20) Yamunā, (21) earth, (22) joy, (23) goddess, (24) the most excellent, (25) intellect, (26) peace, (27) wisdom, (28) Earth, (29) intelligence, (30) yoginī, (31) united, (32) river, (33) Prajñā, (34) one who urges, (35) night, (36) lotus, (37) Rohiṇī, (38) woman, (39) victorious, (40) one at the head of the army, (41) of the nature of Sāman, (42) Bagalā, (43) devoid of defects, (44) Māyā, (45) intelligence, (46) transcendent, (47) milking, (48) proud, (49) nourisher, (50) activity, (51) moonlight (52) of the nature of tīrtha (53) beautiful, (54) gentle, (55) full of nectar, (56) Brāhmī, (57) Haimī (golden), (58) as the form of a serpent, (59) one to whom others are subservient, (60) beautiful lady, (61) of the forest, (62) the swan of Oṁkāra, (63) all, (64) nectar, (65) having the six attributes, (66) Māyā, (67) pure, (68) Lakṣmī, (69) woman of slender body, (70) destroyer of enemies, (71) protectress, (72) chaste, (73) golden, (74) star, (75) the goal of the moon, (76) destroyer of poison, (77) one whose face is splendid, (78) immortal, (79) the bestower of tīrtha, (80) initiation, (81) incapable of being thwarted, (82) the remover of illness, (83) destroyer of many sinful and cruel poisons, (84) six-footed, (85) having thunderbold, (86) lover of battle,

(87) yoginī, (88) free from impurities, (89) truthful, (90) weaker sex, (91) bestower of strength, (92) victorious, (93) possessing speech, (94) daughter of Jahnu, (95) Rajvī, (96) blazing, (97) fire, (98) not staying long, (99) giver of rain, (100) of truthful scriptural utterance, (101) of the nature of Ṛta, (102) yielding all desires, (103) gentle, (104) devoid of temporal arrogance, (105) two-or-four-footed, (106) three-or-six-footed, (107) eight or nine-footed, (108) one who is of the nature of thousand-eyed one.

186. He who reads this hymn of Sāvitrī containing one hundred and eight names shall be long-lived, happy, humble and successful. He will have sons. Thus, O brahmin, the characteristics of five Prakṛtis have been mentioned by you along with their mantras and mode of propitiation. It (the hymn) fulfils all desires.

CHAPTER EIGHTYFOUR

Devī Mantra Nirūpaṇam
The *mantra* of the goddess

Sanatkumāra said :

1-3. In another Kalpa of the Kali age, O brahmin when Brahmā, born of the unmanifest being, was performing penance in the world of lotus, for the purpose of creation, two demons Madhu and Kaiṭabha were born of Viṣṇu's ear dirt. As soon as they were born they stood in the knee-deep water of that vast expanse at the time of great dissolution. They saw Brahmā seated on the lotus and attempted to devour him. Brahmā, on seeing them, eulogised the mother of the universe.

4. Then the goddess, the creator of the universe and who is the excellent Śakti of Śiva, staying as the slumber in the eyes of Nārāyaṇa, became pleased.

5. I shall recount mantra etc. Listen to it. Aruṇa (ha), Krodhanī (ra), Śānti (ī) and the one whose head is adorned with Candra (.).[1]

6. The one-syllabled mantra is the bīja, Śakti is the sage, Gāyatrī is the metre and the deity is Bhuvaneśvarī.

7-10. With the bīja accompanied by six long vowels he should perform six aṅgas in their sequence in the ascending and descending order (i. e. the ascending first and the descending afterwards).

Then he should perform fixation called mātṛkānyāsa for getting oneself identical with the mood of the deity.

Hṛllekhā is fixed on the head, Gagana on the face, Rakta in the heart of lotus, Karālikā in the anus and Mahocchuṣmā in the two feet and on the upper, eastern, southern, northern and western faces as well.

The short vowels beginning with Sadya[2] etc. (o. e. u, i, a) having colours of the elements are to be fixed. Then the fixation of aṅgas are to be performed with their jātis (namaḥ, svāhā, vaṣaṭ, vauṣaṭ, hum and phaṭ) in their due order.

11-16. He shall fix Brahmā associated with Gāyatrī in the forehead. In the right cheek he shall fix Viṣṇu with Sāvitrī. In the left cheek he shall fix Maheśvara united with Vāgīśvarī. He shall fix in the tip of the left ear Dhanapati along with Śrī, after fixing Smara along with Rati in the face, he shall fix Gaṇapati along with Puṣṭi in the right ear. Padma Nidhi and Śaṅkha nidhi are to be fixed between the ears and the cheeks. Then the mūla mantra is to be fixed again on the face. Thereafter, he shall fix them (Brahmā[3] etc.) at the root of the throat, in the pair of breasts, on the left shoulder,

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1. The *mantra* of *Bhuvaneśvarī* is *Hrīm*.

2. The short vowels beginning with *Sadya* are *known* as *o, e, u, i, a*. These are to be added to the *bīja* and then the *nyāsa* rite should be performed. For example, it may be stated thus: *hrom, hrem, hrum, hrīm*, hrām.

Bhūta saprabha means that their colours are those of five elements. They are yellow, transparent, red, dark, green respectively.

3. The *bījas* of *Gāyatrī* etc. are *ham, him, hum*, thus for the *nyāsa* rite the *mantra* should be used in the following manner: *Om haṁ Gāyatrī sahita Brahmaṇe namaḥ, Om hiṁ Sāvitrī sahita Viṣṇave namaḥ.*

in the lotus of the heart, on the right shoulder at the sides, in the region of the navel, on the forehead, at the side of the belly, at both sides of the shoulder, at the hump of the shoulder and in the heart. After duly fixing in the body, Brahmāṇī and others whose characteristics have been mentioned before with their proper procedure and after performing a pervasive nyāsa with the mūlamantra he shall meditate on the goddess.

17. She resembles the rising sun with lofty breasts and three eyes. Her face is smiling. The moon forms her crest. She bears boons, noose and fearlessness.

18. He shall repeat the mantra three million two hundred thousand times. To the extent of one tenth of it he shall perform homas with eight articles soaked in trimadhu or with the excellent twigs of brahmavṛkṣa.

19. O brahmin, eight articles are as follows: grape, dates, castor seeds, sugar, coconut, raw rice grains, ghee and gingelly seeds.

20-21. He should offer arghya unto the lord of the day (i. e. sun) thinking about Pārvatī therein.

He shall draw a lotus of eight petals. Outside of it, he should describe a circle with sixteen petals and in the pericarp he shall draw a very beautiful hexagon. Then he shall worship the pīṭha along with nine Śaktis.

22. The nine Śaktis are : Jayā, Vijayā, Ajitā, Aparājitā, Nityā, Vilāsinī, Dogdhrī, Aghorā, and Maṅgalā.

23. After offering the seat with the bīja, placed in the beginning he shall conceive the form of the deity with the bīja alone. After invoking the āvaraṇa deities he should worship her in the proper sequence.

24. He shall worship the deities of the aṅgas in the middle, the east, the south and the north-east. Afterwards the repeater of the mantra shall worship the couple of the deities in the six corners.

25. In the eastern corner, the repeater of the mantra shall worship Gāyatrī holding the shining staff, water pot,

1. The *āsanamantra* runs thus: *Hrīṁ sarvaśaktikamalāsanāya namaḥ.*

rosary, rope and the gesture of fearlessness in her hands. He shall worship Brahmā also of the same form.

26. In the south-west corner he shall worship the yellow-robed Sāvitrī holding conch, discus, iron club and the lotus. He shall worship Viṣṇu as similar to her.

27. In the north-west corner he shall worship Sarasvatī, the while-complexioned deity with the axe, rosary, fearlessness and boon in the hands. He shall worship Rudra of the similar nature.

28-29. In the south-east corner he shall worship Mahālakṣmī who holds in her hands a jewelled pot and a jewelled casket. She is embracing the potbellied Dhanadāyaka the (bestower of wealth) with her right hand. In her left hand she is holding the lotus. She is yellow-complexioned and is seated in the lap of Dhanadā.

30-31. In the western corner he shall worship Madana holding arrows, noose, goad and the bow. He is as red as the China rose flower. He wears red ornaments. He shall duly worship Rati who embraces her husband with the right hand and holds a lotus with the left hand. She is seated in the lap of her husband.

32-33. In the north-eastern corner he shall duly worship Vighnarāja accompanied by his beloved. He is shining with goad and noose in his hands. His fingers are engaged in touching the beloved's private part. He is naked and holds a skull filled with wine. With the tusk he is holding a bowl that shines and from which jewels roll down.

34-35. He shall worship Puṣṭi who is also naked. Her features resemble saffron. She is unfettered in her intoxicated gestures and movements. With one hand, she holds a red lotus and with the other she touches penis. She is pink in colour. She has embraced her lover.

The two treasures are to be worshipped. At the sides of the hexagon, he shall worship the aṅgas in the filaments and of its different directions. Afterwards he shall worship the following in the petals.

36-38. The eight śaktis are : Anaṅgakusumā, Anaṅgamekhalā, Anaṅgamadanā, Anaṅgamadanāturā, Bhuvanapālā, Gaganavegā, Śaśilekhā and Gaganalekhā. The mothers who

are dark-complexioned holding swords and clubs, are to be worshipped.

39-40. Outside the lotus, the attending Śaktis should be worshipped. The first one is Anaṅgarūpā, the next one is Anaṅgamadanā, the others are Madanāturā, Bhuvanavegā, Bhuvanapālikā, Sarvaśiśirā, Anaṅgavedanā and Anaṅgamekhalā.

41. They hold in their lotus-like hands, a bowl, a fan, a betel, a shining umbrella, chowries, silken garment and flowers.

42. He shall worship the guardians of the world as shining with ornaments, then further outside, he shall worship thunderbolt etc. Thus he shall worship the goddess.

43. By performing homa with the excellent twigs of the fig tree soaked in three sweet things, the repeater of the mantra can fascinate brahmins very soon and by the homa with the lotus he can captivate kings.

44-45. If the homas are performed with palāśa flowers he shall fascinate his womenfolk. By the lilies he shall control ministers. He shall perform daily ablutions with the water charged with the mantra repeated twentyfive times. He who spinkles it over his body shall have good fortune. A man should drink water so charged twentyfive times in the morning. He will attain good intellect and become the foremost among poets.

46-48. Saffron shall be charged with the mantra along with the camphor and aloe. The devotee shall mark his forehead with it. He can keep the king under control. The devotee shall make a doll with ground and pasted Śāli rice. He shall mix sweets with it, charge it with the mantra and instil life into it. Then he shall eat it on Sunday. Thus he will be able to captivate any man or woman, even the king.

49. The devotee shall stand in the neck-deep water. Looking at the sun reflected in the water he shall repeat the mantra three thousand times. He will obtain the girl desired for.

50-53. In order to achieve glory the repeater of the mantra shall eat the cooked rice charged with the mantra. Hrīm should be written in ashes along with the sādhya (for whom the deed is desired) on a plank or other similar thing. The

mystic diagram shall be shown to the pregnant woman about to give birth to a child. She will have easy delivery.

The deity called Bhuvaneśī was born of the thousand armed one. O excellent brahmin, she is the bestower of worldly pleasures and salvation unto men who remember her. Once, O brahmin, in the course of another Kalpa the demon Mahiṣa, conquered the guardians of the world and enjoyed the three worlds. Then the gods afflicted by him sought refuge in Vaikuṇṭha.

Worship of Lakṣmī (goddess of wealth).

54. O excellent sage, thereafter, goddess Lakṣmī became Śrī out of the splendour arising from the body of discus. She became embodied and pervaded the three worlds.

55. After killing Mahiṣa and others herself the goddess of the universe went to the forest called Aravinda. She is the bestower of all objects of desire to those who worship her.

56-57. O brahmin, I shall briefly recount the mode of her worship. Listen to it.

Mṛtyu (śa) attached with krodha (ra) and guru (ī) and then adorned with bindu on the head is the seed mantra of the goddess of wealth.[1] It is the bestower of all desired objects to those who are devoted to it. The sage is Bhṛgu, the metre is Nivṛt and Śrī is the deity.

58. The devotee shall conceive six aṅgas with the bīja after joining with it six long vowels in their due order. Thereafter he shall meditate on Śrī, the bestower of riches. He shall meditate the universally revered Śrī, the bestower of riches.

59-60. She has the lustre of gold. She is being sprinkled over by golden nectar vessels raised by their own trunks by four white elephants. She is seated in the lotus. She has in her hands the boon and fearlessness, the lotus and a garland. She is clad in silk garments. She has a crown. The devotee shall repeat mantra twelve hundred thousand times and perform homas twelve thousand times.

61. After worshipping her with fragrant flowers and lotuses soaked in sweets he shall conceive the form of the deity

1. The *mantra* of *Lakṣmī* is *śrīm*.

by the mūla mantra in the altar as mentioned for worshipping Mahālakṣmī.

62-63. He shall, as before, worship the aṅgas and then worship the following deities in the petals of the quarters viz, Vāsudeva, Saṁkarṣaṇa, Pradyumna and Aniruddha with the complexion of snow, yellow, the colour of the tamāla tree (black) and the colour of Indranīla jewel and putting on yellow garments. They have four arms holding conch, discus, iron club and lotus.

64. In the interstices of the quarters he shall worship Damaka and other elephants. They are Damaka, Puṇḍarīka, Guggula and Kuraṇṭaka.

65-66. He shall worship the treasure and conch along with his wife to the right of the goddess. The two resemble the pearl and the ruby, their lotus-like face has a slight smile. They are engaged in embracing each other. They hold conch and lotus. They are marked on the head with the signs of two conches from which jewels are rolling down.

67. He shall worship potbellied Kambuka nidhi (i.e. Śaṅkha) and Vasudhārā with a thick bosom. He shall worship to the left (of Śrī) Paṅkaja nidhi, along with his wife.

68. They have the lustre of saffron. They are linked to each other with their hands. They hold with their hands the red lotus and the red lily. They are marked on the head with the signs of two lotuses from which jewels roll down.

69. He shall worship the pot-bellied Paṅkaja nidhi and slim-limbed Vasumatī. They should be worshipped at the tips of the lotus. He shall worship Balāki and others all round the lotus.

70-71. They are Balākī, Vimalā, Kamalā, Vanamālā, Mālikā, Śāṅkarī and Vasumālā. They have the lustre similar to that of a pearl necklace and they hold two lotuses each. In the end he shall worship the lords of the worlds and the thunderbolt and other weapons outside of it.

72. The excellent devotee who worships the goddess thus in accordance with the proper method shall become affluent with riches and grain and uncensurable glory.

73. The devotee should stand in chest-deep water and repeat this mantra three hundred thousand times while meditating

on the deity present in the sun. Thus he will become the abode of the goddess of fortune.

74. The aspirant who repeats this mantra three hundred thousand times at the root of the bilva tree by the temple of Viṣṇu obtains the desired lot of wealth.

75-77. If the homa is performed in the fire of Aśoka twigs with rice grains smeared with ghee he shall have control over the world. If the homa is performed in the fire kindled with Khadira twigs by means of rice grains sprinkled with sweet solution, the king will soon come under his control and his good fortune will also increase. The devotee shall stay under the shade of the bilva tree for two years and his diet must be rice soaked in ghee mixed with bilva fruit. He should perform homa with bilva fruits or lotuses. The leading aspirant will certainly see Mahālakṣmī with his eyes.

78. O brahmin, in the course of another Kalpa, Śumbha and Niśumbha, the two demons who overran the kingdom of gods, were born. They harassed the worlds.

The Worship of Mahā Sarasvatī

79-80. O sage, eulogised by Indra and others who had lost their power of authority, goddess Mahā Sarasvatī descended on the Himālayas of great merit, in the highly splendid mountain region. Thereafter, she killed Śumbha and others and was duly worshipped by the gods.

81. After granting boons the goddess entered the Mānasa lake. O sage, I shall recount her mantra. Listen to it attentively.

82. Jñānāmṛtā (ai) is decorated on the forehead with the moon (i.e. bindu).[1] This is the bīja of Vāk (speech). The excellent aspirant shall conceive the aṅgas thereby.

83. Its sage is Sadāśiva, anuṣṭup is the metre, vāk is the deity. She bestows desired objects unto those who worship her.

84. He shall always meditate on the goddess of speech as clad on white clothes, white in complexion like the lotus

1. The *bīja* of *Sarasvatī* is *aim.*

stalk holding the lute and the book. She is adorned with divine ornaments.

85. He shall, by means of the mūla mantra conceive the form in the altar of Mahāsarasvatī. Therein, he shall worship the goddess along with the ancillaries and the attending deities.

86-88.[1] The first āvṛti (the covering) shall be the ancillaries. Ambikā and others constitute the second stage of covering. The third stage of covering is that of the Mātṛkās. The fourth one is that of the sixteen śaktis. The fifth stage of covering is that of the thirtytwo śaktis. The sixth stage of covering is that of the sixtyfour śaktis. The seventh stage of covering is that of the leaders of the world and the eighth is that of their weapons. Thus, the mother of the universe, the glorious deity Vāgbhavā is to be worshipped.

89-91. The aspirant shall conceive aṅgas in the places mentioned before. The Ambikā, Vāgbhavā, Durgā and Śrīśakti with characteristics as mentioned before (are to be worshipped). Thereafter, Brāhmī etc. are to be worshipped. The sixteen śaktis are Karālī, Vikarālī, Umā, Sarasvatī, Śrī, Durgā, Uṣā, Lakṣmī, Śruti, Dhṛti, Smṛti, Śraddhā, Medhā, Rati, Kānti and Āryā. They hold swords and clubs and are black-complexioned. These well decorated śaktis are worthy of being propitiated.

92-95. The thirty-two śaktis are : Vīryā, Hrī, Puṣṭi, Prajñā, Sinīvālī, Kuhū, Rūdra vīryā, Prabhā, Nandā, Poṣaṇā, the auspicious Ṛddhidā, Kālarātri, Mahārātri, Bhadrakālī, Kapardinī, Vikṛti, Daṇḍinī, Muṇḍinī, Indukhaṇḍā, Śikhaṇḍinī, Niśumbha-Śumbhamathanī, Caṇḍa-muṇḍavināśinī, Indrāṇī, Rudrāṇī, Śaṅkarārdhaśarīriṇī, Nārī, Nārāyaṇī,

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1. These verses give the procedure for the worship of surrounding deities one after the other. The first begins with *Ambikā* and others, the second with *Brāhmī* etc., the third with eight *Śaktis*, the fourth and fifth with thirty-two *Śaktis*, the sixth with the lords of quarters, the eighth with the weapons. These rituals are performed on the mystic diagram of the deity.

The procedure of drawing the diagram is as follows: First draw an eight-petalled lotus, then outside of it draw a circle to which draw sixteen petals, in the pericarp of the inner circle draw a hexagon. Then draw a square outside of all of them and adorn it with four doorways.

Triśūlinī, Pālinī, Ambikā and Hlādinī. All these thirtytwo are known as śaktis. They hold discus in their hands and their faces are like those of goblins. They have beautiful ornaments. They are to be worshipped.

96-104. The sixtyfour śaktis are : Piṅgalākṣī Viśālākṣī, Samṛddhi, Vṛddhi, Śraddhā, Svāhā, the name possessing Svadhā, the śakti named Māyā, Vasundharā, Trilokadhātrī, Gāyatrī, Sāvitrī, Tridaśeśvarī, Surūpā, Bahurūpā, Skanadamātā, Acyutapriyā, Vimalā, Kamalā, Āruṇī, Aruṇī, Prakṛti, Vikṛti, Sṛṣṭi, Sthiti, Saṁhṛti, Sandhyā, Mātā, Satī, Haṁsī, Mardikā, Rāñjikā, Parā, Devamātā, Bhagavatī, Devakī, Kamalāsanā Trimukhī, Saptamukhī, Surā, Asuravimardinī, Lamboṣṭhī, Ūrdhvakeśī, Bahuśīrṣā, Vṛkodarī, Ratharekhā, Śaśirekhā, Aparā, Gaṅgāvegā, Pavanavegā, Bhuvanapālā, Madanāturā, Anagā, Anaṅgamadanā, Anaṅgamekhalā, Anaṅgakusumā, Viśvarūpā, Asurabhayaṁkarī, Akṣobhyā, Satyavādinī, Vajrarūpā, Śucivratā, Varadā and Vāgīśā.

105. All of them hold bows and arrows. They are of brilliant lustre and emit flames from their tongues. They have curved fangs and hairs standing upright and their minds are inclined towards battle.

106. They are shining in their ornaments. They should be worshipped carefully. The guardians of quarters are to be worshipped thereafter, so also the weapons viz. thunderbolts etc.

107. The intelligent devotee shall repeat the mantra one million six hundred thousand times and to the extent of one tenth of it he shall perform homa with ghee in the fire kindled with khadira wood. Thus the mantra becomes fruitful.

108. By performing homa with lotuses for ten thousand times one will be able to captivate and fascinate the king. If one performs homa with lilies good fortune will come about.

109. By Performing homa with the flowers of palāśa for a year, the devotee becomes a poet. If one performs homa with white mustard and salt one can enchant women.

110. There need not be any hesitation or doubt in this that one who is devoted to the japa of vāṇībīja (the seed mantra of Śarasvatī) shall enjoy all worldly pleasures and in the end shall attain the region of Viṣṇu.

CHAPTER EIGHTYFIVE

Yakṣiṇīmantra nirūpaṇam
The mantras of Yakṣiṇi :

Sanatkumāra said :

1. Another incarnation of the deity of speech is Kālikā. I shall recount her mantra which yields pleasures and salvation unto men.

2-3. Sṛṣṭi (ka) attached with kriyā (ra) and śānti (i) and then endowed with bindu (.), then again repeated thrice, then aruṇā (ham) is attached with dīpikā (u), it is then repeated twice, then māyā (hrīm) is repeated twice, then dakṣiṇe kalpe, then seven bījas (stated before) thereafter. This excellent mantra ends with svāhā.

4. O lord of sages, its sage is Bhairava, the metre is uṣṇik, the deity is Kāli, hrīm is the bīja and the long varma hūm is śakti.

5-7. The aṅga is to be worshipped with the bīja of vidyā, having six long (syllables). He shall then fix the syllables of the mātṛkā in the heart, arms and feet, ten in each. The aspirant shall make a pervasive nyāsa by means of the mūla mantra. He shall remember Kālikā who holds a severed head, sword, the gesture of fearlessness, and boon in her hands. A garland of skulls is tied round her head. Her hairs are dishevelled. She is stationed in a cremation ground. She is dark-complexioned and bedecked in all ornaments.

8. After meditating thus, he should repeat the mantra a hundred thousand times. Thereafter, he shall perform homa ten thousand times with oleander flowers. The pūjā yantra (the mystic diagram) is being mentioned now.

9-17.[1] At the outset he shall draw a hexagon, then three triangles. Thereafter, externally he shall draw the eight-petalled lotus and the bhūpura.

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1. It gives the procedure for drawing the *Yantra* of *Kālī* which differs from the traditional one. It states that one should draw a hexagon, then outside of it draw eight petals of the lotus and further outside adorn it with the square and four entrances. But the traditional one is that where it is stated

He shall worship śaktis of the altar as follows : Jayā, vijayā, ajitā, aparājitā, nityā, vilāsinī, dogdhrī, aghorā and Maṅgalā. They are to be worshipped with the mantra beginning with hrīm and Kālikāyogapīṭhātmane and ending with namaḥ. Then he should meditate on Kālī as follows :

She is seated on a corpse in the form of Śiva. She is surrounded on all sides by vixens. She is engrossed in sexual intercourse with Mahākāla.

After duly meditating thus, he shall worship six aṅgas in the six corners. They are Kālī, Kapālinī, Kullā, Kurukullā, Virodhinī and Vipracittā. In the nine corners of the three triangles he shall worship : Ugrā, Ugraprabhā, Dīptā, Nīlā, Ghanā, Balākikā, Mātrā, Mudā and Mitā. He shall worship carefully the matṛkās in the petals of the lotus. They are : Brāhmī, Nārāyaṇī, Māheśvarī, Cāmuṇḍā, Kaumārī, Aparājitā, Vārāhī and Nārasiṁhī. The following are to be worshipped in the Bhūpura (the square) viz. Bhairavī, Mahābhairavī, Siṁhabhairavī, Dhūmrabhairavī, Bhīmabhairavī, unmattabhairavī, Vaśīkaraṇabhairavī and Mohanabhairavī. After worshipping them and Indra and others as well as their weapons, Kālī should be duly propitiated. Thus, she is achieved by the repeater of the mantra.

18. Thereafter, he shall make the practical applications as stated by Mahābhairava which yields quick results either to oneself or to others.

19. A devotee of Kāla who seeks his own well being shall avoid beating of women and their censure, crookedness and unpalatable words.

20. He who repeats mantra ten thousand times seeing the sexual organ of a woman with beautiful eyes shall attain equality with the lord of speech ere long.

21. In the midnight the devotee shall sit naked with dishevelled hair in the cremation ground[1] and repeat the mantra ten thousand times. He will have all siddhis.

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that one should draw a triangle first and outside of it draw another triangle, and draw three other triangles outside each of them, then encircle all of them and adorn it with eight petals of the lotus and draw the entrances. The *Tantrasāra* of *Kṛṣṇānanda Āgamavāgīśa* supports both the views.

1. The cremation ground that is referred to here is *Parabrahman* in which during the great dissolution (*Mahāpralaya*) all beings are dissolved.

22-23. In the cremation ground the devotee shall sit naked on the chest of a corpse. Repeating the mantra he shall offer a thousand flowers of the arka plant smearing them with his own semen. With these flowers he shall devotedly worship the goddess. Ere long, he shall become the lord of the earth.

24. He who meditates on the vaginal passage[1] of a woman splashed with the menstrual blood and repeats the mantra ten thousand times, shall certainly fascinate and captivate the people by means of sweet poesy.

25-26. The devotee shall meditate on Kālī as follows: She is stationed on the chest of Śiva who is on the Yantra with fifteen corners. She is engaged in amorous battle with lord Mahākāla and is smiling sweetly. The devotee himself shall perform sexual intercourse. Even as he does so he shall repeat the mantra a thousand times.

27-28. At midnight, on Bhūtāṣṭamī (the eighth day in the dark fortnight of Kārttika month) the devotee shall offer unto the goddess the flesh of cats and rams along with bones, hair and hide or the oblation of a camel or a buffalo. All the creatures will become subservient to him. He shall enjoy happiness for a long time with sons, fame, fortune and learning.

29. While during the day, the devotee should take sacrificial meals and during the night while engaged in sexual intercourse he should repeat the mantra a hundred thousand times. He shall thereby become a king.

Therefore, one who is devoted to *Parabrahman*, and is free from Māyā should meditate on pure consciousness and then offer different moods and sentiments like compassion, forgiveness etc. as flowers and other essential articles of offerings. Then charging them with the nectar that flows from the *Sahasrāra* one offers them to the deity.

1. The inner meaning of the verse is that the devotee should meditate on the *Yonimaṇḍalas* in the Mūlādhāra. The triangle is said to be the abode of *Kāma*, the Liṅga is *Maheśvara*, which is compared to a flower. See Karpūrādi hymns, pp. 21-25.

The inner meaning is that the devotee should meditate on the deity at midnight or early dawn. The deity is not different from his own *ātman* and the body itself is the *Yantra*. The *yantra* is encompassed by a circle which is *Avidyā*, the eight-fold *Prakṛti* consisting of earth and so forth is the eight petalled lotus, the five *jñānendriyas*, the five *karmendriyas* and five *prāṇas* are the five triangles and the bindu which is consciousness reflected in Māyā composed of pure *sattvaguṇa* is the adorning *bīja*.

30. The repeater of the mantra shall perform homa with red lotuses. He shall conquer even Kuvera by his riches. If the homa is performed with leaves of bilva he shall gain a kingdom, if it is performed with red lotuses he shall attain the power of attracting and captivating people.

31. Ere long, all siddhis will be within the grasp of that person who propitiates Kālikā with the blood of buffalo and other animals.

32. The knower of the mantra who repeats it a hundred thousand times after sitting on the corpse shall make the mantra effective instantaneously. The mantra will yield instantaneous result.

33. Indeed, it would be as it were the man of noble birth has performed sacrifices like Aśvamedha etc. If he worships Kālikā, gifts have been granted by him and austerities have been performed by him.

34. The man who always worships Kālī has actually worshipped gods like Brahmā, Viṣṇu, Śiva, Gaurī, Lakṣmī Gaṇapati and Ravi.

35. Henceforth, another incarnation of Sarasvatī is being recounted. Undoubtedly people become blessed and satisfied by serving her.

36-37. Āpyāyinī (0) is attached with candra (.) and then māyā (hrīm), then sa with Kāmikā, (ta), Krodha (ra), Śānti (i) bedecked on head with the moon (.). Then sānta (the letter comes that after sa is ha) is attached with dīpikā (u) and lastly astra (phaṭ). Thus the mantra is mentioned.

The deity is Tārā; the second and the fourth syllables are its śakti. The aṅgas are to be done with the six long vowels by means of the second bīja.

38-40. Ṣoḍhā nyāsa[1] of Tārā mantra is to be performed then, which is the giver of all siddhis.

He shall fix Śrīkaṇṭha, the Rudras preceded by mātṛkās (a to kṣa) in the respective places of the locations of mātṛkās as

1. The *nyāsa* of six sorts are (1) *Rudra-nyāsa*, (2) *Grahanyāsa*, (3) *Lokapālanyāsa*, (4) *Śivaśaktinyāsa*, (5) *Tārādinyāsa*, (6) *Pīṭhanyāsa*. The number of *Rudras* coincide with the letters of Sanskrit alphabets. Place the three *bījas* of *Tārā hrīm, strīm, hum, am Śrīkaṇṭheśāya namaḥ* in the forehead.

mentioned before and they also are to be preceded by māyā (hrīm) the third one (strīm) and krodha (hum). The fourth (i.e. Śrīkaṇṭha and others) are to be in the dative case and followed by namaḥ (hrīṁ strīṁ hūm aṁ śrīkaṇṭhāya namaḥ is the combination). Thus the first nyāsa has been mentioned.

41. He shall perform the first nyāsa rite after thinking of the deity seated on the altar of the corpse. Her lustre is bluish. She has three eyes. The crescent moon forms the crest. She has a variety of ornaments.

42-46.[1] The second nyāsa is that of the planets. The devotee shall perform it by remembering the deity. The mantra is preceded by the vowels and the three (bījas (hrīm, strīm, hum). Then fix the red sun in the heart (as hrīm, strīm, hūm, am to āḥ raktavarṇaṁ sūryaṁ hṛdi). Similarly, along with the letters of yavarga preceding, the white moon is to be fixed on the eyebrows. The letters of kavarga preceding, the Maṅgala of red lustre he should fix on the three eyes. He shall fix the dark-coloured Budha preceded by cavarga in the chest. He shall fix with the letters the yellow-coloured Bṛhaspati along with ṭavarga in the cavity of the throat; he shall fix the white-coloured Bhārgava along with the letters of tavarga, in the ankle. He shall fix the blue coloured Śanaiścara along with the letters of pavarga in the umbilical region. After meditating on Rāhu as a smoke-coloured planet he shall fix it along with the letters of Śavarga, in the mouth. Thus the Grahanyāsa is mentioned along with the three bījas (The smoke-coloured Ketu adorned with la and kṣa is to be fixed again in the navel).

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1. These verses give the procedure of *Grahanyāsa* which is to be performed by uttering the three *bījas* of *Tārā* and the letters of the vowels adding *bindu* with each and then say *Raktavarṇa sūrya* in the heart. All the *grahas* are to be fixed in different limbs of the body with different letters of the alphabets.

The text here drops a line which we find in the *Mantra Mahodadhi*. It runs as follows:

Lakṣāḍhyaṁ dhūmravarṇābhaṁ Keturṁ nābhau punarnyaset, p. 105 New Edition.

47. He shall then perform the third nyāsa, that of the guardians of the worlds,[1] carefully along with the three bījas (hrīm etc.) for attaining siddhis.

48. He shall fix them on the head, forehead etc., in the eight quarters of them, above and below. He shall fix the guardians of the quarters along with the letters short or long (as hrīm, strīm, hum, am, im, um, ṛm, lṛṃ, em, om, am lalāṭa-pūrve Indrāya namaḥ etc.).

49-55. The devotee shall perform the fourth nyāsa viz. Śiva-sakti nyāsa.[2] He shall fix six Śivas along with their śaktis beginning with the three bījas. They shall be fixed in the centres (cakras) mūlādhāra and others along with the syllables of their respective cakras. He shall fix Brahmā accompanied by Dākinī along with the letters beginning with va and ending with sa in the Mūlādhāra with four petals.

He shall fix Viṣṇu accompanied by Rākiṇī along with the letters beginning with ba and ending with la in the cakra called Svādhiṣṭhāna stationed in the liṅga having six petals.

He shall fix Rudra, accompanied by Lākinī along with the letters beginning with da and ending with pha in a ten-petalled lotus that is stationed in the umbilical region called Maṇipūra.

He shall fix Īśvara accompanied by Kākiṇī along with the letters ka and ending with tha in the cakra of twelve petals stationed in the heart called Anāhata.

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1. It gives the procedure of *nyāsa* of *Lokapālas* who are *Indra, Agni, Yama, Nirṛta, Varuṇa, Vāyu, Soma, Īśāna, Brahmā, Ananta.* The vowels (short ones) are added with *Indra* and the long ones with *Agni* preceded by the three *bījas* of *Tārā* and followed by *namaḥ.* Kavarga goes with Yama, cavarga with *Nirṛti, ṭavarga* with *varuṇa, tavarga* with *vāyu, pavarga* with *soma, yavarga* with *Īśāna, śavarga* with *Brahman* and *ha* and *kṣa* with *Ananta.*

2. *Śivaśaktinyāsa* is done with the *bīja* of *Tārā* preceding and followed by the letters of the alphabets with *bindu* and ending with *namaḥ. Brahmā* and *Dākinī* are associated with the letters *va, śa, ṣa, sa,* the location being *mūlādhāra,* the letters *ba, bha, ma, ya, ra, la* are associated with *Rākinī* and *Viṣṇu* and the location is *Svādhiṣṭhāna,* the letters *ḍa ḍha, ṇa, ta, tha, da, dha, na, pa, pha* associated with *Lākinī* and *Rudra* the location being *Maṇipūra,* letters *ka, kha, ga, gha ṅa, ca, cha, ja, jha, ña, ṭa, ṭha* associated with *kākiṇī* and *Īśvara,* the location being *Anāhata,* all the letters of the vowels are associated with *Śākinī* and *Sadāśiva* and the location is *viśuddha. ham* (*lam*) and *kṣa* are associated with *Hākinī* and *Paramaśiva* and the location is *Ājñā.*

He shall fix Sadāsīva and Śākinī along with sixteen vowels in the sixteen-petalled lotus stationed in the throat called Viśuddha.

He shall fix Paraśiva accompanied by Hākinī along with the letters ha and kṣa in the Ājñācakra which is very charming and is stationed between the eyebrows.

56-59. For the purpose of achieving all Siddhis the devotee shall perform the fifth nyāsa called Tārādi.[1] He shall fix eight vargas (i.e. one varga for each) along with the pair of vowels accompanied by the bīja syllables. Tārā along with śaktis are to be applied for the nyāsa rite.

They are Tārā, Ugrā, Mahogrā, Vajrā, Kālī, Sarasvatī, Kāmeśvarī and Cāmuṇḍā. They are to be fixed in the cerebral orifices, forehead, between the eyebrows, in the throat, in the heart in the novel, at the root of penis and in the Mūlādhāra.

60. Thereafter, he shall perform aṅganyāsa. This is called Pīṭhanyāsa.[2] It is the bestower of all Siddhis. In the Mūlādhāra called Kāmarūpa the bīja (hrīm, strīm, hum and the short vowels a,i,u,ṛ,ḷ,e,o along with bindu) is to be fixed.

61. He shall fix in the jālandhara pīṭha located in the heart with the bīja along with long vowels. The intelligent devotee shall fix in the forehead the pīṭha Pūrṇagiri with the bīja along with the letters of kavarga.

62-63a. He shall fix in the Uḍḍiyāna in the junction of hair along with bīja and the letters of cavarga.[3]

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1. *Tārādī nyāsa* are performed beginning from the cerebral orifice to *Mūlādhāra* with pairs of two vowels preceded by the *bīja* of *Tārā* and the letters of *Kavarga* etc. ending with *namaḥ*. For example, for *Tārā am* and *ām* are taken, for *ugrā im, īm, for Mahogrā um, ūm* and so on.

2. The *Pīṭhas* are known to be fiftyone, our text takes only nine *pīṭhas*. These nine are fixed along with the three *bījas* of *Tārā* along with the letters of alphabets and ending with *namaḥ*. The vowels have been divided into short and long ones in order to classify the alphabets into nine groups.

3. The text drops a few lines here. They are as follows:

Bhruvorvārāṇasīpīṭhaṁ ṭavargādyaṁ samāhitaḥ| Tavargapūrvikām nyasyedAvantīm nayanadvaye|Pavargapūrvakammāyāpurīpīṭham mukhe nyaset|kaṇṭhe tu Mathurāpīṭhaṁ yavargādyam pravinyaset | Ayodhyāpīṭhakaṁ nābhau śavargādikamuttamam | kaṭyoḥ Kāñcīpurīpīṭhaṁ daśamaṁ tu pravinyaset.

The sixfold nyāsa of Tārā has thus been mentioned. It is the bestower of the desired fruit.

63b-65. He shall fix Ekajaṭā in the heart (namaḥ), fix Tāriṇī in the head, svāhā vajrodakā in the tuft of hair (vaṣaṭ), ugratārā in the Kavaca (hum), Mahāpratisara in the eye (vauṣaṭ), Piṅgograikajaṭā in the palm (phaṭ). These eight nyāsas are to be performed with hrīm along with six long vowels (hrām, hrīm etc.). But before doing this he should fix carefully this nyāsa in the fingers beginning with the thumb of the fingers.

66-67. Then, he shall make three claps by means of the index finger and the middle finger. Then recollecting the deity in mind he should arrest quarters by means of snapping the fingers. Then, he shall do the pervasive nyāsa by the vidyā strīm encased in om seven times. Thereafter, he shall meditate upon ugratārā that yields superior siddhis in the debate.

68-70a. He shall meditate on the deity thus : In the ocean of dissolution she is stationed in a lotus. She has blue lustre. She has divine ornaments. In her hands, she holds the conch, the sword, the skull and the blue lotus. Her body is embellished by an excellent serpent. She has three red eyes. The devotee shall repeat mantra four hundred thousand times. To the extent of one tenth of it he shall perform homa with red lotuses mixed with milk and ghee. He shall instal a conch and begin japa.

70b-72. Seeing,, touching and enjoying a woman in the dead of night (after 11-30 p.m. onward) he shall perform the rite of japa (repetition of the mantra).

In the cremation ground or in a vacant house, or in a temple, or in a lonely place, in a mountain, in a forest, the knower of the mantra shall climb on to a dead body that has

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1. The devotee with concentration should fix in the joint of the eyebrows *Pīṭha* called *Vārāṇasī* with the letters of *Ṭavarga*. In the two eyes he should fix *Avantīpīṭha* with the letters of *Tavarga*. In the mouth he should fix *Māyāpurī* with the letters of *Pavarga*. In the throat he should fix *Mathurāpīṭha* along with the letters of *yavarga*. In the navel he should fix *Ayodhyāpīṭha* the excellent letters of *Śavarga*. In the hips he should fix *Kāñcīpurī* with the tenth class (*ha* and *kṣa*).

been killed in the battle-field or on a child of six months, should make an effort for the propitiation of vidyā (of Tāriṇī), thus he would soon be able to make it fruitful.

73-74. The Śaktis of altar are said to be nine. They are : Medhā, Prajñā, Prabhā, Vidyā, Dhī, Vṛtti, Smṛti, Buddhi and Viśveśvarī.

Bhṛgu (sa) united with Manu (au) and bindu (.), then meghavarṇā (blue like the cloud) nīlaSarasvatīyogapīṭhātmane namaḥ. The mantra[1] of the altar is thus mentioned.

75. After offering the seat with this the form of the deity is to be conceived by means of the mūla-mantra. Then he should worship the deity according to the procedure given below.

76-77. Tāra (om), māyā(hrīm), bhaga (e), Brahma (ka) then jaṭe, sūrya (ma), then kha (hā) is joined with the long vowel (i.e. ā) then add Mahāyakṣādhipataye, tandrī(me) added to yopanītam, balin (offering) then the pair of gṛhāṇa, Śivā (hrīm) svāhā.[2] This is the mantra[3] for the offering of bali. One should offer bali every day at midnight on the crossroad.

78-84. He shall perform the rite of offering of waters etc. by means of ten mantras. For taking up the water the seven-syllabled mantra runs thus: Dhruva (om) vajrodaka hum phaṭ Tāra (om) with māyā (hrīm) is for washing the feet. Tāra (om) hrīm, bhṛgu (sa) with Karṇa (u) then viśuddha dharma (pure virtue), followed by sarva (all) pāpāni (demerits), śāmaya (pacify) all (aśeṣa), (va), joined with netra (i) kalpānapanaya svāhā remove all vikalpas. This mantra is meant for ācamana(sipping).[4]

Dhruva (om) Maṇidhāri followed by vajriṇī mṛti (sa) joined with (i), then khari nati (na) joined with (i), then to

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1. The *Pīṭha* mantra reads thus :
Sauṁ nīlasarasvatīyogapīṭhātmane namaḥ.

2. The mantra for offering runs thus : *om hrīm ekajaṭe mahāyakṣādhipataye mayopnītaṁ baliṁ gṛhāṇa gṛhāṇa hrīm svāhā.*

3. This gives the *mantra* for touching water : *om vajrodake hum phaṭ.*

4. It gives the *mantra* for sipping the water : *om hrīm swiśuddha dharma sarva pāpāni śāmayāśeṣavikalpānapanaya svāhā.*

sarva and va is added vaka (sa), joined with indu (.) followed by Kariṇi, dīrghavarma (hum) astra (phaṭ) and svāhā. This mantra consists of twentythree syllables and is used for tying the tuft of hair.[1]

Om, the pair of rakṣa, hum phaṭ. With this nine-syllabled mantra the repeater of the mantra shall perform the cleaning of the ground.[2]

At the end of tāra (om) utter the words sarvavighnān utsāraya (remove all obstacles). Then hum phaṭ svāhā. This thirteen-syllabled mantra is for the warding off of obstacles.[3]

85. He shall think about the bīja hrīm resembling the Japā flower (China rose) in the navel. With the fire originating from it he shall burn the body along with his sin.

86. The knower of the mantras shall think about the bīja of Tārā (strīm) in his heart as having the lustre of gold. With the wind arising therefrom, he shall cast off the ashes of sin on the ground.

87. On meditating in the forehead, the fourth bīja (hūm) having the lustre of the moon or Kunda flower he shall make the body resemble the deity by means of the nectar following therefrom.

88-89. By dint of this purification of the elements he attains resemblance with the goddess.

He shall make the auspicious diagram (maṇḍalam)[4] by the following twelve-syllabled mantra : Tāra (om) ananta (a) bhṛgu (sa) with karṇa (u), (bali) then ra attached with padmanābha (e), then (khe) followed by vajrarekhe, the bīja named krodha (hum) and pāvakavallabhā (svāhā).

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1. It gives the mantra for tying the sacred hair. *Om maṇidhāri Vajriṇi śikhariṇi sarvavaśaṁkāriṇi hum phaṭ svāhā.*

2. It gives the *mantra* for the purification of the ground.
Om rakṣa rakṣa hūm phaṭ svāhā.

3. It gives the *mantra* for allaying obstacles. *Om sarvavighnānutsāraya hūm phaṭ svāhā.*

4. It gives the *mantra* for drawing the mystic diagram.
Om asurekhe vajrarekhe hūm phaṭ svāhā.

90-91. For the purpose of purifying flowers[1] the mantra runs thus: Tāra (om) followed by yathāgatā nidrā (bha) attached with dṛk (i) followed by Ṣeka, then bhṛgu (sa) followed by viṣa (ma) joined with dīrgha (ā), then smṛti (ga) and (n) joined with (i) (i.e. gni), then mahākāla (ma) attached with bhaga (e), then krodha (hum) astra (phaṭ). For the purpose of purifying the heart[2] the five-syllabled mantra is : Tāra (om), pāśa (ām), parā (hrīm) svāhā.

92-94. Ten mantras have thus been mentioned. Now the procedure of installing arghya is being recounted.

With the syllables māṁsa and toya adorned with bindu (lam and vam) one should cleanse the ground and then prepare a diagram on the ground with bhūgṛha (square), a circle and a triangle with the mantra for the diagram. Then he should worship the ādhāraśakti stationed in the middle of the circle of fire. Then after worshipping, vahnimaṇḍala one should place the mahāśaṁkha therein. It should be washed with the mantra :[3] vihāyas (ha) is attached with vāmakarṇa (u) and bindu (.) (i.e. hum) and ending with (phaṭ). Then read the mantra : bhṛgu (sa), daṇḍī (tha) trimūrti (i) attached with indu (.) (i.e. sthim).

95-96. Thereafter, he shall worship the great conch while repeating the four mantras. Māyā (hrīm) is attached with three long vowels (i.e. hrām, hrīm, hrūm), Kālī followed by Sṛṣṭi (ka) and long pa (i.e. pā) pratiṣṭhā (ā) is joined with māṁsa (la), pavana (ya) followed by hṛdaya (namaḥ). This eleven-syllabled mantra is the first for worshipping the Mahāśaṅkha.

97-98. Haṁsa (sa), hari (ta), bhujaṅgeśī (ra) added with three long vowels and indu (.) followed by tāriṇī which

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1. They give the *mantra* for the purification of flowers : *om yathāgatā-bhiṣekasamāgni me hum phaṭ svāhā.*

2. For the purification of *citta* the *mantra* is :
Oṁ āṁ hrīṁ svāhā

3. The mantra for worshipping *Mahāśaṅkha* runs thus ; (i) *hrāṁ hrīṁ Kālikapālāya namaḥ.* (ii) *Strām strīm strūm tāriṇī kapālāya namaḥ,* (iii) *Hām hīm hum lilā kapālāya namaḥ,* (*iv*) *Hrim strīm hūm svargakapālāya sarvādhārāya sarvāya sarvodbhavāya sarvaśuddhimayāya sarvāsurarudhirāruṇāya śubhrāya surābhājanāya Devīkapālāya namaḥ.*

again ends with kapālāya namaḥ. This is the twelve-syllabled mantra.

Kha (ha) adorned with three long vowels and bindu (.), then meṣa (na) attached with vāmadṛg (i) followed by la kapālāya hṛdayam (namaḥ). This is the third one consisting of eleven syllables.

99-101. Māyā (hrīm), strībīja (strīm), kha (ha) attached with arghīndu (u and bindu (.), followed by svarga which again is followed by Khādima (i.e. the letter that precedes kha (ka) then sarvādhārāya, sarva and sarvodbhava in the dative (i.e. sarvāya sarvodbhavāya) sarvaśuddhimayāya sarvāsurarudhirāya) then rati (ṇa) added with dīrgha (i.e. ṇā) then vāyu (ya), then followed by śubhra anila (ya) surābhājanāya, bhagī (dā) and satya (e) (i.e. de) vikapālāya hṛt (namaḥ). It contains fiftysix syllables for the worship of Mahāśaṁkha.

102. After worshipping the disc of the sun there he shall fill it with water considering it to be nectar. Sandal pastes and flowers as well as rice grains are also placed therein.

103-104. After showing trikhaṇḍa mudrā he should worship the disc of the moon. Vāk (aim), sūkti (hrīm), padmā (śrīm), gagana (ha) along with refa (ra) anugraha (au) and bindu (.) (i.e. hraum) followed by mūlamantra, viyat (ha) joined with anusarga (aum) i.e. (haum). With this mantra the sādhaka should charge the water[1] eight times carefully.

105. By means of hrīm he should pour wine into it and then show śaṅkha and yoni mudrās in it. Then he should conceive in it a circle, an octagon and hexagon therein, he should meditate on the goddess.

106-108. He should worship the deity as mentioned before, then he should perform tarpaṇa[2] rite of the great goddess by means of the index finger, middle finger and the little finger in the water kept in the mahāśaṅkha with mūlamantra four times. He shall perform tarpaṇa of Ānanda

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1. *Mantra* for charging the water *aim hrīm strīm om hraum hrīm strīm phaṭ hsauḥ* (*hum*). The last syllable has been dropped but *Mantra Mahodadhi* adds *varāhadīptikendrāḍhyo manurekādaśākṣaraḥ.*

2. *Mantra* for *Tarpaṇa* : *Oṁ hraum hsauḥ namaḥ.*

Bhairava with the mantra beginning with om and ending with namaḥ, the syllables that come between them are kha (ha), refa (ra), manu (au) and bindu (.) (i.e. hraum); then again ha with bhṛgu (sa), manu (au), bindu (.) (i.e. hsaum).

Thereafter, with that water of arghya, he shall sprinkle the materials of worship.

109-110. After showing the gesture of yoni he shall bow down to Bhavatāriṇī. The procedure of the offering of arghya has been recounted. It is the bestower of all siddhis.

He should worship in the aforesaid altar made of the lotus, the hexagon and the pericarp and the square called the house of the earth with nice offerings.

111-115a. All around the square Bhugṛha in different directions he should worship Gaṇeśa and others. He should first worship Gaṇeśa holding in his hand the noose, the goad, the skull and the trident and bedecked in various ornaments and situated in the east.

In the south, he shall worship the charming Baṭuka who has serpents for ornaments, who holds the skull and the trident in his pair of hands and who is encircled by his own herd.

In the west, he shall worship Kṣetrapāla who is naked, dark-complexioned and ruthless and who holds in his hands a sword, a trident, a skull and the drum ḍamaru.

In the north, he shall worship the yoginīs wearing red garments and holding in their arms the skull, drum, noose and the liṅga.

115b-117. Over the head, he shall worship Akṣobhya, the auspicious sage of the mantra of the goddess. The mantra for the worshipping of Akṣobhya is as follows : Akṣobhya vajra-puṣpam pratīccha svāhā. The six aṅgas are to be worshipped in six corners. He shall worship in the petals of the quarters the following deities :

Vairocana, Amitābha, Padmanābha and Śaṅkhapāṇḍura.

118. In order to achieve the desired objects he shall worship Lāmakā, Māmakā, Pāṇḍurā and Tārakā in the spaces between the quarters.

119-122. The following are the mantras mentioned for the worship of Vairocana etc., om and the first letter of the

names attached with a bindu (.) and the name in the vocative case followed by 'vajrapuṣpam pratīccha svāhā' (i.e. Om vaiṁ Vairocana vajrapuṣpam pratīccha svāhā).

At the four doors of the bhūgṛha he should worship Padmāntaka, Yamāntaka, Vighnāntaka and Narāntaka. Thereafter, he shall worship Indra and others as well as thunderbolt and other weapons.

One who worships the goddess thus attains wonderful scholarship, wealth, sons, grandsons, splendid glory and control over the people.

123-125. Tāra (om), Māyā (hrīm) Śrīmadekajaṭe Nīla Sarasvati mahogratāre de, bala with netra i.e. va with i (i.e. devi) followed by the pair of gadā (kha and kha) and sarvabhūtapiśāca dīrgha (long vowel) added to agni (ra i.e. rā), meru (kṣa) then sān grasa, then gra added to bhṛgu (sa) (i.e. grasa) followed by mama jāḍyaṁ ca and the pair of chedaya twice, then ramā (śrīm), māyā (hrīm), astra (phaṭ) and svāhā. The mantra[1] consists of fiftytwo syllables. With this, one shall offer oblations unto the goddess at the end of rituals every day.

126-128. When the mantra becomes mature, the adept in mantras performs the application of it for the practical purpose.

The devotee shall write the mantra on the tongue of the new-born boy within three days. He shall write the mantra with a gold needle soaked in honey and ghee. Or the adept will write it with a white dūrvā grass.

When the boy attains the age of eight he will become a wonderful poet, will also remain unvanquished by others and will be honoured by kings with gifts.

129-132. During an eclipse he shall take a piece of wood floating in the lake water and make a wedge out of it. Soaking it in oil and honey he should write the mantra on the petal of lotus. He shall envelop it with mātṛkā syllables. After putting this inside a kuṇḍa which is square having mekhalā

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1. The *balimantra* after the ritual :

Oṁ hrīm Śrīmadekajaṭe Nīlasarasvati mahogratāre devi kha kha sarvabhūtapiśācarākṣasān grasa grasa mama jāḍyam chedaya chedaya śrīm hrīm phaṭ svāhā.

(girdle) in it, he shall place fire in it. He shall perform homas with red lotuses soaked in water and cow's milk. At the end of the homa he shall offer bali.

133-134. Tāra (om) followed by padme padme, then tandrī (ma) viyaddīrghe (hā), lohita (pa), atri (da), viṣa (ma) bhagārūḍha placed over bhaga (e) (i.e. padme), then say padmāvati adorned with jhiṇṭīśa (e) and anila (ya) (i.e. ye) svāhā. This sixteen-syllabled mantra[1] is used for the bali. Thereafter, at midnight, he shall offer oblations with the aforesaid mantra.

135. When this is performed he shall have victory over the poets and become the king of poets. He will be the abode of the goddess of learning and wealth. He will be competent to please people.

136. The adept in the mantra shall apply on his head the yellow pigment charged with the mantra repeating it for a hundred times. Whomsoever he espies becomes as it were, his servant immediately.

137-138. On Tuesday, the devotee shall gather charcoal from the cremation-ground at night. Encasing it with that mantra he should bind it with red threads. Then he should charge it with the repetition of the mūla mantra a hundred times and deposit the amulet in the house of the enemy. This exterminates the enemies along with their families within seven days.

139-140. The devotee shall write the mantra by means of turmeric and salt, on human bones at midnight on Sunday and charge it with the repetition of the mantra a thousand times.

If this is thrown into the house of the enemy, he will have demotion from the higher position and if thrown into the field, it brings about the destruction of plants and if thrown inside the stable it will be the remover of speed (of horses).

141-144. On the birch bark one shall write the mantra by means of red lac juice. The mūla mantra shall be written within the hexagon. The name of the Sādhya should be written in the filament along with the vowels. Externally, it shall have eight petals of the lotus containing eight vargas of syllables and

1. Another balimantra follows :
Om padme padme mahāpadme padmāvatīye svāhā.

encircled by bhūgṛha. It should be covered with yellow piece of cloth and tied with a silken cord round the neck of the child. It then removes fear from goblins. If it is tied round the left arm of a woman it bestows sons. If it is tied round the right arm of a man it bestows wealth on the indigent. If the man longs for perfect knowledge the amulet bestows perfect knowledge on him. It bestows victory on kings.

CHAPTER EIGHTYSIX

Incarnations of Lakṣmī

Sanatkumāra said :

1. The incarnations of Sarasvatī that bestows siddhis on the people have been mentioned to you. Henceforth, I shall recount the incarnations of Lakṣmī, the bestower of all siddhis.

The mantras of Bālā :

2. Aim, klīm and hrīm are mentioned as the three seed mantras, the sage being Dakṣiṇāmūrti and Paṅkti the metre.

3-5. The deity Tripurā bālā, the middle one (i.e. klim) and the last (i.e. hrīm) are the śakti and the bīja. The first nyāsa is done from the navel to the foot, the second one from the chest and the third one from the head to the chest. The first one is done on the left hand, the second one on the right hand, the third one on both. The three bījas are fixed on the head, in the private parts and on the chest. The nyāsa is called navayoni and the devotee shall fix the mantra nine times.

6-11. He shall fix in the ears and the chin. He shall then fix on the cheeks, on the lotus-like face, in the eyes, in the nose, in the shoulders and in the belly. He shall then fix in two elbows, in the navel, in the knees, in the penis, in the rectum, at

the sides, in the heart, in the breasts, in the region of the neck. He should fix them beginning from the left limbs onward. He shall fix Rati in the rectum preceded by vāgbhava; prīti in the heart preceded by the last bīja; between the eyebrows he should fix Manobhava preceded by klīm. Again he shall fix the three bījas placing vāgbhava in the end and Kāma in the beginning (in the locations mentioned before). The śaktis are Amṛteśī, Yogeśī and Viśvayoni.

On the head, in the mouth, in the heart, in the rectum and in the feet he should fix the five bījas of Kāmeśī followed by five smaras beginning with Manobhava in their due order.

The five bījas are hrīm, klīm, aim, śrīm, strīm.

12. The five smaras, the bestowers of all siddhis, are Manobhava, Makaradhvaja, Kandarpa, Manmatha and Kāmadeva.

13-15. The deities of the five arrows named Drāviṇī etc. are to be fixed on the head, in the feet, in the face, in the rectum, and in the heart along with Bāṇeśī bījas. The five bījas of Bāṇeśī are : drām, drīm, klīm, blūm, saḥ. The five deities of the arrows are Drāviṇī, Kṣobhiṇī, Vaśīkaraṇī, Ākarṣaṇī and Sammohanī.

The six aṅgas are to be fixed putting kāma (klīm) in the middle between the third in the beginning and vāg (aim) in the end.

16-18. Thereafter, he shall meditate on the goddess as having the six long vowels thus : She is stationed in a red lotus. She is clad in red garments. She resembles the rising sun. She holds in her hands the gesture of vidyā, garlands and the gestures of fearlessness and the boon. The devotee shall repeat the mantra three hundred thousand times. To the extent of one tenth of it he shall perform homa with the flowers of kiṁśuka (butea frondosa) or oleander mixed with sweet things. The nine-triangled diagram is drawn in which outside of it there should be an eight-petalled lotus.

19-21. In the filaments he shall inscribe vowels and in the petals he shall write the eight vargas (groups) of syllables. At the tip of petals there should be tridents and the lotus be covered with letters of alphabet. The devotee shall worship pīṭhaśaktis in the diagram thus drawn. They are : Icchā. jñāna,

kriyā, kāminī kāmadāyinī, Rati, Ratipriyā, Nandā, Manonmanī. After worshipping these pīṭhaśaktis he should conceive the altar with the following mantra.

22-23. In the beginning there should be vyoma (ha) and the third bīja followed by Sadāśiva and Pretapadmāsana in the dative case ending with namaḥ.

This is the mantra[1] of the Pīṭha.

It contains sixteen syllables. After the form of the deity has been conceived by the mūla mantra, he shall invoke the goddess and pray to her along with the different kinds of service.

24-27. After worshipping the goddess in the central triangle, Rati etc. are to be worshipped in the triangle left to it, to the right Prīti and Manobhava in the front. Beginning from the South-east within the triangle he should worship the aṅgas and outside the central triangle beginning from the east and in the front he should worship Smara and the deities of the arrows in the same manner. In the eight triangles he should worship eight śaktis. They are named Subhagā, Bhagā, Bhagasarpiṇī, Bhagamālā, Anaṅgā, Anaṅgakusumā, Anaṅgamekhalā and Anaṅgamadanā.

28. Brāhmī etc. are worshipped in the filaments, and the Bhairavas in the petals. The mothers are worshipped with long vowels in the beginning and Bhairavas with short vowels in the beginning.

29-33. At the tips of the petals the eight pīṭhas are to be worshipped. They are Kāmarūpa, Malaya, Kollagiri, Cauhāna, Kulāntaka, Jālandhara, Oddyāṇa and Koṭṭapīṭha.

In the bhūgṛha in its ten quarters the following ten shall be worshipped viz. Heruka, Tripurāntaka, Vaitāla, Agnijihva, Kālāntaka, Kapālin, Ekapāda, Bhīmarūpa, Vimala and Hāṭakeśvara.

He shall worship Indra and others in their respective quarters along with their weapons. Outside of it, he shall worship Baṭuka, Yoginī, Kṣetranāyaka and Gaṇeśa. In the interstices of quarters he shall worship Vasus and Sūryas, Śivas and Bhūtas. One who worships Bālā Tripura Sundarī shall be the master of wealth and learning.

1. The *Pīṭha mantra* of *Bālā* runs thus :
Oṁ hsauḥ Sadāśivāya Pretapadmāsanāya namaḥ.

34-37. If red lotuses are offered in homas, women will be under one's control, kings can be captivated by performing homa with mustard. Goddess of fortune shall stay permanently if homas are performed with the flowers of nandāvarta, rāja-vṛkṣa, kunda, pāṭala, campaka and bilva fruits. The adept in mantras conquers premature death by performing homa with guḍūcī dipped in milk. By performing homas with dūrvā grass in the aforesaid manner one becomes free from ailments and attains longevity. If the homa is performed with cardamom, agallochum or devadāru the devotee attains perfect knowledge and poetic talents. Fluency of speech is attained by palāśa flowers and rice is attained by the homa performed with cooked rice. By performing homa with food grains soaked in cow's milk or curds one shall conquer ailments.

38-40. Red sandal, camphor, cucurma reclinata, agallchum, rocanā pigment, sandal, saffron and Indian spikenard are taken in parts in the ratio of one, nine, four, eight, seven and four in order. He shall take them to the cremation ground on a night in the dark half of the month and paste them with snow water and big cardemom. In the meantime he shall charge it with the mantra. He shall then apply the paste as a mark on the forehead. By his very vision he will be able to control people and even elephants, lions and other animals as well as Rākṣaṣas and Śākinīs.

41-44. For the fulfilment of ambitions the curse of the goddess should be removed. After performing the utkīlana (opening of the bar) rite he shall repeat the mantra.

In the first bīja he shall add varāha (ha) bhṛgu (sa) and pāvaka (ra). In the middle one should add nabha (ha), haṁsa (sa) and at the end add pāvaka (ra) and in the third bīja add in the beginning kha (ha) and at the end dhūmaketana (ra). The mantra thus repeated one hundred times becomes free from the curse and bears fruits.[1]

Or in the first and in the last bījas ra is not included.[2]

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1. These verses give direction how the Bālā mantra becomes free of curse : *hsraim hsklrīm hsrauḥ*.

2. It gives an alternative to remove the curse without adding ra in the first and the third. Thus the *mantra* becomes *hsaim, hsklrīm hsauḥ*.

45-46. There is another method of dispelling the curse as prescribed by scholars. The first (aim), aim, sauḥ, klīm, klīm aim, sauḥ, and klīm. This is the nine-syllabled mantra. If this mantra is repeated a hundred times it shall make the curse of Bālā recede.

47-48. The two mantras viz cetanya and āhlādinī[1] when repeated are conducive to dispel the bar. The three vowels are the cetanī mantra viz. ādhāra (aim), śānti (ī) and anugraha (au) and when Kāma (klīm) remains between tāra (om) in the beginning and hṛdaya (namaḥ) at the end, the mantra is named āhlādinī.

Before the repetition of the mantra one should make the three bījas illumine with the help of following mantra.[2] After brightening the three bījas one should repeat them for the purpose achieving the desired object.

49-52. Vada Vada, ambu (va) along with long vowel (i.e. vā) and smṛti (ga) are lying on ananta (ā) and bāla (va) (i.e. vāgvā), then satya (da) with netra (i) (that is di) and na is like that, (that is ni) are the dīpanī of the first syllable of the nine-syllabled mantra.

Klinne Kledini, then vaikuṇṭha (ma), long kha (hā), antima the last syllable (i.e. kṣa) joined with sadya (o) (that is kṣo), then nidrā (bha) with candra (.) followed by Kuru at the end. This eleven-syllabled mantra is the dīpanī of the middle bīja. Om mokṣaṁ kuru are the dīpanī of the five-syllabled mantra. Without dīpanī Bālā though worshipped does not become effective.

53. For bringing about loss of peace among the enemies the mantra should be repeated in the order as follows : vāg aim, the last vīja, and klīm. For the captivation of the three worlds one should repeat in the order as kāma, vāg and the last bīja and for liberation kāma, the last bīja and bīja vāṇi should be repeated continuously.

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1. (a) *Cetanī mantra* : *aim i au* (b) *āhlādinī mantra* : *om klīm namaḥ.*

2. *Dīpani mantra* runs as follows. They are three, one for *vāgbhava,* the second for *kāma* and the third for Mokṣadā.

(i) *Vada vada vāgvādini aim,* (ii) *klinne kledini mahākṣobhaṁ kuru,* (iii) *om mokṣaṁ kuru.*

54. At the beginning of the ritual of Bālā one should worship three types of Gurus[1] viz. belonging to the divine order, those belonging to Siddha order and those belonging to human beings.

55-57. In the divya line there are seven gurus viz Paraprakāśānandanātha, Parameśānanda, Paraśivānanda, Kāmeśvarānanda, Mokṣānanda, Kāmānanda and Amṛtānanda.

O sage, the five siddhaughas are the following : Īśāna, Tatpuruṣa, Aghora, Vāmadeva and Sadyojāta.

The Mānavaughas are known by the tradition of one's own preceptor.

58. In the diagram named Navayoni the excellent devotee should write the bījas three times round the central tringle clock-wise.

59-60. In the eight petals of the lotus he shall write the syllables of Gāyatrī, three in each. He should encircle them with the letters of the alphabet outside and then draw two bhūpuras (squares) intersecting each other having the corners shining with the bīja of kāma (klīm). The yantra (amulet) called traīpura has been recounted. It should be made effective by means of repetition of mantras and be drawn by means of the ghee left after the homas. When the yantra is worn in the arm, it yields wealth, fame, happiness and sons.

61-63.[2] Klim, tripuradevi vidmahe (we know goddess Tripura) kā followed by visam and bhagi (me), khaḍgīśa and

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1. In *Āgamas* three kinds of Gurus are mentioned. The divine beings come under the first categories known as *Divyaughas*. The second kinds are known as *Siddhaughas* and the third are *Mānavaughas*. The third kinds are powerful yogis but they are human beings. These verses give ten names of the *Divya* line. Their names must end with *ānanda*.

(a) The following are the seven names belonging to *divya* line :

(i) *Paraprakāśānanda*, (ii) *Parameśānanda*, (iii) *Paraśivānanda* (iv) *Kāmeśvarānanda*, (v) *Mokṣānanda* (vi) *Kāmānanda*, (vii) *Amṛtānanda*.

(b) The following belong to *Siddha* line :

(i) *Īśāna*, (ii) *Tatpuruṣa*, (iii) *Vāmadeva*, (iv) *Aghora*, (v) *Sadyojāta*.

(c) The mānava gurus are those from whom a particular disciple has taken his initiation. They are the teacher, the grand teacher, the great grand teacher and the great grand grand teacher.

2. Klīṁ Tripuradevi ¦vidmahe Kāmeśvari dhīmahi tannaḥ Klinne pracodayāt.

baka (śva) sanetrāgni (ri) then dhīmahi (we meditate), then followed by tannaḥ Klinne pracodayāt. This is called Tripurā Gāyatrī which bestows all achievements and is resorted to even by the gods.

The worship of Annapūrṇā

63. Henceforth, another incarnation of Lakṣmī is being recounted which is the bestower of siddhi unto people.

64-65. Vedādi (om), girijā (hrīm), padmā (śrīm), manmatha (klīm) hṛdaya (namaḥ) followed by bhagavatī Māheśvarī, Annapūrṇā in the dative which ends with svāhā. This vidyā is one of twenty syllables.[1] The sage is Dakṣiṇa, the metre is Dhṛti, Annapūrṇeśī is the deity.

66-67. The six aṅgas should be conceived by means of hṛllekhā bīja (hrīm) possessed of six long vowels. He shall fix the nine words in the nine limbs viz. mouth, nose, two eyes, two ears, two shoulders and the anus. The number of the syllables in each is being told viz one, one, one, one, two, four, four, four and two. They should be fixed with syllables of letters. Thereafter, he shall meditate on the goddess of gods.

68-72a. He shall meditate on the three-eyed goddess whose limbs have the lustre of gold, who appears splendid in her garments and ornaments who is accompanied by Bhū and Ramā the goddess of earth and the goddess of beauty and glory and in whose lotus-like hand there is a gold vessel.

The mantra is to be repeated a hundred thousand times and the homas are to be performed ten thousand times with milk pudding soaked in ghee.

It is prescribed that the worship of the deity is done in the altar along with the nine śaktis viz jayā etc.

(The yantra) has the triangle, with four petals, eight petals and sixteen petals of the lotus and a bhūpura (the square) in which the mantra should be offered with māyā (hrīm). He shall worship Śiva, Varāha and Mādhava in the three corners beginning with the south-east with their respective mantras.

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1. It gives the mantra of Annapūrṇā thus : Om hrīṁ śrīṁ klīṁ namaḥ bhagavatyai, Māheśvaryai Annapurṇāyai svāhā.

72b-74. Om, gagana (ha) with manu and candra (aum) then hṛdayam (namaḥ) followed by Śiva and Marut (ya, i.e. Śivāya). This is the seven-syllabled mantra of Śiva.[1] He should utter the mantras of Varāha and Nārāyaṇa in the beginning.

Thereafter, he shall worship the six aṅgas. He should worship Dharā in the left and Ramā in the right with their respective mantras. O leading sage, those two mantras are being mentioned.

75-78. "Annam mahyannam me dehi annādhipa", after saying these syllables add taye and mama annam then after the letter pra add dāpaya and svāhā. This mantra[2] consists of twenty-two syllables. O brahmin, for the ritual of Bhūmi it should be encased in bhūmi mantra (glaum) and at the ritual of Śrī it should be encased in Śrī (Śrīm). The seed mantra of bhūmi is smṛti ga la attached with bindu. This is the seed mantra of bhūmi; the seed mantra of Śrī has been mentioned previously.

He shall worship the four śaktis in the four petals with four bījas that have come in the beginning of the mantra. They are Parā, Bhuvaneśvarī, Kamalā and Subhagā. Brāhmī and others are stationed in the eight petals.

79-80. In the sixteen petals he shall worship Smṛti, Mānadā, Tuṣṭi, Puṣṭi, Prīti, Rati, Hṛī, Śrī Svāhā, Svāhā, Jyotsnā, Haimavatī Chāyā, Pūrṇimā along with Nityā and Amāvasyā. They are to be worshipped by the remaining syllables of the mantra.

81-82. The guardians of the worlds shall be worshipped in the bhūpura and their weapons in front of them.

Thus, when the mantra becomes perfect by means of japa, the adept in the mantra becomes equal to Kubera in hoarding the riches and he will be respected by the people.

O excellent sage, henceforth, another incarnation of Lakṣmī is being glorified.

83-85. Praṇava(om) śānti (ī), aruṇā (ha) and kriyā (ra) that is ha is adorned with ra, i and bindu (hrīm), then Bagalā-

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1. The verse gives the Śivamantra thus : Oṁ haum namaḥ Sivāya.

2. The second mantra of Annapūrṇā is as follows : annam mahyannam me dehyannādhipataye mamānnam pradāpaya svāhā.

mukhī sarva and hrādinī, da is joined with indhikā (u)(i.e. du), then pīta (ṣa) is associated with jarā (ṭa) which is joined with pratiṣṭhā (ā) which again is joined with long na, utter vācam mukhaṁ stambhaya (arrest speech and mouth) then kīlaya and buddhim vināśaya and its own bīja (hrīm) then om and svāhā. This is the mantra of Bagalā.[1]

86-89. Its sage is Nārada, the metre Bṛhatī, the deity is Bagalāmukhī. He shall conceive the aṅgas by means of two, five, five, nine, five and eight letters each. Thereafter he shall meditate on the deity who is clad in yellow garments, who is of golden lustre, who makes others stunned, who has the moon for her crest and who holds in her hands the iron club, the noose, the thunderbolt and the tongue of the enemy. After meditating thus he shall repeat the mantra a hundred thousand times. He shall perform homa ten thousand times with campaka flowers. He shall worship her in the altar of Bālā. With sandal pastes, agglochum, camphor etc. he shall draw the diagram for the ritual.

90-92. He shall worship her in a triangle or a hexagon or in an eight-petalled diagram. The sixteen deities to be worshipped are : Maṅgalā, Stambhinī, Jṛmbhiṇī, Mohinī, Vaśyā, calā, Valākā, Bhūdharā, Kalmāṣā, Dhātrī, Kalanā, Kālakarṣiṇī, Bhramikā, Mandagā, Bhogasthā and Bhavikā.

He should worship in all sides of the Bhūgṛha, beginning with east the following :

93-95. Gaṇeśa, Baṭuka, Yoginī and Kṣetra-pālaka. He shall worship outside Indra and others who are endowed with their respective weapons.

When the mantra is achieved thus, the repeater of it can make even gods arrested. The devotee shall wear yellow garments. He shall have yellow seats. He shall wear yellow flower garlands, apply yellow unguents and worship the goddess with yellow flowers. He shall perform the repetition of the mantra with a rosary of turmeric (pieces). He shall meditate on the goddess as yellow-complexioned. Standing in the water he shall

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1. This verse gives the mantra of Bagalāmukhī, which is as follows :
Om hrīṁ sarvaduṣṭānāṁ vācam mukhaṁ stambhaya kīlaya buddhiṁ vināśaya hrīm oṁ svāhā.

repeat the mantra ten thousand times and go on meditating on the goddess.

96. The homa with gingelly seeds soaked in trimadhu and ghee is conducive to the subjugation of people. With salt smeared in three sweet things, he shall certainly attract people.

97. The homa with margosa leaves anointed with oil causes hatred. The homa with palm, salt and turmeric causes the stunning of the enemy.

98. By performing homa at night in the fire at the cremation ground with domestic charcoal, white mustard, buffalo's milk and guggulu (aromatic resin) all the enemies are destroyed.

99. The feathers of vultures and crows, the astringent oil, terminalia Belerica and domestic charcoal are used in performing homa in the funeral pyre to exterminate the enemy.

100. He who performs homa with dūrvā grass, guḍūcī and fried grains along with the three sweet things shall suppress all ailments merely by looking at them.

101. The devotee shall repeat the mantra a hundred thousand times on the top of the mountain, in a great forest, at the confluence of rivers or in Śiva's temple; while doing this he should remain celibate.

102. The milk of a cow of a single colour, mixed with sugar and honey shall be charged with the mantra repeated three hundred times. If this is drunk it dispels all poisonous attacks.

103-105. Two nice sandals should be made of white palāśa wood and then coloured with red lac juice; then he should charge them with this mantra repeated a hundred thousand times. If a man steps unto them he can go a hundred yojanas within a moment.

Mercury, red arsenic and orpiment shall be ground together and pasted with honey. He shall then charge it with the mantra a hundred thousand times. If this is then applied over the body entirely he will be invisible to all men. This is something mysterious unto those who watch.

106-108. In a hexagon draw the bīja of the mantra with the name of the person desired with powdered orpiment and

turmeric mixed with the juice of unmatta (dhattūra). The remaining syllables shall be written around it and it should be adorned with bhūgṛha. Then he should charge it with life and cover it up with a piece of yellow cloth. He should then take some clay from the whirling wheel of the potter and make a nice bull with it. The amulet is then put inside it.

109. Smearing the bull with yellow orpiment the devotee shall worship it everyday. He will be then competent to benumb and stun the words and movements of the enemies, in fact, all their activities.

110-112. The devotee shall take a piece of broken pot lying in the cremation ground with his left hand. With a charcoal taken from the funeral pyre he shall draw yantra therein Charging it with the mantra and kept hidden under the ground it will be able to stun the movement of the enemies. With the charcoal he shall write the yantra in the cloth of the dead body and insert it in the mouth of a frog. He shall then cover it up with a yellow thread and worship it with yellow flowers. By means of this, the speech of the enemy will be arrested.

113. The devotee shall write yantra and keep it under the ground where the oath-taking and solemn ordeal of the enemy is to take place. If it is wiped off by the persons of the enemy the whole ordeal will be stunned.

114. The root of Indravāruṇī shall be charged with the mantra seven times and put into water. The ordeal of the oath with water will be suspended.

115. Of what avail is much talk ? The mantra well practised by the sādhaka makes the movements and thoughts etc. of the enemy stunned and checked. There is no doubt about this.

CHAPTER EIGHTYSEVEN

Durgā Mantra Nirūpaṇam

Description of the *mantras* of *Durgā*.

Sanatkumāra said :

1. O excellent ones three incarnations of Lakṣmī have been recounted to you. I shall now mention the incarnations of Durgā that are helpful to the world.

2-6. Om Śrīṁ hrīṁ hrīm aim, the word vajra followed by vairocanī, kṣudhitā (ya) sūkṣmā (e) mṛtā (?) khāgni indusaṁyutā (ha is attached with ra and bindu, that is hrīm) or pratiṣṭhā (u) hum, then śivā (hrīm) and phaṭ. The mantra ends with svāhā. It has seventeen syllables. Its sage is Bhairava, the metre is samrāṭ, the deity is Chinnamastā, Ramā is the bīja, Svāhā is śakti. Ām Khaḍgāya namaḥ, Īm Khaḍgāya is for the head, ūm vajrāya for the tuft, aim unto the noose for the coat of mail, aum aṅkuśāya is for the eye, āḥ vasurakṣāya is for the palm of hand.

In the beginning the two māyās (hrīm, hrīm) and the astrabīja (phaṭ) are to be attached with the mantra beginning with om and ending with svāhā. Thus after the nyāsa rite of the limbs one should meditate on the great mother.

7-8. He shall meditate on the Goddess thus : She has her abode in the sphere of the sun. She has cut off her head, the forelocks of which are dishevelled. The mouth thereupon is wide open. It is drinking the pouring blood. She is seated above Rati and Manmatha who are engaged in sexual intercourse. She is extremely glad on seeing her own friends Dākinī and Varṇinī.

9-11. After meditating thus, he shall repeat the mantra four hundred thousand times. To the extent of one tenth of it he shall perform homas with flowers or fruits of palāśa or bilva.

After performing the ritual beginning with Ādhāraśakti to Paratattva, the nine śaktis are to be worshipped in quarters and in the middle. They are Jayā, Vijayā, Ajitā, Aparājitā, Nityā, Vilāsinī, Dogdhrī, Aghorā and Maṅgalā.

12-13. The mantra for the pīṭha begins with om followed by sarvabuddhiprade (the bestower of intellect to all), then sarva, bhṛgu (sa) with eye (i) then ddhiprade dākinīye, then tāra (om) followed by vajra and sabhautika khaḍgīśa (vai) and recanīye. After the end of it utter bhaga (e) hyehi (come) then it ends with namaḥ.[1] It consists of thirtyfour syllables.

14. After offering the seat with this he shall worship the goddess in the centre of the triangle and inside the hexagon, the lotus around which there is the square called the bhūpura.

15. He should begin the ritual with the surrounding deities lying outside and go on worshipping in the ascending order. In the exterior of the bhūpura he should worship the thunderbolt etc.

16. Then inside (the bhūpura) he should worship the king of gods (Indra) and the lords of the quarters. Thereafter he shall worship the doorkeepers at the four entrances of the Bhūpura.

17. (The four keepers are) Karāla. Vikarāla, Atikāla and Mahākāla. Eight śaktis are then worshipped in the lotus.

18-21. (They are) Ekaliṅgā, Yoginī, Dākinī, Bhairavī Mahābhairavī, Kendrākṣī, Asitāṅgī and Saṁhāriṇī. The six aṅgamūrtis are worshipped in six corners.

The goddess Chinnamastā is stationed in the centre of the triangle. At both sides of her the two friends Ḍākinī and Varṇinī shall be worshipped with the mantra tāra(om) and aim.

When the mantra attains maturity by means of rituals etc, the one competent in mantras shall quickly attain all desires, thanks to her favour, though they may be difficult of access. By performing homa with Śrī flowers he attains good fortune and with its fruits everything desired is attained.

22-24. Through mālatī flowers he attains fluency of speech, through campaka flowers happiness. If one performs hundred homas everyday with the flesh of a goat smeared with ghee, and continues it for a month, all kings will be subservient to him. He who performs a hundred thousand

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1. The *Pīṭhamantra* of the deity is as follows : *Oṁ sarvabuddhiprade sarvasiddhiprade dākinīye om sarva vajra Vairocaniye ehyehi namaḥ.*

hundred thousand homas with oleander flowers, dispels all kinds of ailments and lives happily for a hundred years. If he performs homa so many times with red flowers he shall captivate even the ministers and kings.

25. By performing homa with the fruits of udumbara and palāśa trees he attains good fortune. With the flesh of a jackal also he attains the same. With milk pudding and cooked rice he attains poetic talents.

26. He attains good luck through the flowers of bandhūka and the desired things through karṇikāra flowers. By the homa with gingelly seeds and raw rice grains he shall captivate all people.

27. He can captivate people by performing homa with the menstrual flow of women; the desire is fulfilled by means of the flesh of a deer. The stunning is achieved through the flesh of a buffalo. The same is attained through lotuses mixed with ghee.

28. For the death of an enemy one shall perform homa in the funeral pyre with the feathers of the cuckoo, or in the fire kindled with the twigs of dhattūra or the homa is performed with the feathers of a crow.

29. By meditating on the goddess and repeating the mantra, the repeater attains victory in the game of dice, in the forest, at the palace door, in the battle and during the emergency brought about by the enemies.

30. For enjoyment and liberation one shall meditate on the white-complexioned deity for the rite of exorcising; one shall meditate on one of blue lustre for the rite of fascination, one should meditate on her to be red-complexioned for causing death, one should meditate on her to be smoke-coloured and for stunning, one should meditate on her to be gold-complexioned.

31. For the achievement of siddhis one should offer her at night spirituous liquor, etc. The application is to be kept secret, yet it is being mentioned. It yields all siddhis.

32-35. On the fourteenth day of the dark fortnight, during the pitch dark midnight, the devotee shall take bath and wear red garments, garlands and unguents. He must bring a woman of youthful charms to represent the deity Chinnamastā and wor-

ship her. She must be beautiful and capable of having intercourse with five men, be of smiling look and have her hair dishevelled. She should be made satisfied by offering her ornaments. She must be made naked and worshipped and then he must repeat the mantra ten thousand times. After giving her offering and spending the night she should be sent away fully contented with gifts of wealth. He shall then feed the brahmins with different kinds of food.

36. In this manner, he shall attain good fortune, sons, grandsons, wealth, fame, good wife, longevity, happiness, virtue and desired things.

37. He should observe ritualistic vow at that night if the repeater of the mantra is desirous of learning. In regard to other desires he should remain in union with her while repeating the mantra.

38. Getting up early in the morning and seated on the bed, the devotee should repeat the mantra a hundred times. Within six months the repeater of the mantra can conquer other poets in the art of poetry.

39-40. This mantra has been barred by Śiva. Hence, the bar should be removed, the method of which is being recounted. The one versed in mantra should repeat hrīm in the beginning and tāra (om) at the end of the mantra. Then it will be the bestower of siddhis. The Chinnamastā is said to be a quick bestower of desired objects in the Kali age.

41-43. *Tripurā Bhairavi.* O excellent sage, I shall recount another incarnation of the goddess.

Jñānāmṛtā (ai), aruṇā (ha), śvetā (sa) accompanied by Krodhinī (ra) and bindu (.) (that is hsraim); śānti (ka) is also associated with the same and nīca (la) (that is hsklrīm) and sarga (sa) with aum (that is hsraum). Vāgbhava (aim), kāmarāja (klīm) and śakti (saum)—with these three seeds Tripurā Bhairavī is of five kūṭas. Its sage is Dakṣiṇāmūrti, Paṅkti is its metre.

44-45. Goddess Tripurā Bhairavī is mentioned as the deity by the teachers. After fixing aim from the navel to the foot, the knower of the mantras should fix klim from the heart

to the navel. He should then fix hrīm from the head to the region of heart.

46-47. He should fix the first and the second in each of the hands and the third in both the hands. Again the three bījas are duly fixed in the mūlādhāra and the heart. With the three bījas he should perform the nyāsa rite called Navayoni. He should then perform the mūrtinyāsa in the manner as mentioned in the worship of Bālā.

48-51. The devotee should perform the nyāsa rite beginning with the respective seed syllables of each. He should fix Īśāna and Manobhava on the head (i.e. hsrām Īśānāya strīm Manobhavāya namaḥ). The knower of the self should fix Tatpuruṣa and Makaradhvaja in the mouth. In the heart he should fix Aghora and Kumāra Kandarpa, he should fix Vāmadeva and Manmatha in the anus, and he should fix Sadyojāta and Kāmadeva in the pair of feet. Then, he should perform the placement of the syllables in the faces lying above, in the east, in the south, in the north and in the west.

Bhṛgu (sa) should be lying in Vyoma (ha) and agni (ra) and then the five short vowels beginning with sadya (o) (i.e. o, e, u, i, and a). The bīja of them are to be placed between them (that is hsroḥ hasakala hrāṁ hrīṁ hsrauṁ namaḥ, hsreḥ hasakala hrāṁ hrīṁ hsrauṁ śirase svāhā etc.).

52-54. The nyāsa rite of the limbs is prescribed with the six long vowels preceded by the former bīja. Then he should fix the five arrows named Trailokya-mohana etc. beginning with 'drām Drāviṇyai namaḥ' in the head, 'drīm kṣobhiṇyai namaḥ' in the feet, 'klīm vaśīkaraṇyai namaḥ' in the mouth, 'blūm ākarṣiṇyai namaḥ' in the anus, 'saḥ sammohanyai namaḥ' in the heart again. This is stated as the fixation of arrows.

55-59. With the five bījas beginning with tāra etc. he should fix the deities Subhagā etc on the forehead, between the eyebrows, in the mouth, in the palate, in the throat, in the heart, in the navel and at the root of the penis. The person versed in the use of mantras should fix them according to the method. The deities to be fixed are : Subhagā, Bhagā, Bhagasarpiṇī, then Bhagamālinī, Anaṅgā, Anaṅgakusumā, Anaṅgamekhalā

and Anaṅgamadanā. All of them are intoxicated for which they are slow-moving. The chief deities are decorated with multicoloured dresses and ornaments. They hold in their hands the rosary, the book and the gesture of fearlessness, and granting of the boon. Aim, Klīm, Blūm, Strīm and sa with tāra (i.e. saḥ) are the five (bījas).

O sage, thereafter the excellent devotee should perform nyāsa called Bhūṣaṇa (ornament) in the said direction.

60-61. Thus the nyāsa rite being performed in the body, he should meditate on Tripurabhairavī thus : She resembles the thousand-rayed sun. She is clad in pink silken garments. A garland of skulls is worn by her. Her breasts are smeared with blood. In her hands she holds the rosary, the vidyā mudrā, fearlessness and boon. She has three eyes in her face.

62-65. After receiving initiation one should repeat the mantra two million five hundred thousand times keeping his senses in control. He should perform homas with the flowers of brahmavṛkṣa or oleander flowers soaked in trimadhu. The yantra consists of a lotus with eight petals, nine triangles and eight pericarps.

He shall worship the pīṭha of Bhairavī along with the śaktis viz. Icchā, Jñāna, Kriyā, Kāminī, Kāmadāyinī, Rati, Ratipriyā, Nandā and the ninth Manonmanī. The nine śaktis holding the gestures of granting boon and fearlessness are hereby mentioned.

66-69. Aim, followed by lohita (pa) and rāyai, then śrikaṇṭha (a) lohita (pa) anala (ra) with long vowel (that is aparā followed by yai, then hsauḥ, then sadāśivamahāpreta, followed by padmāsana in the dative case, then namaḥ.[1]

With this mantra he should offer seat unto the Gurus in their order. In between the eastern and the central triangle they are to be worshipped.

Then he should conceive the form of the deity by means of five praṇavas and worship the deity duly invoking

1. The *āsana mantra* of *Bhairavī* is : *Aim parāyai aparāyai hsauḥ sadāśiva mahāpretapadmāsanāyai namaḥ.*

her therein. He should worship with great concentration and in accordance with the procedure given by the Āgamas. (The mantra is as follows) : Tāra (om), Vāk (aim), Śakti (hrīm), Kamalā (Śrīm), hskhphrem hsauḥ.

70. In the corner to the left of the goddess he should worship Rati having the lustre of the moon, who holds the goad and the noose, who is gentle and who is perturbed due to the intoxicated grace and charm.

71. He should worship prīti as stationed in the right corner. She is refulgent as the molten gold and she holds in both of her hands a goad and the posture of salutation.

72. In front of her (he should worship) Manobhavā who is red-complexioned, bedecked in red flowers etc., who holds a sugarcane bow and the arrows of flowers and whose face is beaming with smile.

73. Thereafter, the knower of the procedure should worship the aṅgas as before. In front and in the quarters he should worship the deities of the arrows with their respective mantras.

74. In eight triangles, he should worship Subhagā and others, the eight śaktis who hold in their hands flower arrows and salutation and who have the lustre of the elements.

75. The mothers who are seated on the lap of the Bhairavas and who are perturbed and excited due to grace and charm, are to be worshipped in the eight petals in the proper manner with flowers etc.

76-77. Thereafter, he should worship the guardians of the worlds in the quarters and their weapons outside of it.

By dint of the merits of the previous births, one comes to know the great deity. He who worships her in the manner as mentioned before attains a lot of riches. The knower of the mantra after it has become mature, can do with it whatever he desires.

78. He should perform a hundred thousand or fifty thousand homas with lotuses having no defect in them and soaked in sweet juice. Every day he should feed brahmins.

79. He should propitiate youthful and beautiful women considering them to be deity. At the end of homa he should satisfy his teacher with money and food grains.

80-81. When this has been performed he will have the universe under his control. He will be the abode of the goddess of riches.

By performing homa with red lotuses soaked in trimadhu, or red flowers of oleander or with cooked rice along with milk and ghee one will be able to control the whole universe. The one versed in mantras attains fluency of speech by performing homa with palāśa flowers.

82. The intelligent one should perform homa with aromatic gum resin mixed with camphor and agellechum. He would thereby attain divine knowledge and by means of that become a poet.

83. The homa by means of pieces of twigs of the amṛta plant, soaked in milk conquers all sorts of premature death. For longevity, one should perform homa with dūrvā grass for three days. It should be soaked in milk.

84. By performing homa with the flowers clitoria termatea he can captivate and control kings and with Karṇikāra flowers he can control their womenfolk.

85. By performing homa with jasmine flowers one can control princes, with Koraṇṭa flowers one can control Vaiśyas, and Śūdras by means of Pāṭala flowers.

86-87. The one versed in the mantra should utter it from the beginning to the end and then from the end to the beginning placing the name of the person intended in between them and then should perform homa with mustard seeds mixed with honey. Thereby, he can captivate kings soon. By the same procedure he can captivate their wives and their sons as well.

88. By performing homa with the flowers of jāti and bilva, mixed with the three sweet things one will be able to control men, women and kings respectively.

89. The one versed in mantras should perform homa with the flowers of mālatī and bakula dipped in sandal paste. Within a year he attains poetic talents.

90. If one performs homa with the bilva fruit mixed with three sweets one can fascinate the whole world and attain desired glory and fortune.

91-92. If one performs homa with cooked rice and ghee he will have flourishing food and food grains. The devotee with self control should perform homa with camphor along with musk and saffron. He will attain beauty that surpasses that of kandarpa. The repeater of the mantra should perform homa with fried grains soaked in curds, milk and honey. He can thereby conquer all ailments and live for hundred years.

93-94. Two quarters of sandal, one quarter of saffron and one quarter of gorocanā (pigment taken from the cow) — these three articles should be ground into paste with dew. He should then apply a mark on the forehead with it. The person whom he touches or sees or the person who touches and sees him, shall become subservient to him ere long.

95-99. Take equal portions of camphor and kapicora (dolioos pruriens). So also the quarter of caturbhuja and jaṭāmāṁsī and rocanā and saffron. Take a fourth part of agallochum. Mix all these and get everything ground into paste with dew by a virgin. If the devotee applies this as a mark on the forehead he can control men, kings, proud and arrogant women, mad elephants in utter intoxicated excitement, lions, tigers, great serpents, goblins, vampires and demons by merely looking at them.

100-104. Thus the vidyā of Bhairavī has been recounted. Listen to another incarnation.

Worship of Mātaṅgī

Aim, hrīm, śrīm oṁ namaḥ followed by Bhagavati Mātaṅgeśvarī, they say sarvajanamanohari sarvasukharāji, sarvasukharañjini, sarvarājavaśaṁkari sarvastrīvaśa followed by sṛṣṭi (ka) and krodhinī (ra) is joined with vidyā (i) (that is ri) then followed again by sarvaduṣṭamṛgavaśaṁkari, then sarvasattvavaśaṁkari, then sarvalokam amukam (the person intended) ānaya svāhā. This mantra[1] consists of eighty-eight letters. Its sage etc. is the same as in the case of Bhairavī.

1. These verses give the *mantra* of *Mātaṅgī* : *aiṁ hrīṁ śrīm oṁ namaḥ bhagavati Śrī Mātaṅgeśvari Sarvajanamanohari sarvasukharāji sarvasukharañjani sarvarājavaśaṁkari sarvastrīpuruṣavaśaṁkari sarvaduṣṭamṛgavaśamkari sarvasattvavaśaṁkari sarvalokaṁ me vaśamānaya svāhā.*

105-108. The person versed in the mantra should perform nyāsas on the body as mentioned below in due order viz on the head, on the forehead, between the eyebrows, in the palate, in the throat, in the neck, in the chest, in the heart, in the pair of arms, in the belly, in the navel, above the genital, in the private part, in the right foot, in the left foot, below the genital and in the anus. He shall fix in these eighteen places in their sequence. The syllables are grouped into three, one, two, four, six, eight, six, seven, eight, ten, ten, eight, four, three, one, two, three, two. This arrangement of words is thus stated.

109. The clever devotee shall fix the letters of the mantra in proper sequence in mūlādhāra, in the heart and in the space between the eyebrows beginning with aim, hrīm, śrīm followed by Rati and ending with Mātaṅgī.

110-111. The person versed in mantras should fix Hṛllekhā, Gaganā, Raktā, Karālikā and Mahocchuṣmā on the head, in the mouth, in the heart, in the private parts and in the feet placing the first letters of their respective names as bījas in the beginning and ending with Mātaṅgī.

112-113. With twentyfour letters the nyāsa is prescribed for hṛt (namaḥ). Svāhā in the head with thirteen, in the tuft of hair uttering vaṣaṭ with eighteen, and with the same number of letters hum is uttered for the coat of mail, with thirteen vaṣaṭ for the eye, and two letters (of the mantra) are prescribed for astra (phaṭ) on the palm. Then he should perform the bāṇanyāsa in the manner as prescribed for Bhairavī.

114-116. He should fix Manmatha etc. ending with Mātaṅgī in the mouth and two shoulders at the sides of hips, in the navel region and against the sides of hips and shoulders with three bījas preceding them. Then the person using the mantra should fix Manmatha, Makaradhvaja, Madana, Puṣpadhanvā, the fifth one Kusumāyudha and the sixth named Kandarpa, then Manobhava, Ratipriya. Thereafter, the knower of the mantra should fix the following deities in the limbs with the mantra ending with Mātaṅgī.

117-118. They are : Anaṅgā Kusumā, Anaṅgamekhalā, Anaṅgamadanā, Anaṅgamadanāturā, Anaṅgamadanavegā, Anaṅgasambhavā, Anaṅgabhuvanapālā, Anaṅgarekhikā. They

are to be worshipped ending with Mātaṅgī. They are to be fixed on the limbs of Mūlādhāra, Svādhiṣṭhānā (at the root of the genital), Maṇipūraka (in the navel), in the heart, in the throat, in the mouth, between the eyebrows and on the head by the person versed in the use of mantra.

119-127. The former two are Lakṣmī and Sarasvatī, then follow Rati, Prīti, Kṛttikā, Śānti, Puṣṭi, and Puṣṭi crowned with the word Mātaṅgī. The person versed in the mantra should fix the mūlamantra separately on the head.

He should fix the mantra in mūlādhāra, above the genital, in the navel, in the heart, in the throat, between the eyebrows, in the bindu, in the region of Kalā (ardhacandra), in nirodhikā, in nāda, in nādānta, in unmanī, in Viṣṇuvaktra, and in the disk of Dhruva.

Thereafter, he shall fix ending with Mātaṅgī the following, Vāmā, Jyeṣṭhā as well as Raudrī, Praśāntā, Śraddhā, Maheśvarī, Krīyāśakti, Sulakṣmī, Sṛṣṭi, Mohinī, Pramathā, Śvāsinī, Viddyullatā, Cicchakti, Sundaranandā, Nandabuddhi in their sequence. The excellent teacher should duly fix Mātaṅgī preceded by three bījas and Mahā and similarly Mātaṅgī preceded by Mahālakṣmī, and the same preceded by Siddha Lakṣmī and the mūla mantra in the sphere of ādhāra. Then he should perform the pervasive nyāsa with that (that is the mūla mantra).

128-131. He who thus performed the nyāsa rite in the limbs should meditate on the deity of the mantra. She is dark-complexioned, who listens to the words of the parrot, whose one foot rests on the lotus, who bears the crescent moon, who plays on the lute, who is perturbed due to wine, who is clad in red silken garments, whose hair appears splendid thanks to the Kalhāra garland, for her hair crown. Her forehead shines on account of the mark on the forehead.

He should repeat the mantra ten thousand times. To the extent of one tenth of it he should perform homa with madhūka flowers mixed with three sweet things for the maturity of the mantra. He should draw a diagram of the mystic lotus with eight petals and a triangle for its pericarp.

132. Then outside of it there should be eight-petalled lotus, a circle surrounded by sixteen petals, then further outside these

should be square and rendered graceful and pleasing to the eyes.

133. In this altar he should worship in sequence the nine śaktis beginning with vibhūti as mentioned before and Mātaṅgī in the end.

134. The mantra runs thus : in the end (say) Śakti Kamalāsanāya namaḥ preceded by vāk aim hrīm śrīm. This is the mantra for the worship of the pīṭha.

135. Conceiving the form of the deity by means of mūlamantra the one versed in the use of mantra should invoke the deity therein and worship her in the manner mentioned below.

136. The intelligent devotee should worship Rati and others as before in the three corners. The five beginning with Hṛllekhā are worshipped in the centre and at four quarters by the person versed in the mantra.

137. They hold noose, goad, fearlessness and boons and are of the complexion of elements. Then the one who is versed in the procedure should worship the sages as before.

138-139. He should worship the four arrows in the quarters and the fifth in the front. Thereafter, Anaṅga Kusumā and others are to be in the middle of the petals. They hold the noose, the goad, fearlessness and the desired boon. They have pink-complexioned body. At the tips of the leaves are to be worshipped Lakṣmī and others with lutes in their hands.

140. Outside, in the eight petals Manmatha and others are to be worshipped. They are haughty. At the hind they are equipped with quivers, flowery arrows and the bow made of sugar canes.

141. The mothers Brāhmī etc. having the characteristics mentioned before, are worshipped in the leaves. Then further on the tips, the scholarly devotee, should worship the Bhairvas named Asitāṅga and others.

142. Again, in the sixteen petals are to be worshipped the sixteen Śaktis named vāmā and others, who are dark-complexioned and who are engaged insinging in the accompaniment of lutes.

143. In the four squares on their four quarters, he should

worship the four deities placing Mātaṅgī in the beginning. They are haughty and mad and in their hands shine lutes.

144. He should worship vighneśa in the south-east corner, Durgā in south-west corner, the Baṭukas in the north-west and Kṣetrapa afterwards in the north-east.

145. The guardians of the worlds are to be worshipped outside along with their thunderbolt and other weapons. When this mantra is mature the one versed in the mantra can achieve desired objects.

146-147. By performing homas with mallikā, jāti and punnāga flowers one becomes the abode of good fortune. If the fruits or leaves of bilva tree are offered in homa the prince shall regain kingdom once lost. One attains glory through lotuses, through lilies one can fascinate the whole universe and through acids mixed with honey one attains pretty women.

148. The homa performed with the twigs of vañjula causes rain ere long. By performing homa with pieces of amṛta plant smeared with milk one dispels fever.

149. One attains longevity by means of dūrvā grass, through rice grains one becomes rich, through kadamba flowers one attains the power to fascinate. They are to be soaked in three sweet things.

150. The homa performed with the flowers of nandyāvarta is the bestower of fluency of speech. For the purpose of flourishing glory desired by the person, one should perform homa with the flowers of margosa.

151-152. By performing homa with palāśa flowers a man becomes refulgent and brilliant. Sandal paste, agallochaum, musk, camphor, saffron and the pigment from the cow when offered in homa or applied as the mark in the forehead are conducive to the ability of fascinating others and gaining friendship and affection. Through homa with the root of nirguṇḍi a man becomes liberated from fetters.

153. The homa with salt accompanied by the oil of margosa is destructive of enemies. Through salt mixed with powdered turmeric one shall be able to stun the entire universe.

154. O excellent brahmin, this siddhavidyā of Mātaṅgī has been mentioned to you. Listen, I shall recount to you another incarnation.

155. *Worship of Dhūmāvatī* :

Prīti (dh) is adorned with dīpikā (ū) and Candra (.) ; i repeated twice dhūm dhūm, then, again the syllables dhūmā is added with vatī and svāhā, the mantra[1] will be of Dhūmāvatī containing eight letters.

156. Its sage is Pippalāda, Nivṛt is the metre and the deity is Dhūmāvatī. The aṅgas should be conceived with the bīja adding with it six long vowels.

157-160. Thereafter, he should meditate on Dhūmāvatī. She is the cause of misery to the enemy. She is pale, restless, evil-minded, tall and shabbily dressed. Her tresses are loose. She is subtle and a widow. She has only a few teeth. She is seated in a chariot the flag of which is marked with the emblem of a heron. Her breast hang loose and suspended. She has a winnowing basket in her hands. Her eyes are stern. In her other hand, she offers boon. Her hair are grown enormously. Her eyes are crooked partly and partly straight. She is ever distressed with hunger and thirst. She is terrifying and is very fond of quarrels.

161. After meditating on the goddess thus he should utter namaḥ, svāhā and phaṭ and fix the bīja on the sādhya (the person intended) and placing a Śiva over it the devotee should perform japa. Then placing the name of the enemy between the mantra and Śiva one should repeat mantra.

162-163. The scholarly devotee should wear a turban and a coat; when it is dark fortnight day and night he should observe fast. He should sit in an empty temple in a forest or a cremation ground. For the purpose of achieving and realising the effectiveness of the mantra he should observe restraint in speech and continuously meditate on the goddess. If the japa goes beyond a thousand, the enemy is attacked by fever.

164-166. Through five products of the cow or through milk the fever is subdued. He should write the first syllable of the mantra and then the name of the enemy. He shall then write the second syllable of the mantra and then the name of the enemy. He shall then write the whole mantra. If the mantra is then repeated eight thousand times the enemy will die. The devotee

1. The *mantra* of *Dhūmāvatī* is : *dhūṁ dhūṁ Dhūmāvatyai* svāhā.

shall take a heron and burn it in the funeral pyre. The person knowing the mantra shall then take its bhasma (ashes) and charge it with the mantra hundred and eight times along with the name of the enemy. This exorcises the enemy.

167-169. With the bhasma of the cremation ground he should make a Śiva and repeat the name of the enemy alongwith the mantra over it during the fortnight. In this ritual he should offer the incense of milk of she-buffalo. This causes mishap to the enemy.

170. Thus the four incarnations of Durgā, the mother of the universe have been mentioned, in brief. What else do you wish to ask ?

CHAPTER EIGHTY EIGHT

Rādhādimantra -Nirūpaṇam
Mantras of Rādhā and others)

Sūta said :

1-2. O brahmins, after hearing thus of the mode of worship of all incarnations along with their mantra and procedure of meditation, Nārada of divine vision, humbly asked him of the names of incarnations of Śrī Rādhā, the primordial mother of the universe.

Nārada said :

3. O sage, I am blessed and contented thanks to your grace, since I have heard the greatness of the mantras of the mothers of the universe.

4-5. Just as the incarnations of Lakṣmī and others have been glorified, so also, (please recount) the greatness of the incarnations of Rādhā. I wish to hear it. O foremost among the knowers (of greatness) what is their number ? What are their

features and powers of the incarnations of Rādhā ? Please recount them truly as all of them are the bestowers of all attainments.

6. On hearing these words of Nārada, Sanat kumāra, the son of Brahmā, meditated on the lotus-like feet of Rādhā and said.

Sanatkumāra said :

7. Listen, O brahmin, I shall mention the secret of secrets, the story of the incarnations of Rādhā. It is the bestower of desired achievements to those who are devoted to her.

8-11. Candrāvalī and Lalitā are the two everlasting beloved friends. Candrāvalī is the chief among the group of eight beginning with Mālāvatī. Lalitā is the mistress of the eight beginning with Kalāvatī. In the worship of Rādhā's feet, Mālāvatī and others are mentioned. Now listen to the names of those of whom Lalitā is the chief. They are Kalāvatī, Madhumatī, Viśākhā, Śyāmalā, Śaivyā, Vṛndā and Śrīdharā. They are possessed of the form similar to hers. There are other friends also mentioned to be thirtytwo among whom Suśīlā is their chief.

12-15. O highly blessed one, listen to them. I shall mention their names. They are : Suśīlā, Śaśilekhā, Yamunā, Mādhavī, Ratī, Kadambamālā, Kuntī, Jāhnavī, Svayamprabhā, Candrānanā, Padmamukhī, Śāvitrī, Sudhāmukhī, Śubhā, Padmā, Pārijātā, Gauriṇī, Sarvamaṅgalā, Kālikā, Kamalā, Durgā, Virajā, Bhāratī, Surā, Gaṅgā, Madhumatī, Sundarī, Candanā, Satī, Aparṇā, Manasā, Ānandā, these are the thirtytwo friends of Rādhikā.

16. Once, gentle lady Lalitā assumed the male form of Kṛṣṇa. She created sixteen Kalās (parts) having the same lustre like her.

17. O excellent sage, I shall describe their mantra, meditation and their mystic diagram and their mode of worship. It is a great secret in all Tantras.

18-21.[1] The following Śaktis are vowels: Vāta (a) marut (ā), agni (i), vahni (ī), dharā (u), Jalam (ū), vibhu (l) svaḥ (l), cara (e), śuci (ai), bhūḥ (o), vanam (au), kham (am).

1. These verses give the code of alphabets as followed by *Tantrarāja*. These modes are quite different from those which we have followed so far.

Prāṇa (ka), tejas (kha), Sthirā (ga), vāḥ (gha), dyuḥ (ṅa), vāyu (ca), prabhā (cha), jyā (ja), kam (jha), abhram (ña), nāda (ṭa), dāvaḥ (ṭha), kuḥ (ḍa), pātha (ḍha), vyoma (ṇa), rayaḥ (ta), śikhi (tha), gotrā (da), toyam (dha), śūnyam (na), javī (pa), dyuti (pha), bhūmi (ba), rasa (bha), nabhaḥ (ma), vyāpta (ya), dāha (ra), rasā (la), ambu (va), viyat (śa), sparśa (ṣa), hṛt (sa), haṁsa (ha) ilā (la), grāsa (kṣa) are of the nature of hal (consonants),

22. Rādhā herself is lying in grāsa (kṣa) and she is of the nature of śakti. the remaining sixteen are her kalās and the thirtytwo are known to be their kalās.

23-25. The entire sphere of Vāk, O lord of sages, is permeated by these śaktis. Śrī Radhā[1] has assumed the form of Ṣoḍaśī (the sixteenth) among those led by Lalitā. She is called the goddess Sundarī by the Tāntrikas. How Kurukullā Vārāhī and both Candrāvalī and Lalitā came into being and the number of mantras also will be recounted by me to you in the proper way.

Hṛt (sa), prāṇa (ka), ilā (la), haṁsa (ha) with dāha (ra), vahni (ī) and sva (.) is cited as Lalitā.[2]

26-27. With the difference of arrangement of haṁsa (ha) she is of three forms, listen to it according to its sequence. The first one is preceded by haṁsa, the intermediate one in which ha is lying in the middle and the third is the basic one. The fourth one is she herself with them (that is three groups of syllables) by the last hrīm. Among the bījas the fourth one is conducive to liberation and the three others are conducive to possession.

From the above account we do not find *Visarga*, but on the perusal of the text we find that *śakti* to represent *Visarga*.

1. In order to colour the text with the *Vaiṣṇava* tradition *Rādhā* is stated to be the Supreme *Śakti* and all things are her emanations. From the aspect of *mātṛkā* she represents *kṣa*, the last of the consonants, *candrāvalī* and *Lalitā*, stand for *haṁsa* (*ha*) and *ilā* (*la*) respectively. The sixteen vowels are their *kalās* and consonants are the *kalās* of those vowels. Hence the entire creation of words is thus permeated with these *Śaktis*.

2. This gives the *vīdyā* of *Lalitā* which is as follows : *Sakala hrīm*.

28-30. Thus the Vidyā of Tripurasundarī has been recounted.

The bīja of Vaśinī[1] is mentioned by dāha (ra), bhūmi (va), rasā (la), kṣmā (ū) and sva (.) (that is vlūm). The great Kāmeśvarī bīja is mentioned by prāṇa (k), rasā (la) joined with śakti (hrīm) (that is klhrīm). The mantra of Mohinī is formed by the combination of śūnya (na), ambu (va), rasā (la), vahni (ī) and sva (.) (nvlīm). The bīja of Vimalā is mentioned by the combination of vyāpta (ya), rasā (la), kṣmā (ū) and sva(.) (that is ylūm). By the combination of jya (ja), nabha (ma), dāha (ra), vahni (ī) and sva (.) the mantra of aruṇa is formed.

31-32. The mantra of Jayinī[2] is cited as the bestower of victory everywhere. The mantra consists of kam (jha), nabha (ma), dāha (ra) vyāpta (ya), kṣmā (ū) and sva (ṁ) (that is jhmryūm).

The mantra of Sarveśvarī is the bestower of victory everywhere.

The mantra of Kaulinī consists of grāsa (kṣa), nabhaḥ (ma), dāha (ra), vahni (ī), sva (.) (that is kṣmrīm).

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1. These verses give the *mantras* of *Vaśinī, Kāmeśvarī, Modinī, Vimalā, Aruṇā, Jayinī, Sarvasiddhikarī, Kaulinī.*

In *Nityaṣoḍaśikārṇava* we have these deities mentioned along with their *bījas.* The deities are connected with the letters of alphabets. These groups of eight are the presiding deities of the eight groups of alphabets respectively. *Vāmakeśvara* Tantra adds that the deities being propitiated properly, a person who worships them can have control over the entire world. See *Nityā Soḍhā*, p. 90.

2. The text does not give the *mantra* of *Jayinī.* It may be restored from *Tantrarāja Tantra*, Chap IV. p. 68 thus *Haṁsaḥ Sahṛdrasāmbuḥ syād vyāpta kṣmā svair yuto manuḥ.*

The combination of the *mantra* is as follows : *haṁsaḥ* (*ha*) with *hṛt* (*sa*) *rasā* (*la*), *ambu* (*va*), *vyāpta* (*ya*), *kṣmā* (*u*) and *sva* (.) that is *hslvyūm.*

The commentator of T. R. takes *kam* as *la*, then the mantra will read *lu ryum.*

The *nyāsa* rite makes the devotee one with the deity. His identification with the deity makes him worthy to worship her, for it is stated in the *Tantra* that after having attained *Devīhood* in oneself one should worship *Devī.*

The commentator of T. R. does not give the inner meaning of the word *Yantrita.* He only states that it is to be known from the teacher.

33. The nyāsa rite is to be performed with these eight mantras of śaktis (vaśinī etc.) along with vargas (that is placing a k c ṭ t p y ś) in the beginning and ending with vāgdevatā (vāgdevatāyai namaḥ), by dint of which one should become one with the goddess.

34. He should fix in the cerebral orifice, on the forehead, in the joint of the eyebrow, on the throat, in the heart, in the navel, in mūlādhāra, in two feet from the root upto the end of them.

35-37. He should perform the ṣaḍaṅga rite with the bīja adding with six long vowels.

He should meditate on Lalitā, the red-complexioned one who is holding in her hands the arrows, the bow, the noose and the goad. She is joyous and kept in restraint on the lap of Kāmarāja. The goddess stationed in the middle is only one but she assumes sixteen forms. Hence, one should worship the other fifteen in her limbs. Śiva is the sage, the metre is ukta, Lalitā and others are the deities.

38. Later on, I shall explain in detail the surrounding deities of Nityās and application of mantras in the chapter called Nāmasañcaya (the collection of names).

39. *Kāmeśvarī*

Among the sixteen Nityā deities[1] Kāmeśvarī is mentioned to be the second and is the bestower of all desires. Listen, O Nārada.

40-42. Śuci (e) is joined with sva (.) Lalitā shall be the second. Śūnya, agni, raya and vyāpta (i.e. nityā), prāṇa, rasā, agni, the pair of śūnya, cara, nabho gotrā, (i.e. Klinnamadā) gotrā (da) again is attached with dāha (ra), ambu (va) is joined with cara (e) (i.e. drave), hṛt (sa) is joined with śakti

1. The deities called *Nityās* are sixteen. The central one is described as *aṅginityā* and the other *Nityās* are *aṅgas*, the one is the body and the others are limbs. Lalitā is *Kāmeśvarī* seated in the lap of *Kāmeśvara*. Her seat is in the centre of *Śrīyantra* and her *mantra* according to our text is *sakala hrīm, ha* is placed in the beginning, middle and end and by changing its positions other *mantras* are obtained. The fifteen *Nityās* are but the emanations and the surrounding deities of the *Ādyā Nityā* and serve as veils (*āvṛti*).

(:) and vana (au) (i.e. sauḥ). This Kāmeśvarī Nityā consists of eleven letters. It is the bestower of desires.

43-46. He should conceive the six aṅgas with the mūla-vidyā in the proper sequence. With one, the heart is conceived, the head is also conceived with that much, the advayam the tuft with the third and the fourth, with the fifth and sixth kavaca, with seventh, eighth, ninth and tenth the eye, and with the one viz the last one astra is to be done. He should fix the syllables of vidyā in the pair of eyes, ears and nostrils, in the tongue, in the heart, in the navel, in the anus. Then he should perform the nyāsa[1] spreading it all over the limbs beginning with the head and ending with the forefoot. Then again, he should perform the nyāsa of the syllables of vidyā in these locations. Thereafter, with the entire thing he should perform the vyāpaka rite in the aforesaid manner.

Henceforth, I shall mention meditation which is prescribed for the daily ritual and whereby the deity being highly pleased grants the desired objects without any strain.

47-51. Meditation : She resembles a crore of rising suns, who is shining splendidly with ruby-set crown. She is bedecked in necklaces, garlands, girdles, rings, anklets and other ornaments. She has six arms and three eyes, the digit of the moon has adorned her crest. She is present in a lotus of five[2] petals, eight petals, sixteen petals, two circles, a hexagon and a square. Her gentle smile heightens the beauty of her face, she has slow benign look of mercy. She holds in her hands, noose,[3]

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1. The *nyāsa* on the limbs and fingers are performed with the letters of the *mantra*. The procedure is given in the verse. It should be remembered that each syllable should be attached with the *jāti* (i.e. *namaḥ*, *svāhā*, *vaṣaṭ* etc.).

The *vyāpaka nyāsa* is prescribed to be performed after all the *nyāsas*. See Commentary of T. R., p. 126.

2. The diagram is to be drawn in the following method. At first draw a square, inside which draw a hexagon, two circles apart from each other by one digit, then draw a third circle apart from the second by four digits. Then draw five petals round the inmost circle, then draw eight petals round the second, and sixteen petals round the third circle.

3. The weapons are to be conceived as placed in the left upper hand and then in the lower hand and then in the third lower hand. In the same way the three other weapons are conceived to be held by the deity first by the upper hand and then by the second and by the lower, and then the last one by the lowest hand.

goad, sugarcane bow, the flower arrows, a jewelled vessel full of nectar and a boon. Thereafter, the devotee should apply the mantra for practical purposes when the mantra has become mature.

52-73. *Bhagamālini*

I shall say about the third named Bhagamālinī. The first syllable of Kāmeśvarī is the first (that is aim), then rasa (bha), sthirā (ga) rasa (bha) attached with dharā (u), then sthirā (ga) with cara (e) (that is bhuge), then rasa (bha), sthirā (ga) and śūnya (na) joined with agni (ī) (that is gni), then rasa (bha) sthirā (ga) with (o) (that is bhago) gotra (da) with dāha (ra) and agni (i) (that is bhagodari), then rasa (bha), sthirā (ga), nabha (ma) joined with marut (ā), rasa (la) attached with cara (e) (i.e. bhagamāle), then rasa (bha) sthirā (ga) joined with marut (ā), ambu (va), haṁsa (ha) attached with cara (e) (i.e. bhagāvahe) then rasa (bha), sthirā (ga) then sthirā (ga) joined with dharā (u) (gu), haṁsa (ha) is attached with vyāpta (ya) and cara (e) (bhagaguhye), then rasa (bha), sthirā (ga), vyāpta (ya) attached with bhu (o) śūnyam (na) joined with agni (i) (bhagayoni), rasa (bha), sthirā (ga), śūnya (na) with agni (i) marut (a) with javī (pa), raya (ta) agni (i), śūnya with agni (i) (bhaganipātini), then hṛt (sa), dāha (ra) with ambu (va), (that is sarva), rasa (bha), sthirā (ga) (bhaga), ambu (va), viyat (śa) with bindu (.), prāṇa (ka) dāha (ra) with agni (i) (that is sarvabhagavaśaṁkari), then rasa (bha), sthirā (ga), kṣmā (u) is attached with dāha (ra) (i.e. ru), this again is joined with cara (e) and javī (pa) (that is bhagarūpe), then from the former vidyā (that is Kāmeśvarī) the letters from the third onward i.e. the four consecutive letters are to be taken (they are nityaklinne) then rasa (bha) then sthirā (ga) then hṛt (sa) is joined with ambu (va), then dāha (ra) is attached with kṣmā (u) (i. e. rū), javī (pa), is joined with cara (e) that is bhagasvarūpe), hṛt (sa) is joined with dāha, ambu and marut (va, ā and ra) (= sarva), vyoma (nā) is joined with agni (i) (sarvāṇi) then rasa (bha), sthirā (ga) joined with marut (ā) śūnyam (na) with agni (i), then nabha and cara (ma and e), then haṁsa (ha) joined with vyāpta and marut (ya and ā), śūnyam (na)

vyāpta (ya), then ambu (va), dāha (ra) with cara (e) (varade). dāha (ra) is similarly so (i.e. re) and raya ta is also like that (i.e. te), then hṛt (sā) with dhara (u) (i.e. su) is joined with dāha and raya along with (e) (i.e. rete), rasa (bha) sthirā (ga) then prāṇa (ka) with rasa (la), agni (i) (kli), then the pair of śūnyā (nna) along with cara (e) (i.e. bhagaklinne), then the two letters of the former are the first two that follows, that is, kli then the pair of śūnya (na), (klinna), then gotra (da) with dāha (ra) (dra) then cara (e) with ambu (va) (drave) then prāṇa (ka) along with cara (e) and rasa (la) (kle), gotrā (da) vyāpta (ya) gotra (da) with dāha (ra) and marut (ā) ambu (va) vyāpta (ya) (drāvaya). Vāta (a), nabha (ma) joined with bhu (o), vaḥ (gha) (amogha) then cara (e) (amoghe), rasa (bha) sthirā (ga) ambu (va) with agni (i) and the pair of vāyu (ca and ca) with cara (e) (bhaga vicce), then grasa (kṣa) with dharā (u), rasa (bha) with śakti (:), then again grasa (kṣa) with bhuḥ (o) rasa and vyāpta (bhaya) (that is kṣobhaya), then hṛt (sa) dāha (ra) with ambu (va), hṛt (sa), raya (ta) with ambu (va) and marut (ā) then śūnya (na) without the vowel sound (that is sarvasattvān), then rasā (bha) and sthirā (ga) is joined with cara (e), viyat (śa) is joined with ambu (va), dāha (ra) is joined with agni (i) (ahageśvari). Then śuci (ai) is joined with sva (.) (aim), Bhūmi (ba) is attached with rasa and kṣmā and sva (bhum), this composite seed lies in five places after the other. The five seed mantras are adorned with bindu. They are as follows : jyā (ja) with cara (e) (jem), rasa (bha) (bhem) and bhuḥ (o) is joined with nabha (ma) (mom), haṁsa (ha) with cara (e) (hem), it comes twice (hem), then prāṇa (ka) is joined with rasa (la), agni (i) (kli), then the pair of śūnya (nn) joined with cara (e) (klinne), then hṛt (sa) dāha (ra) ambu (va) with marut (ā) (sarvā) vyoma (na) with agni (i) rasa (bha) sthirā (ga) is joined with marut (ā) then śūnya (na) with agni (i) (sarvāṇi bhagāni), nabha with cara (me) ambu (va) viyat (śa), nabha (ma) joined with marut (ā) śūnya (na) vyāpta (ya) (me vaśamānaya) then hṛt (sa) is associated with raya, dāha, sva and vahni (strīm), then haṁsa (ha) with dāha (ra) ambu (va) rasa (la) cara (e) svam (.) (hrvlem), then the last one is haṁsa (ha) is joined with dāha,

(r) vahni (ī) and sva (.) (hrīm). This nityā called Bhagamālinī is made of one hundred and thirtyfive letters.

74-78. The aṅgas are to be conceived with the first syllable of the mantra. With the first letter the nyāsa on the head (is performed) then with the four the head is cited, with the three the tuft is prescribed, then with three groups of four[1] the remaining limbs are prescribed (i.e. kavaca, netra and astra to be fixed in sequence).

He should then meditate on the goddess who is pink-red in colour. She is a beautiful lady with pink embellishment. She has a smiling face with three eyes and six arms. She is seated on a lotus. She holds in her left hand the kalhāra flower, the noose, the bow of Puṇḍra variety of sugarcane. In her right hands she holds a lotus, the goad and the flower arrow. She is surrounded on all sides with the groups of Śaktis similar in form and who are eulogised by the other deities emanated from the letters. They are of the nature of intoxicating love and rapturous in excitement. Thus, the third deity has been mentioned who is the enchantress of the mind of women.

79-83. O great sage, listen to the fourth vidyā called Nityaklinnā. Haṁsa (ha) is joined with dāha (ra), vahni (ī) and sva (.) (i. e. hrīm) and the eight letters beginning from the three belonging to Kāmeśvarī (i.e. Nityaklinne madadrave), then hṛt (sa), ambu (va) and marut (ā) and haṁsa (ha) is joined with marut (ā) svāhā. It contains eleven letters. The aṅgas are to be conceived with the letters of vidyā. The hṛdaya is to be conceived with the first (bīja) and with two each of the remaining limbs are to be conceived. He shall perform the nyāsa rite beginning with the root of the thumb and ending with the tip of the little finger and then going up. Then fixing the remaining letters in two palms he should fix the syllables in the heart, in the eyes, in the ears, in the two nostrils, in the skin, in the penis, in the anus, and in the feet.

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1. *Guṇavedākṣaraiḥ* means the four syllables for *kavaca*, *netra* and *astra* for each. These three are *guṇas* and *veda* means four. For performing the *nyāsa* rite four syllables are taken separately from the *mantra* and fixed in the above-mentioned locations.

84-86. He should meditate thus : She is red and pink in embellishment. She is clad in pink garments. Her garlands and unguents are pink-coloured. Her lotus-like face wears a charming smile. Her face appears splendid with the three eyes. She shines with pearl-like drops of sweat on her forehead. The crescent moon adorns the crest of her crown. In her four hands she holds the noose, the goad, the drinking vessel and fearlessness. She occupies a lotus as her seat. She is slow and lazy due to intoxication.

87. After meditating thus he should worship Nityā called Nityaklinnā along with her śaktis. O sage, the meritorious fourth deity has been recounted, who is called Nityaklinnā.

88-92. By the repetition of the mantra, women, delicate like fresh butter, melt as butter melts in contact with fire.

Bhuḥ (o) joined with sva (.) (om), then prāṇa (ka) joined with dāha (ra) and with the former letter (that is krom), similarly, rasa (bha) joined with dāha(ra) and the former(om) (bhrom), again prāṇa (ka) joined with dāha (ra) and with vana (o) and sva (.) (krom), then kam (jha) joined with dāha (ra) and with that (i. e. om) (jhrom), then prabhā (cha) joined with dāha (ra) and that (i.e. om) (chrom), then jya (ja) joined with dāha (ra) and with that (om) and the last two letters of Nityaklinnā i.e. svāhā. This nine-syllabled mantra of Bheruṇḍa is the bestower of all attainments. He should fix the six aṅgas with six syllables lying in the middle excluding om and svāhā.

Then he should perform the rite of varṇanyāsa (nyāsa with letters). He should fix in the cerebral orifice, in the middle of the eye-brow, in the mouth, in the throat, in the heart, in the navel, in the cāra, and on the pair of feet. After performing the mātṛkānyāsa he should fix nine syllables. Henceforth, I shall mention meditation of the goddess. It is the bestower of all attainments.

93-95. *Meditation*

Her body resembles molten gold. She has three eyes. She has a charming smile beautifying her face. She is bedecked in divine ornaments. She is embellished with ear-rings, necklace, shoulderlets and cluster of jewels. She is exceedingly beautiful with ornaments like girdle, anklet, ring etc. She is holding in

her hands the noose, the goad, the shield, the sword, the iron club, thunderbolt, bow and arrows. She is seated during the worship but differently at the time of practical application.

96-97. The śaktis have the same form and features who are adorned with shining weapons. They are surrounding her and have smiling faces. The devotee should worship vijaya etc. O leading sage, thus the fifth deity has been recounted. She is called Bheruṇḍā. Merely by remembering her, three kinds of poisons are destroyed instantaneously.

98. O excellent brahmin, the sixth deity is Nityā called vahnivāsinī. Listen to the procedure of her worship. It is the bestower of excellent attainments on the aspirant.

99-100. The first syllable of Bheruṇḍā is the first syllable of her and the second syllable of her is the first syllable of Nityaklinnā (i.e. oṁ hrīm) then ambu (va), śūnya (na) along with haṁsa (ha) and agni (i) (that is vahni), then ambu (va) joined with marut (ā) then hṛt (sa) joined with marut (i) (si), then śūnya (na) joined with vyāpta (ya) and śuci (ai) (nyai) then again śūnya (na) joined with nabha (ma) with śakti (:) (i.e. namaḥ). Thus the nine-syllabled mantra is mentioned.

101. One should add long vowels with the second bīja of vidyā. After the syllable māyā (hrīm) and the six vowels at its end he should conceive aṅgas into the limbs and the hands.

102-103a. One should fix nine syllables of vidyā in the nine holes of the body. He shall perform nyāsa spreading over the limbs with the entire mantra for the realisation of self.

103b-109a. Meditation : She resembles the molten gold. She is a beautiful lady in the fresh bloom of youth. Her lotus-like face wears a charming smile. Her three eyes shine splendidly. She possesses eight arms. Ornaments set in ruby make her shine well. Her garments are made to appear red due to the combination of rays from the ruby on her crown. She is clad in yellow silk garments. Her anklets and girdle are bejewelled. She looks splendid with the bunches of flowers and ornaments mingling with pearls forming red hue. With her left

hand she holds a jewelled lotus, the couch, the bow of Puṇḍra variety of sugarcane and the disc of full moon. In her right hands she holds Kalhāra, a golden horn, the flower arrow and mātuluṅga (pomegranate), on all sides she is surrounded by Śaktis having the same form and features. After meditating thus he should worship vahnivāsinī (of fiery form). By remembering her the three worlds become subservient.

109b-110a. O sage, then there is the seventh deity. She is Mahāvajreśvarī Nityā. I shall mention her vidyā which yields excellent siddhis unto the aspirant.

110b-113. Mahāvajreśvarī Nityā Vidyā

The second syllable of Vahnivāsinī (hrīm), then the fourth (and fifth) syllable of Nityaklinnā (klinne), the first syllable of Bhagamālā (aim), the second syllable of Bheruṇḍa (krom), then the second, third, sixth, seventh, eighth, ninth syllables (nitya mada) and the first syllable of her becomes the last (hrīm).

He shall make them into groups of two, one, one, two, two, and two syllables. After making them encased in hrīm, he should conceive the six aṅgas. He should perform the nyāsa with all the syllables separately encased in hrīm each and do it in six limbs with the ten syllables of the mantra one after the other.

114-119. He should fix them in the eyes, ears, nose, speech, heart, navel, and the private parts.

Meditation

She is red-complexioned and clad in red garments. She has red fragrant garlands and ornaments. She has four arms and three eyes. She is highly brilliant with the ruby-set crown. In her hands she holds the noose, goad, sugarcane bow, and arrows made of pomegranate flowers. With her merciful, subduing and cool eyes she glances at the devotee. She is comfortably seated in the cakra diagram with the triangle, a hexagon, lotus and the square. Her lotus-like face is charming with a smile. She is surrounded by Śaktis of similar features like her. She is staying in the middle of a raft. She is surrounded by the Śaktis seated in rafts that swing all round her throne. She is in the middle of a pink sea in which the rafts move to and fro. She is

chatting jokingly with those śaktis. Thus one should meditate on the mistress of mantras placed in the red sea. This is said to be the seventh deity. Now listen to the eighth Dūtī.

120-121. Dūtī : The last syllable of vajreśvarī is the first syllable (hrīm), then viyat (sa) joined with agni (i), then ambu (va) joined with marut (ā), gotra (da) joined with kṣmā (u), then raya (ta) joined with vyāpta (ya) and śuci (ai) and the last two syllables of vahnivāsinī (namaḥ). Thus the Dūtī Nityā is mentioned.

122-126. The nyāsa on six limbs is performed with the first syllable of the vidyā after having joined it with six long vowels. Then encasing the mantra within he should do the nyāsa in five limbs beginning with the ear and fix the sixth in the mind. Then he should perform the pervasive nyāsa with the vidyā.

Meditation on the deity

She has the lustre of the midday sun of the summer season. Her crown has all the nine gems set in it. She has three eyes. Her garments are pink-coloured. She has the refulgence of ornaments. She has pure smiles. She has eight arms and is being eulogised by great sages. In her left arms she holds the noose, iron club, mace and the jewelled bowl. In her right arms she holds the goad, sword, dagger and the lotus. She is always engaged in granting boons to her devotees.

127. After meditating thus, one should worship the goddess Dūti, the destroyer of immoral conduct. Thus, the remover of all mishaps has been recounted unto you.

128-131a. O Nārada, I shall tell you about Tvaritā Nityā, the ninth one, who causes glory, the giver of Śivahood and the bestower of all siddhis. She grants fame, learning, wealth, health and happiness.

The first syllable of vahnivāsinī (om) and the first syllable of Dūtī (hrīm), haṁsa (ha), dharā (u) joined with sva (.) (hum), teja (kha) with cara (e) (khe), vāyu (ca), prabhā (cha) joined with cara (e) (cche), grasa (kṣa) is joined with śakti (:) (kṣaḥ) vahni (i) is associated with hṛt (sa), raya (ta) dāha (ra) and agni (ī) (strī) which is the eighth bīja. Then haṁsa (ha) is joined with kṣmā (u) and sva (.) (hum), then grāsa (kṣa) is joined with cara (e) (kṣe) then the second syllable of her

again (hrīm), then dyuti (pha) is joined with nāda (ṭa). Thus Tvaritā Nityā consists of twelve syllables.

132b-135. He shall conceive the aṅgas with seven letters of the vidyā beginning with the fourth and then taking two for each he should perform the nyāsa of fingers and six limbs.

By placing the second in the first, then the first in the second and then again the second and the ten mantras in the middle, he should fix the mantras on the head, forehead, throat, heart, navel, mūlādhāra, the pair of thumbs, knees, calves and the pair of feet. The mantra begins with om. Now listen to the mode of meditation which brings about all siddhis.

136-140. Meditation

She is dark-coloured. She has auspicious features. She is splendid in the freshness of youth. Eight serpents in four pairs constitute her shining ornaments such as ear-rings, shoulder-lets, girdle and anklets. They are of four castes of brahmins, Kṣatriyas, Vaiśyas and Śūdras. Their bodies are huge and terrible. She is clad in shoots of leaves as her clothes. Her arms are bedecked in bangles which are adorned with pretty looking peacock feathers. She is resplendent on account of the ruby-set crown. Her crown, her umbrella and her emblem too are adorned with peacock feathers. The string of berries shines over her breasts where saffron is scattered over. She has a charming face of three eyes. Her lotus-like face wears a sweet smile. Her four hands shine holding a noose, a goad, fearlessness and the granting of boon.

141-143a. After meditating on goddess Totalā (Tvaritā) thus, one should worship her surrounded by the Śaktis. Goddess Sphaṭkārī is staying before her shining with arrows and bow and is hurrying in, being pleased and granting boons to the devotee. O lord of sages, thus the ninth vidyā called Tvaritā has been recounted.

143b-145a. Kulasundarī Nityā :

The first is śuci (ai) joined with sva (.), then the second is prāṇa (ka) joined with rasa (la) and Vahni (ī) (Klīm), the

third is vana (au) hṛt (sa) and Śakti (:) (sauḥ). Thus the Kulasundarī Nityā consisting of three syllables has been recounted. A mere remembrance of her yields omniscience.

145b-150a. The devotee shall perform nyāsa properly in the fingers, on the limbs and in the mouth with the three bījas, joining them with long vowels. He should do it in the beginning of the ritual, before the japa, in the middle of the japa and after the japa. Then he should perform the Vaktra-nyāsa in due sequence in the upper, the east, the south, the north and the lower faces putting aim in the beginning and nati (namaḥ) at the end, placing the vaktra name in the middle, He shall fix the mantra in the ādhāra, in the cerebral orifice and in the heart first, then secondly in three eyes. Thirdly in the ears and the chin, fourthly in the nostrils and the palate, fifthly in the shoulders and the navel, and lastly in the hands and the pair of feet. He should perform nyāsa nine times at the root, middle and the tip.

150b-156. Meditation

She is red-complexioned. She is served by the group of Śaktis with red features. She has red garments, ornaments, garlands and unguents. She has six lotus-like faces. She shines resplendently in her ruby-set crown studded with costly jewels and gems. Her chest is refulgent with the cluster of lustre of a bunch of jewels. She is auspicious. She is highly blissful in showing grace and is seated in a red lotus seat. She is adorned with twelve arms. In her right hands she holds the literary heritage of all, the coral rosary garland, a lotus, a jewelled water-bowl, a bowl full of jewels, a citron and the gesture of explanation. In her left hand she holds the book, a red lotus, a gold stylus, a jewel garland, a conch and the boon. On all sides she is being eulogised by gods, Gandharvas, Yakṣas, Rākṣasas, Daityas, Sages, Siddhas, Vidyādharas and others.

After meditating thus, he should worship the Nityā for achieving fluency of speech, good fortune and splendour.

157-158. In order to attain the fluency of speech the white-complexioned goddess is to be worshipped; the gold-complexioned one for attaining good fortune, for mitigating the enmity of foes, for their death and restraint; the blue one

shall be remembered for causing dumbness. Thus for different purposes different aspects of the goddess are to be remembered.

Thus the tenth Kulasundarī has been recounted to you.

159-161. Now, I shall tell you of the tenth Nityā having three composite mantras. It is the combination of haṁsa (ha), hṛt (sa), prāṇa (ka) dāha (ra), kuḥ (ḍa). It is joined with the vidyā of Kulasundarī according to the tradition. This Nityā consists of three syllables after being joined with the six composite letters then after being joined in the opposite order and multiplied in seventytwo[1] different ways. By worshipping her man shall become a siddha and happy, able to become a Khecara.

162. He will be able to exercise punishment and show grace to the three worlds. The six nyāsas are to be performed by means of ha and sa along with long vowels.

163. He should fix the syllables of vidyā in due order between the eyebrows, in the throat, in the heart, in the navel, in the private parts and in the mūlādhāra. The letters of the vidyā should be fixed in due order joining bindu to each of them.

164. After performing the pervasive nyāsa with the entire mantra in the proper procedure, he should meditate on the goddess Śivā who is identical with everything for the purpose of obtaining all riches.

165-168. She is resplendent as the disc of the rising sun, she shines with ruby-set crown, she is embellished with ruby stones, she is clad in red silken garment, she is brilliant with six lotus-like faces shining with charming smiles. She has three eyes in every face, has twelve arms in the left of which she holds the noose, the rosary, the rope, the bow of Puṇḍara variety of sugarcane, the iron club and the trident. In her right hands she holds the goad, the book, the flower arrow, the lotus, the human skull and the gesture of fearlessness. He should meditate on the goddess with the mind not turning to anything else.

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1. In *Kulasundarī Vidyā* there are six syllables. By permutation and combination the *vidyā* becomes seventytwo in number.

169-172. Nīlapatākā

Thus the eleventh deity has been recounted O Nārada, listen to the twelfth one. The first syllable shall be the penultimate one of Tvaritā (hrīm), then dyuti (pha) is joined with dāha (ra), cara (e) and bindu (.) (phrem), then hṛt (sa) is attached with dāha (ra), kṣmā (ū) and bindu (.) (srūm), the fifth of vajreśī (om) is the fourth, then marut (ā) with bindu (.) (ām), the middle and the first bīja of the tenth vidyā (i.e. kulasundarī) (klīm, aim), then bhūmi (va), rasa (la), kṣmā (ū) attached with bindu (.) (i.e. blūm), then the letters from the sixth onward belonging to vajreśī (nityamadadrave), then the third belonging to Tvaritā (hum), then dyuti (pha) dāha (ra) cara (e) and bindu (.) (phrem), then the first letter belonging to her (hrīm). Thus the Nityā called Nīlapatākā consisting of seventeen syllables has been recounted.

173-175a. The aṅgas are conceived by means of the syllables of the mantra grouped into two, two, five, two and six syllables in each. He shall fix all the seventeen syllables of the mantra in the ears, in the nostrils, in the vāk (speech), in the throat, in the heart, in the navel, in the ādhāra and in the joints of the feet, in the proper order. He shall duly perform the pervasive nyāsa rite with the entire mantra.

175b-180a. Meditation of the deity

She resembles sapphire and shines with a crown set with brilliant jewels. She has five faces and three eyes. She is clad in red silk garments. She has ten hands and is bedecked in refulgent ornaments of pearls and jewels. Her body is richly decorated with clusters of gems and jewels, her faces beam with charming smiles. In her left hands embellished with all ornaments she holds the noose, the flag, the shield, the śārṅga bow and boon. In her right hands she holds the goad, the śakti (javelin), the sword, the arrow, and the gesture of fearlessness. She is seated on a lotus seat and is surrounded by a group of śaktis resembling the same feature, complexion, dress, facial look, ornaments and weapons in the hands. She should be worshipped as surrounded by the śaktis in the ritual of the Nityā deity.

180b-184. After drawing mystic diagram of a lotus containing eight petals inside a triangle within a hexagon and an eight-petalled lotus, outside surrounded by two bhūpuras. These two puras must have four doorways in the four quarters. The figure must have subways. Thus the deity should be surrounded by the group of śaktis and then worshipped. This twelfth Nityā called Nīlapatākinī has been recounted to you. She is the bestower of powers like pādukā, añjana, khaḍga and victory in the battles. She is the giver of powers over vetāla, yakṣiṇī, ceṭas piśācas etc. She enables one to discover treasure trove, ready cooked food, urged by the devotee's desire.

O Nārada, henceforth, I shall describe the thirteenth Nityā, listen to it.

185-87. Vijayā Nityā

Rasa (bha), nabha (ma), dāha (ra), vyāpta (a), kṣmā (ū) joined with vana (au) and bindu (.) (bhmyaraum). Thus O sage, the vidyā Vijayā consists of a single combined bīja. The four letters of consonants combined with long vowels are to be used for conceiving the aṅgas. Then with the remaining two one should perform the nyāsa rite of the six limbs in the fingers and in the limbs of the body. He should perform nyāsa on all the organs of senses beginning with the ears and ending in the citta. He should fix syllables in the proper order adding bindu to them.

188-192. Meditation on the deity

She has five faces and ten hands. She has three eyes in each of the faces. She is resplendent with a shining crown adorned with the crescent moon. She has all ornaments and is brilliant in her yellow garments. The lustre of her body is like the disc of the rising sun. She has pure smiles. In her left hands she holds the conch, the noose, the iron club, the bow and the kalhāra flower. In her right hands she holds the discus, the goad, the sword, the arrow and the pomegranate. For the practical purpose she is thought of as terrible-looking, but during the devotional worship she is very gentle and seated on a lion. On all sides she is surrounded by Śaktis riding on tigers. She is seated comfortably during the battle, at the time of worship and during other rituals of practical utility she is to be thought of so seated.

193. The śaktis too are comfortably seated in the course of worship. All the deities have similar facial features and weapons in their hands.

194. After drawing two squares with four nice doors and eight pathways he should worship therein as before.

195-196. Inside of it, there must be two circles, within it one should draw an octagon. Inside of it is the mystic lotus of sixteen petals. He should make another lotus of eight petals and invoke the deity therein. He should then worship her with the requisite services. She must be surrounded by the respective Śaktis.

197. This is mentioned to be the thirteenth deity. She is the bestower of victory in argument and in the battle.

Henceforth, I shall mention the Nityā called Sarvamaṅgalā.

198-204. *Sarvamaṅgalā*

Hṛt (sa), ambu (va), vana (au), are joined with sva (.) is the nityā sarvamaṅgalā (svaum). It is a single-syllabled mantra. One who has achieved siddhi in this vidyā becomes the wanderer in the void instantaneously. He should fix the mūla-vidyā along with long vowels in six limbs of the body.

He should meditate on that Nityā of golden lustre with ornaments set in pearls and rules. She has a ruby-set crown and has two benign looks of her eyes. She has two arms. She is seated in her seat of lotus with thirtytwo petals. The seat has four doorways and two bhūpuras. In her lotus-like right hand she holds a pomegranate. With her left hand she grants riches to her devotees. On all sides, she is surrounded by Śaktis similar to herself. She is accompanied by another group of seventysix Śaktis emanated from the letters. During prayogas (practical application) she is different, but during the daily rituals she is associated with those aforesaid Śaktis. This is mentioned as the fourteenth deity. Now listen to the fifteenth.

205-213. *Jvālāmālini*

Bhū (o), two śūnyas (na na) then bhū along with nabha (mo) (onnamo), then rasa (bha), sthirā (ga), ambu (va), raya (ta) joined with agni (i) (bhagavati), then jyā (ja) along with ambu (va) marut (ā) (jyā), then rasa (la) with marut (a), then nabha (ma) with marut (ā), then rasa and śūnya (la and

na) are joined with agni (i) each, gotra (da) joined with cara (e), then ambu (vā), then the previous letter (i.e. de) and ambu (va) is joined with agni (i) (devi), then hṛt (sa) dāha (r) ambu (ra and va) (sarva), then rasa (bha) and kṣmā (ū) raya (ta) hṛt (sa) joined with sva (.), then haṁsa (ha) is associated with marut (ā) then added to dāha (ra) (i.e. sarvabhūtasamhāra) then prāṇa is joined with marut (ka with ā) (kā), then dāha (ra) with agni (i) (i. e. kari), then prāṇa (ka with raya (e) (ke), then jyā (ja) joined with marut (ā), raya (ṭa), ambu (va) with cara (e) (ve), then gotrā (da) hṛt (sa) with agni (i) (i.e. jaṭa-vedasi, then jyā (ja) with ambu (va) (jva) rasa (la), (i.e. jvala) it should be repeated (i.e jvala jvala), then jvala (pa) joined with dāha (ra) and associated with the former two letters (i.e. prajvala). It should also be uttered twice. Then haṁsa (ha) joined with dāha (ra) and vahni (i) and sva (.) (hrīm), then haṁsa (ha) kṣmā (u) and sva (.) (hum), then dāha (ra) should be uttered seven times, then the words from the eighth to the twelfth letter of the vidyā should be uttered, then the penultimate letter of the Nīlapatākā vidyā (hum), the ultimate letters of Tvaritā (phaṭ) and the eighth and the ninth letters of Bheruṇḍā are to be uttered (svāhā).

The Nityā Jvālāmālinī is cited. It consists of sixtythree syllables.

The six aṅgas should be conceived by one, two, four, five, four and ten letters of the mūlamantra from the beginning. He should perform nyāsa in fingers and limbs of the body. Then with the remaining letters of the mantra one should perform the pervasive nyāsa. Then he should meditate on the eternal deity.

214-216. She is as resplendent as the blazing fire. She shines with ruby-set crown. She has six faces and twelve arms. She is bedecked with all ornaments. In the pairs of lotus-like hands she holds the noose and the goad, the sword and the iron club, the bow and the arrows, the mace and the conch, the trident and the fire, the boon and fearlessness. On all sides, she is surrounded by Śaktis of her own stature. Her lotus-like face shines with charming smiles. She has three eyes.

217-218. After drawing two squares equipped with four doors and branches in the middle he shall draw an eight-petalled lotus. Thereafter, he shall make a triangle and a hexagon inside. After making a triangle within a hexagon he shall worship Śiva therein.

The fifteenth deity is thus mentioned to you. O Nārada, listen to the sixteenth one.

219-220. *Citrā*

Vāyu (ca), prāṇa (ka), vana (au) and sva (.) (cakaum) is citrā which consists of two syllables which when achieved is conducive to the acquisition of wealth, food, grain, the realisation of self and of treasure. He should conceive the six aṅgas with (ca) the first of the vidyā, joining it with long vowels and do the nyāsa in the proper sequence. He should perform the mātṛkā nyāsa along with vidyā in the aforesaid manner.

221-224. *Meditation* :

She resembles the shining disc of the rising sun and is adorned with nine kinds of precious gems. Her crown is studded with nine precious jewels and is highly resplendent with the silk garments. She has four arms, three eyes, pure smiling and bright face. She is of the form of bliss of every kind, a Nityā who is the bestower of all desires. In her four hands she holds the noose, the goad, the gestures of boon and fearlessness. She is stationed in the pericarp of the lotus, which (the pericarp) is made of nine triangles like that of Sarvamaṅgalā. In the cakra (diagram) she should be worshipped along with the Śaktis like those of Sarvamaṅgalā.

225-229. Prāṇa and dāha attached each with dharā (i.e. kuru), then again the first (ka) joined with (u) and the pair of rasa (la) along with marut (ā) (kullā)[1], then vyāpta (ya) with marut and śakti (yāḥ) then bhuḥ joined with sva (om), then again the three syllables (kuruku) and the pair of rasa (lla) along with cara (e), then haṁsa (ha) joined with dāha (ra), vahni

1. *Kurukullā* Vidyā consists of twentyfive syllables. It has three divisions. The deity is known as the *balidevatā* (receiver of offerings) belonging to the *Nityās* and is non-different from them. She is considered as a part or limb of *Lalitā*.

(ī) and śakti (:) (hrīḥ), then nabha (ma) uttered twice (mama), then hṛt (sa) with dāha (r) joined with ambu (va) (sarva), then jyā (ja) along with śūnya (na) attached with sva (.) followed by ambu (va) viyat (śa) and nabha (ma) attached with marut (ā), then again followed by śūnya (na) and vyāpta (ya), then bhū is attached with haṁsa (ha ha) and the pair of two syllables of the fifth deity (svāhā). It takes three forms of mantra.

From the sixth onward upto the tenth and the pair of the last when uttered is mentioned as of the first kind. The second is cited as when it is uttered from the eleventh and the last two syllables. The third is mentioned as consisted of twentyfive syllables. Thus the mantras are mentioned in their order.

By means of the three bījas of Bālā or with the two or three mantras the six aṅgas are to be conceived.

230-232. He shall meditate as follows : She is naked. Her tresses are dishevelled. She is red-complexioned. She is of the form of bliss. She holds the bow, arrows, noose and goad. The deities outside have the same complexion, features and weapons. They have taken their bath after the menstrual flow.

Their vaginal passages throb. Their eyes are always red and delighted. Thus, at the end of Kurukullā, Candrabālā herself told this.

233-249. *Vārāhi* :

Śuci with sva (aim), then śūnya and bhu (namo), then rasa, sthirā, ambu, rayā with agni (bhagavati), then ambu with marut (vā), the pair of raya (tta), attached with marut (ā) and agni (i) joined with ilā (la) (vāttālī), these three are repeated once again, then ambu (va) is attached with marut (ā) and dāha with marut (rā) and haṁsa with agni (hi), then these three are repeated once again, then ambu is attached with dāha and marut, then haṁsa (vārāha). Then nabha (ma) is joined with dharā (u) (mu) and teja (kha) joined with agni (i) mukhi), then these five syllables are repeated once again. Then vāta (a) is joined with sva (m), then toya (dha) is joined with cara (e) (andhe), then again the previous letter (am), toya (dha) is joined with agni (i) (dhi), then śūnya (na) is joined with vyāpta and śuci (nyai), then again śūnya (na) is joined with

nabha (ma) with śakti (namaḥ). Then dāha, dharā joined with sva (rum), then toya (dha) with cara (e) (dhe), these are to be attached with the former four syllables (i.e. dhinyai namaḥ) then jyā (ja) with bindu (jam) is joined with rasa (bha) and cara (e) (jambhe), then the previous jam is joined with rasa (bha) associated with agni (i) and the aforesaid (nyai namaḥ), then again nabha is joined with bhu (mo) and haṁsa with cara (mohe), then the syllable preceded by he is now joined with haṁsa and agni (i) and the former nyai namaḥ these three are attached, then hṛdayam (sa) joined with sva stam, rasa, and cara (bha), then again the previous one of this stam and rasa with agni (bhi) and then the former three (nyai namaḥ). Then vāta (a), dharā with nabha (mu) prāṇa with sva (kam), then hṛdaya with sva (stam) rasa (bha) and vyāpta (ya) (stambhaya), this is repeated once again. Then hṛt (sa) along with daha (r) and ambu (va) (sarva) followed by gotrā (da) joined with dharā (u) and sparṣa (ṣa) with nāda (ṭa), then it is again joined with javī and dāha (praduṣṭa) which is further joined with marut (ā), śūnya (na) marut (ā) sva (ṁ) (nāṁ), then again hṛt (sa) is joined with dāha (ra) ambu (v) and cara (e) (sarve) which is again joined with sparśa (ṣa) and marut and sva (ṣām) then jyā with agni (ji) along with haṁsa ambu and marut (hvā) and hṛdaya with sva (stam) which again is joined with rasa along with sva (bham), then prāṇa and dāha are attached with dharā (kuru), it is repeated, then vahni with viyat (śī) and vāh (gha) along with dāha (ra), joined with sva (ṁ), then ambu (va) attached with viyat, vyāpta and sva (śyam), then the aforesaid kuru, then śuci attached with sva (aim), then sthirā (ga) rasa (la), vana (au) along with sva (.), then two ṭhas (ṭha ṭha) and haṁsa (h) is attached with dharā and sva (hum) then again dyuti with nāda (phaṭ), then hṛt, ambu along with marut (svā) and haṁsa along with marut (hā). This is the vidyā with hundred and ten syllables. She is Vārāhī, Pañcamī, Vārttālī, Viśvavijayā and is also known as Bhadra-Kaumudī. She is the bestower of all desires such as arresting of enemies etc. The aṅgas are to be conceived with the syllables of the mantra in groups of seven, six, ten, seven and seven letters adorned with the jātis namaḥ, svāhā etc.

250-255. The devotee should make a diagram having a triangle, a circle, a hexagon and two circles. He should write his name there and worship her. He should meditate on her as follows: She has the face of a boar; she is refulgent as gold, up to the neck; she has the feminine form. She is like a tawny lotus that blazes. She has three eyes and eight hands. She holds in her hands a discus, conch, goad, noose, iron club, plough, fearlessness, boon. The devotee should think of her as seated comfortably on the shoulder of Garuḍa. O sage, in the case of daily rituals the devotee should remember her Śaktis similar to her. In the application he should think of her as seated on a lion or a tiger, or an elephant or a horse or Garuḍa along with Śaktis. Though she is dark in complexion, she is red, yellow and also has the body like the blue lotus.

256-258. In different practical applications one should meditate on her according to the acquisition of different objects. Pañcamī (i.e. Vārāhī) is to be thought of red complexion in the rites for attraction, yellowish for arresting, in the impassable path she should be meditated upon as dark-complexioned, in order to attain destruction of the enemy in the battle he should think of her as white-complexioned. The excellent brahmin aspirant shall meditate on her as smoke-coloured in the rites for exorcising.

Thus these sixteen Nityā deities have been succinctly recounted to you. They are the bestowers of desired things on those who worship her. They cause instantaneous destruction of all sins.

CHAPTER EIGHTYNINE

Lalitā-Sahasranāma
One Thousand Names of Goddess Lalitā

Sanatkumāra said :

1. Hence, after the meditation of the teacher I shall mention one thousand names of Śaktis along with their attending deities and the religious obligations thereto.

2. The Nāthas[1] (the teachers), enumerated as nine beginning with Prakāśa and ending with Subhagā, O Nārada, know the principles as commencing from the earth and ending with Śiva as tattvas.

3. There are seven holy days beginning with the birth-day of the teacher and ending with the new moon day. At the outset the sincere aspirant must meditate on this in his mind.

4. He shall repeat the hymns eulogising the teacher[2] with his mind concentrated on him. O Lord, obeisance unto you, who are Śiva in the form of the teacher.

5. O holy Sir, you have assumed many bodies for the descent and establishment of knowledge. Obeisance unto you, the fresh one with nine forms, yet you have the form of the singleness of the ultimate truth.

6. Obeisance unto you who act like the sun in dispelling the darkness of ignorance, unto the mass of consciousness. Obeisance unto the free, unto one who has assumed the form out of his mercifulness, unto one of the form of Śiva.

7. Obeisanee unto him who is subservient to the devotees, unto one of blessed form in regard to the blessed ones, obeisancce unto the discriminative knowledge of the discreet, unto the sense of reflection of those who reflect.

8. Obeisance unto the light of all lights, obeisance unto the knowledge of the knowers. I bow to thee in front, at sides, at the back, above and below.

9. Keep thy perpetual seat in the abode of my heart.

After eulogising the teacher devotedly in this manner the devotee shall meditate on the Supreme Goddess.

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1. The number of *Nāthas* is nine. The names begin with *Prakāśānanda-nātha* and end with *Subhagānandanātha.*

The three classes include *Divyaugha, Siddhaugha* and *Mānavaugha* : The first includes *Prakāśānanda,* Vimarśānanda and Ānandānanda. The second includes Śri Jñānānanda, Śri Satyānanda and *Śrī Pūrṇānanda.* The third includes *Svabhāvānanda, Pratibhānanda* and *Subhagānanda.*

The number of categories according to the *Śaiva* system are thirtysix. They begin with *Pṛthvi* and end with *Śiva.*

2. The hymns to the *Guru* have been cited from *Tantrarāja,* p. 18.

10. I bow to the goddess[1] who is made of mantra, who constitutes the letters of alphabet and whose forms are planets, who is Gaṇeśa, the constellations, the Yoginīs, the signs of the zodiac and the Pīṭhas.

11. I bow to the great goddess, the mother, the Supreme Lady who stills the tossed and agitated pulsations of time.

12. Even by the maturity of a single letter (by practice) man vies with the Sun, Tārkṣya, the moon, Kāma, Śaṅkara, Fire and Viṣṇu.

13. I bow to the mistress of all and Goddess, who is the sacred alphabet of great splendour, (and I bow to her) the moonlight of whose syllables has adorned the three worlds.

14. I bow to her who is an ever perfect Mother (Mātṛkā). In the great string of her sacred syllables these three worlds from Brahmā's sphere to Cauldron (Kaṭāha) are threaded.

15. Even now the world from Brahmā's sphere to the Cauldron may be observed as arisen from that triangle of the nature of support of the eleventh seed letter.

16-17. I bow to her, the great Goddess who constitutes the classes (vargas) of letters a, ka, ca, ṭa, ta, pa, ya, śa, who abides in the head, arms, back, hips and feet, whose form is supreme bliss, who is both absolute, relative and excellent by means of extracting the letter I.

18. Even now, the gods do not know a little about her corporate and incorporate nature; who she is, from whom she comes, from where and how.

19. I bow to her whose nature is aham and who is of the form of imperishable Kṣa. I bow to the Goddess who shines in the vast wave of Kula's Kalā and yet shines as Supreme Śiva.

20. I bow to the Supreme Mistress from whom there arise the eight Siddhis and in whom there abide the eight mothers with the sequence of their classes.

21. I bow to Śrī Tripurā who is the Supreme presiding deity of the four currents and who abides in the core of four pīṭhas beginning with the letters Kāma, Pūrṇa, Jakāra and Śrīpīṭha.

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1. The hymns to *Śakti* are found in *Tantrarāja*, (pp. 39-49) and *Nityaṣoḍaśikārṇava*, (pp. 1-25).

22. To one who recites this hymn of eternal deities with full concentration in the beginning of the ritual, the deities confer boons.

23. Henceforth, I shall recount to you the Kavaca (the hymn of protection) of the goddess abiding in the nine triangles. Thereby, the aspirant shall become the conquerer of Gods, demons and men.

24-25. May Lalitā, the bestower of everything who permeates everything, protect myself. May Kāmeśī protect me in front, may Bhugamālī protect thereafter the quarters, behind, as also on the right hand side. May Nityaklinnā and Bheruṇḍā protect the South west direction.

26. May Vahnivāsinī protect the western direction. May Nityā Mahāvajreśvarī protect me in the North-west direction.

27. May Śivadūtī protect me in the left hand side. May Tvaritā, the bestower of Siddhis protect me in the North-east direction.

28. May Kulasundarī protect me always from above. May Nīlapatākā protect me from below and Vijayā from all round.

29-30. May Sarvamaṅgalā always cause me good. May the form of Jvālāmālinī always protect my body, sense-organs, mind and vital breath. May Citrā always protect my mind from lust, anger, covetousness, delusion, false prestige and arrogance.

31-34. May the sixteen Nityā deities save me from all sins, may they save me from grief, decay all the time. May they protect me from untruth, from cruel thoughts, violence, stealth and placidity. May they urge me to perform good deeds. May Nityā deities riding on elephants along with their Śaktis protect me. May the deities riding on horses protect me. May those riding on the lions protect me. May those seated on bears protect me. May those riding on chariots protect me in the battle, all round. May those who ride on Garuḍa protect me. May those who traverse the sky, abide in the elements, who are all permeating protect me. May the goddess always protect me.

35. May goblins, ghosts and spirits be routed, may the ailment that arises by the application of destructive spirits urged by my enemies be destroyed by the ornaments and weapons of their Śaktis.

36. May the innumerable Śaktis and goddesses riding on elephants, horses, tigers, lions, and Garuḍas wielding weapons protect me from everywhere.

37. One who repeats this Kavaca mantra of the Nityās which protects all, both in the morning and evening never sees any inauspiciousness. He always remains delighted and blissful.

38. Thus the auspicious Kavaca of Lalitā has been mentioned. By wearing it man becomes fearless, victorious and happy.

39. Henceforth, I shall mention, O sage, one thousand names of the sixteen deities according to their respective order along with the worship of their attending deities.

One thousand names of *Lalitā*[1]

40-50. (1) Lalitā, (2) Kāmeśvarī, (3) Bhagamālinī (4) Nitya-klinnā, (5) Bheruṇḍā (6) Vahnivāsinī (7) Vijayeśvarī (8) Tvaritā, (9) Dūtī, (10) Kulasundarī, (11) Nitya-Saṁvit, (12) Nīlapatākā (13) Vijayā, (14) Sarvamaṅgalā (15) Jvālā-mālinī, (16) Citrā (one who has sixteen forms of the deity), (17) Kurukullā, (18) Vārāhī (19) Vaśinī, (20) Kāmeśī (21) Mohinī, (22) Vimalā, (23) Aruṇā, (24) Jayinī, (25) Sarveśvarī, (26) Kaulinī, (27) the form of mudrās,[2] (28) the

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1. The verses give one thousand names of *Lalitā*, but the list is not complete. The text takes most of the names from *Tantrarāja*.

2. *mudrās* are defined in various texts. See *Paraśurāma Kalpa Sūtra* (New ED), pp. 608-656.

The *Nityāṣoḍaśīkārṇava* defines the following mudrās; *Trikhaṇḍā, Sarvasaṁkṣobhakāriṇī, Trailokyākarṣakariṇī, Sarvavaśakari, unmādinī, Mahāṁkuśā, khecarī, Saṁharā, Bījā and Yonī. Tantrarāja mentions twenty mudrās.*

Mudrās are of three kinds: gross, subtle and transcendent. They are formed with the hands or body, thought of in *mantras*, and understood as they really are. The idea is alluded to in the verse.

Generally *siddhis* are eight but here they are mentioned as ten. To the traditional number eight two are added *bhukti siddhi and icchāsiddhi.*

syllables of the arrows, (29) form of the syllables abiding in the bow. (30) the syllables of the noose, (31) the form of syllables of the goad, (32) Trikhaṇḍā, (33) Sthāpanī (34) Sannirodhinī, (35) Avaguṇṭhanī, (36) an arrow in the vicinity (?), (37) one who bears the names of noose and goad, (38) one who is bowed to, (39) one who causes agitation, (40) one who causes enemies to run, (41) one who attracts, (42) one who causes the entry, (43) one who causes madness (44) one who is a great goad, (45) one who wanders in the void, (46) one who is the seed, (47) one who is of the nature of awakening Śaktis, (48) one who is gross, (49) one who is subtle, (50) transcendent, (51) minute, (52) lightness, (56) greatness, (57) weightiness, (58) ability to reach, (59) irresistible will, (60) lordship, (61) ability to control, (62) enjoyment, (63) achievement of enjoyment, (64) achievement of will, (65) Brāhmī (66) Māheśvarī, (67) Kaumārī, (68) Vaiṣṇavī, (69) Vārāhī, (70) Indrāṇī, (71) Cāmuṇḍā, (72) Mahālakṣmī.

51-60. (73) One who draws love, (74) intellect, (75) ego, (76) sound, (77) touch, (78) form, (79) flavour (80) smell, (81) citta, (82) forbearance, (83) name, (84) seed, (85) nectar, (86) body (87) ātman; (88) who is (Anaṅga) kusumā, (89) (Anaṅga) mekhalā (90) (Anaṅga) madanā, (91) Madanāturā, (92) (Anaṅga) rekhā (93) (Anaṅga) veginī, (95) (Anaṅga) aṅkuśā, (96) (Anaṅga) mālinī, (97) one who agitates, (98) one who has the form of one who routs, (99) one who has the form of attraction, (100) one who delights, (101) one who fascinates, (102) one who makes others stunned, (103) one who causes yawning, (104) one who makes others subservient to her, (105) one who causes delight, (106) one who causes madness, (107) one who causes to achieve aims, (108) one who fills one with riches, (109) one who abides in mantras, (110) one who dispels the pair of opposites, (111) the bestower of riches of accomplishment, (112) one who causes favourable auspiciousness, (113) the bestower of the fulfilment of desires, (114) one who dispels sorrow, (115) one who removes death, (116) one who wards off obstacles, (117) one who is beautiful in every limb, (118) one who bestows good fortune, (119) one who grants riches of knowledge, (120) one who is knowledge itself, (121) (Pāñcamī) the fifth, (122) one who removes

illness, (123) one whose form is the support, (124) one who removes sins, (125) one who is bliss itself, (126) one who is protection itself, (127) one who bestows the desired fruit, (128) Jayinī, (129) Vimalā (free from impurities), (130) Kāmeśī, (131) Vajriṇī, (132) Bhagā, (133) one who fascinates the three worlds, (134) one who resides in Trailokyamohanā, (135) one who abides in Sarvaśāpāripūraṇī, (136) one abiding in Sarvasaṁkṣobhaṇā, (137) one abiding in Saubhāgya-pradā.

61-70. (138) One whose abode is in Sarvārthasādhaka, (139) one whose abode is in Sarvarogahara, (140) one who abides in Sarvarakṣākara, (141) one who abides in Sarvasiddhipradā, (142) one who is the support of Sarvānandamaya (cakra)[1] and one who is of the nature of bindu the characteristic of which is Śiva, (143) one who is the most excellent, (144) one who is known as hidden, (145) one who is highly secret, (146) one who is of the nature of the mystic tradition, (147) one who abides in Kula Kaula nigarbha (i.e. the meaning indicated by them) (148) one who is the mystic meaning, (149) one who is the mystic significance of parā and aparā, (150) one who is the highest truth, (151) Tripurā, (152) Tripureśī, (153) one who abides in puras, (154) Śrīmālinī, (155) one who is Siddhāmbā, (156) Mahā Tripurasundarī, (157) one who shines splendidly in the nine islands made of nine jewels,[2] (158) one who is stationed in the Kalpa Garden, (159) one who is worshipped by the seasons in the form of senses, (160) one for whom Time is mudrā, (161) one who is mātṛkā (mother), (162) one who instructs the land of jewels (?) (163) one who constitutes the

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1. The verses give the names of nine *Cakras* of *Śrīyantra thus*: *Trailokyamohanā*, *Sarvāśāparipūriṇī*, *Sarvasaṁkṣobhaṇā*, *Sarvasaubhāgyadāyakā*, *Sarvārthasādhakā*, *Sarvarakṣākarī*, *Sarvarogaharī*, *Sarvasiddhipradā*, *Sarvānandamayā*, which represent the *bhūpura*, the sixteen-petalled lotus, eight-petalled lotus, fourteen-triangles, the second set of ten triangles, the first set of ten triangles, eight triangles, the central triangle and the central bindu.

2. *Navaratnas* are nine; ruby, pearl, coral, cat's eye, topaz, diamond, sapphire, gomeda and emarald. These represent the nine component parts of human body, namely bile, flesh, skin, blood, semen, marrow, bone, and fat.

principles in the forms of planets, (164) one who controls the elephants of worldly affairs, (165) one who is the form of space, (166) one who is of the form of time (167) one who is of the form of shape, (168) one who is of the form of sound, (169) one who abides in music, (170) one who is attached with the circle of hidden and revealed yoginīs,[1] (171) one who is fire, (172) one who is the sun, (173) one who is the moon, (174) one who is the elements, (175) one who is of the name of eight syllables (i.e. mahātripurasundarī, (176) one who is of the form of fivefold rituals, (177) one who is named by different holy rituals, (178) one who is devoid of forbidden cult, (179) one who is marked by the symbol of siddhas, (180) one who is stationed in the tortoise in four ways, (181) one who is the nature of worship of the Nityā deities, (182) one who is worshipped by means of Damana.

(183) One who grants fruits through six kinds of obligatory duties, (184) one who causes auspiciousness through her worship by means of different materials in different days of the moon and in different days of the week.

71-80 (185) Vāmeśī, (186) Anaṅga-Kusumā,[2] (187) Anaṅgamekhalā (188) Anaṅgamadanā, (189) Anaṅgamadanāturā, (190) Madaveginikā, (191) the protectress of the worlds (192) the digit of the moon, (193) one named as Gatilekhā (194) faith, (195) pleasure, (196) enjoyment, (197) fortitude, (198) splendour, (199) Delightful unto the mind, (200) one who captivates the mind, (201) Desire, (202) one who causes the madness of love, (203) one who makes people rejoice, (604) one who illuminates, (205) one who dries up, (206) one who controls, (207) one who makes jingling sound, (208) of good fortune, (209) Pūśā, (210) one who causes possession, (211) of good mind, (212) enjoyment, (213) pleasure, (214) fortitude, (215) prosperity, (216) gentle (217) ray, (218) one who has the garland of rays, (219) one who is possesed of the moon, (220) Aṅgirā, (221) shadow, (222) one who has full sphere, (223) satisfaction, (224) one who is called nectar, (225) Dākinī

1. *The yoginīs* are *Prakaṭā, Guptā, Guptatarā Sampradāyasvarūpā, Kulasvarūpā, Kaulasvarūpā, Nigarbharahasyā, Atirahasyā, Parāpararahasyā* etc.

(226) the guardian of the world, (327) Baṭuka, (228) the protectress of Gaṇas, (229) Durgā, (230) one who is the mistress of holy places, (231) one who is of the form of Kāmarāja, (232) one who is of the form of Manmatha (233) one who is Kandarpa, (234) one who is Makaraketana, (235) one who is Manobhava,[1] (236) Goddess of speech, (237) one who is of the form of letters, (238) one who is Madana, (239) one who fascinates, (240) sport, (241) one who causes yawning, (242) one who is zeal, (243) auspicious one, (244) one who causes delight, (245) one who causes things to melt, (246) one who is attached, (247-250) one who delights the eye, mind, heart and head, (251) one who causes madness to everyone (252) one who causes happiness unto all, (243) one who is without the body, (254) one who has immeasurable zeal, (255) one who is not little, (256) one whose prosperity is evident, (257) one who is of diverse forms, (258) one whose forms are born out of disturbance.

81-91. (259) One who has the power of passion, (260) one who has the power of hatred, (261) one who has the form of sound, (262) eternal, (263) unsullied, (264) Klinnā, (265) Kledinī, (266) one who is over-welcomed with love, (267) one who has the ichor due to rut, (268) Drāviṇī, one who causes to melt (269) one who herself melts, (270) one who is vitiated by intoxication, (271) auspicious, (272) one who is sick due to sexual urge, (273) wise, (274) one who causes delusion, (275) one who is full of delight, (276) one who is full of feeling for wounded prestige, (277) illusion, (278) slow, (279) one who is possessed of mindfulness, (280) Vijayā, (281) Vimalā, (282) Śubhā, (283) the universal being, (284) prosperity, (285) humble (286) of diverse, nature (287) one who has bowed down, (288) Kamalā, (289) Kāminī, (290) a woman of wild tribe, (291) one who has the form of fame, (292) Kuṭṭinī, (293) Kulasundarī, (294) one who causes welfare, (295) Kālakolā, (296) Dākinī, (297) Śākinī, (298), Lākinī, (299) Kākinī, (300) Rākinī, (301) Mahā-Rākini, (302), Yākṣiṇī,[2] (303) will, (304) knowledge, (305) activity, (306) one who bears eight kinds of

1. The five *kāmas* include *Kāmarāja*, *Manmatha*, *Kandarpa*, *Makaraketana* and *Manobhava*.

2. The verses give thirtysix names of *Yakṣiṇīs*.

weapons, (307) one who has matted hair, (308) Kulasundarī, (309) one who has flaming form, (310) one who has sparks, (311) one who is auspicious, (312) one who is very charming, (313) gold, (314) deceitful, (315) universe, (316) of diverse forms, (317) Aries,[1] (318) Taurus, (319) Cancer, (320) Leo, (321) Virgo, (322) Gemini, (323) Libra, (324) Scorpio, (325) Sagittarius, (326) Capricorn, (327) Aquarius, (328) Pisces, (329) Essence, (330) one who eats everything, (331) faith (332) of diverse forms (333) of strange forms, (334) one without prosperity, (335) one who is devoid of agony, (336) pure, (337) one whose greatness cannot be thought of.

92-100. (338) One who is attached, (339) one whose form is learning, (340) one whose form is acquisition, (341) Hṛllekhā, (342) Kledinī, (343) Klinnā, (344) one who causes agitation, (345) one who is sick with love, (346) unsullied, (347) one who is passionate, (348) one who is possessed of Madana, (349) Mekhalā (350) one who causes others to melt, (351) one who is velocity, (352) Kamalā, (353) Kāminī, (354) Kalpā (355) Kalā, (356) Kalitā, (357) Kautukā, (358) Kirātā, (359) Kālā, (360) Kadanā, (361) Pertaining to Kuśa, (362) Kambuvāhanikā, (363) cowardly, (364) deceitful, (365) renown, (366) virgin, (367) having saffron mark, (368) one who breaks, (369) one having velocity, (370) one with names, (371) frivolous, (371) delicate, (372) chaste, (373) enjoyment, (374) faith, (375) enthusiastic in the enjoyment of pleasures, (376) intoxicated, (377) mentally alert, (378) agitated, (379) one who drags, (380) vacillating (381) Madanamālinī, (382) having pastime, (383) Eager, (384) holy, (385) ancient, (386) goddess of speech, (387) one who grants boon, (388) universal, (389) one who is prosperity, (390) one who causes obstacles, (391) valorous, (392) one who removees obstacles, (393) learning, (394) one who has good countenance, (395) beautiful, (396) essence, (397) one beloved of war (398) Sarasvatī (399) one who is the traditional procedure, (400) one who goes everywhere, (401) Siddhā, (402) Śivā, (403) Vāṇī, (404) one who is achieved from far, (405) one who has forms, (406) Nādā

1. These verses give the *Rāśiśaktis* beginning with *Meṣa*.

(407) one who is beyond mind, (408) one who is installed in the Prāṇas (vital air,) (409) one who is red, (410) prosperity, (411) Prāṇā, (412) Apānā, (413) Samānā, (414) Vyānā, (415) Udānā, (416) Nāgā, (417) Kūrmā, (418) chameleon, (518a) Devadattā, (419) Dhanañjayā.

101-110. (420) Phaṭkārī, (421) one worthy of being propitiated by the servants, (422) Jayā, (423) Vijayā, (424), Huṁkārī, (425) Khecarī, (426) fierce, (427) one who chops off, (428) one who casts off, (429) Strīkārī, (430) Huṁkārī, (431) one who causes welfare (432) one of the forms of four syllables (433) one who has taken the syllabic from of Śrīvidyā, (434) Kālī, (435) Yāmyā, (436) one having fifty syllables (?) (437) Language, (438) Sarasvatī, (439) Vāṇī, (440) Sanskrit, (441) Prākṛta, (442) the greater one, (443) one who has many forms, (444) of the form of riches, (445) one who is beautiful, (446) one who is bliss, (447) eagerness, (448) having the name of three, (449) one who has the name of Paramātman, (450) one whose wealth is immensurable (451) one whose form is Vāk, (452) one who is of the form of Bindu and Visarga (453) one who is of the form of the universe, (454) one who is named as Traipurakandā, (455) one who is identical with the three beginning with the subjects etc. (456) one who is bestower of longevity, prosperity fame, enjoyment, beauty and good health, (457) one who is the knower of worldly and other-worldly knowledge, (458) one is named Jīvā (459) one who is named Vijayā, (460) one who is universal consciousness (461) one who is vidyā beginning with sa, (462) one who is of the form of the universe when preceded by the letter ha, (463) one who fascinates the universe, (464) one who is named Tripurāmṛtā, (465) one who makes everything full, (466) Kledinī, (467-469) Mahodayā, Mahāmāyā, Maharddhi (470) one who brings about affluence, (471) one who is of the nature of the letters of ha, la, and kṣa, (472) Sīmā (?) (473) of the form of mothers, (474), enjoyment, (475) pleasure, (476) Manobhavā, (477) the mistress of the quarters, (478) of the form of three composite syllables, (479) of the form of six composite syllables (480) of the form of five composite syllables, (481) abiding in Viśuddha, (482) abiding in Anāhata, (483) abiding in Maṇipūra.

111-120 (484) One who is stationed in Svādhiṣṭhāna,

(485) one who abides in the Mūlādhāra, (486) one who is in Ājñā, (487) one who is the composite of thirtysix syllables, (488) one who is of the nature of fifty pairs, (489) one who is the mistress of the Pādukāsiddhi, (490) one who bestows victory, (491) one who grants the fulfilment of the desired form, (492) one who is of the form of Vetāla, (493) one who is of the form of Piśāca, (494) Vicitrā i.e. of wonderful nature, (495) Vibhramā, (496) Haṁsī (497) terrible, (498) one who delights people, (499) vast, (500) cupid, (501) arresting, (502) one whose throat is black, (503) greatly terrifying, (504) belonging to Mahendra (505) one who holds the conch, (506) belonging to Indra, (507) auspicious, (508) one who stays in the holy fig tree, (509) one with the girdle, (510) one with Kalās,[1] (511) Lakṣmī, (512) one who wears garlands, (513) the heroine of the universe, (514) one with good eyes, (515) one with beauty, (516) one who grants desires (517) one who has delicate charms, (518) Kāmeśvarī, (519) Nandinī (520) Svarṇarekhā, (521) one who captivates the mind, (522) one who has joy, (523) passionate, (524) Siddhā (525) Padminī, (526) fond of sexual intercourse, (527) one who bestows welfare, (528) an adept in arts, (529) celestial beauty, (530) capricious, (531) one who carries others, (532) Heroic, (533) Vikarṣa, (534) Krokara, (535) Kavi (536) having roaring sound like the lion, (537) one who has loud voice, (538) of good neck, (539) monkey, (540) rougish, (541) one having cat's eye, (542) one having cat's face, (543) virgin, (544) traversing the void, (545) Bhava, (546) Mayūra, (547) auspicious, (548) terrible (549) elephant-faced, (550) six-faced, (551) Mātaṅgī, (552) moving about in the night, (553) one who grasps poison, (554) having the wolf's belly, (555) having the face of the buffalo, (556) elephant-faced, (557) having the animal face, (558) elephant-faced, (559) one who causes excitement, (560) Maṇibhadra, (561) sportive, (562) lion-faced, (563) having a big belly, (564) having fat veins, (565) having deformed face (566) having an excellent face.

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1. The sixteen *kalās* of the moon, the twelve of the sun and ten of the fire.

121-130. (567) Restless, (568) having the face of a cock, (569) causing illusion, (570) lethargic due to love, (571) charming, (572) one whose calf is long, (573) one whose teeth are short, (574) ten-faced, (575) pretty-faced, (576) one who is in misery, (577) angry, (578) boar-faced, (579) having manes round the face, (580) deceitful (581) Eager, (582) black, (583) servant (584) fraudulent (585) Roguish, (586) one who eats, (587) frightening, (588) Siddhā, (589) going everywhere, (590) Jayā, (591) Vijayā (592) Durgā (593) Bhadrā, (594) Bhadrakarī, (595) Ambikā (596) Vāmadevī, (597) one who has the form of Mahāmāyā (598) one who tears, (599) one who abides in the universe, (600) one who destroys the universe, (601) heroic, (602) one who causes disturbance, (603) learning, (604) one who of the form of joy, (605) one who is devoid of grief, (607) one who has poison in the neck (608) large, (609) one who bestows victory, (610) Viprā, (611) charming, (612) auspicious (613) very arrogant and proud, (614) wise, (615) proud of prestige, (616) sweet, (617) Māyā, (618) charming (619) gentle, (620), Bhavānī, (621) wholesome, (622) large-eyed, (623) having pure smiles, (624) gracious, (625) Kamalā, (626) Kalpā, (626) Kalā, (628) one who replenishes, (629) Eternal, (630) undying, (631) life, (632) love (633) devoid of grief (634) pure, (635) full, (636) holy, (637) good fortune, (638) ever intent (639) discriminating, (640) one with prosperity, (641) of the from of the universe, (642) pervasive, (643) Kāminī, (644) Khecarī, (645) All, (646) ancient, (647) the great lady, (648) Gaurī, (649) immeasurable (650) Vimalā, (651) Vijayā, (652) Transcendent.

131-140. (653) Holy, (654) Padminī, (655) the mistress of the universe, (656) learning, (657) the consort of Śiva (658) having the form of everything, (659) blissful, (660) lotus-eyed, (661) non-censured, 662) granting boons, (663) one who gives sentences, (664) Vāṇī, (665) of divers nature, (666) of the form of the Vedas, (667) Vidyā, (668) Vāgīśvarī, (669) Andhyā (670) Saṁyatā (671) Sarasvatī, (672) pure, (673) the form of gift, (674) Amṛtā, (675) Mānadā, (676) Pūṣā (667) Puṣṭi, (678) Tuṣṭi, (679) Rati, (680) Dhṛti, (681) Śaśinī, (682) moon-light, (683) gracefulness, (684) jyotsnā, (685) Śrī, (686) Prīti, (687) Aṅgadā, (688) Pūrṇā, (689) full of nectar, (690) Kāmadāyinī.

(691) the digit of the moon, (692) Tapinī, (693) Tāpinī, (694) Dhūmrā, (695) Marīcī, (696) Jvālinī, (697) Ruci, (698) Suṣumnā, (699) Bhogadā, (700) Viśvā (701) Bodhanī, (702) Dhāraṇī, (703) Ṛṣamā, (704) Dhūmrā, (705) Arci, (706) Ūṣmā, (707) Jvalinī, (708) Jvālinī, (709) Viṣphuliṅginī, (710) Suśrī, (711) Surūpā, (712) Kapilā, (713) Havyavāhā, (714) Kavyavāhā, (715), Ghasmarā, (716) one who makes everything of the universe as her food, (717) one whose eyes are tremulous, (718) one whose tongue is tremulous (719) one who eats all, (720) thousand-eyed, (721), having no companion, (722) one who has inclination to destruction, (723) one who cannot be thought of, (724) one who cannot be comprehended (725) one who has the full form, (726) difficult of access, (727) all, (728) one who is of the form of achievement, (729) one who sanctifies, (730) single-formed, (731) one who is called Yāmalavedha,[1] (732) one who is of the form of Śāktavedha, (733) one who is of the form of Śāmbhavavedha, (734) one who indicates the achievement of contemplation, (735) one whose form is fire, (736) Umā, (737) obstacle, (738) serpentine, (739) six-faced, (740) having the form of the sun, (741) mother, (742) Durgā, (743) quarter.

141-150. (744) One who grants wealth, (745) Keśava, (746) Yamī, (747) Hara, (748) Moon,[2] (749) Aśvinī, (750) Yamī (751) one having the form of fire, (752) Earth, (753) Moon, (754) Śivā, (755) Aditi, (756) Jīva, (757) Serpent, (758) of the form of fathers, (759) Aryaman, (760) Bhaga, (761) Sūrya, (762) Tvāṣṭrī, (763) Māruti, (764) of the form of Indra, (765) of the form of fire, (766) Mitra, (767) Indrāṇī, (768) Nirṛti, (769) water, (770) Vaiśvadevī, (771) Hari, (772) Vāsava, (773) Aja Ekapād, (774) Ahirbudhna, (775) Pūṣaṇī.[3]

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1. This verse refers to *vedhadīkṣā* which is of three kinds, namely *Yāmalavedha, Śāktavedha* and *Śāmbhavavedha.* For details vide *Tantrarāja,* pp. 364-365.

2. The presiding deities of the lunar days begin with *Vahni* and end with *Śaśī.*

3. Similarly, the lords of the constellation begin with *Aśvinī* and end with *Pūṣaṇī.*

(776) Kāraskara[1] (a kind of tree), (777) Emblic Myrobalan (778) Arjuna (tree) (779) Udumbara, (780) jejube, (781) catechu (781) Kṛṣṇarūpiṇī, (782) bamboo, (783) Pippala, (784) Nāga, (785) Rohiṇī, (786) Palāśaka, (787) Plakṣaka, (788) Ambaṣṭha, (789) Bilva, (790) Arjuna, (791) Vikaṅkatā, (792) Vakulā, (793) Saralā, (794) Sarjikā, (795) Vañjulā, (796) Panasā, (797) Arkā, (798) Śamī, (799) Haripriyā, (800) Mango tree, (801) Margosa, (802) Madhūka, (803) Horse, (804) Elephant,[2] (805) serpent, (806) cobra, (807) bitch, (808) cat, (809) Eve, (810) cat, (811) Mouse, (812) Bull, (813) Buffalo, (814) Tigress, (815) wild Buffalo (816) Lioness, (817) Panther, (818) Dear, (819) Hind, (820) having ears like the cow, (821) female howk, (822) female bear, (823) female monkey, (824) human mare, (825) female Nāga, (826) Cow, (827) female elephant.

(828) One abiding in the six centres of the body, (829) one with three portions, (830) one who is named as the protectress of shores, (831) whirling, (832) melting, (833) Moon, (834) Sun, (835) lunar days, (836) days of the week, (837) constellation, (838) a form of constellation, (839) Karaṇa (a kind of time).

151-160. (840) Yakṣiṇī, (841) one who enables others to cross, (842) Vyomaśabdādya, (843) of the form of vital air, (844) Intellect, (845) one who is angry, (846) one who arrests, (847) fierce, (848) very fierce, (849) of the form of Brāhmī etc., (850) one who is stationed on a lion, (851) one who rides on a tiger (852) one stationed on an elephant, (853) stationed on a horse, (854), one who is stationed on Garuḍa, (855) one of earthly form, (856) one of watery form, (857) one of fiery form, (858) one of the form of wind, (859) of the form of sky, (860) one having one face, (861) having four faces, (862) having nine faces, (863) having sixteen faces, (864) having twenty-five faces, (865) having twenty-six faces, (866) having forty-nine faces, (867) having sixty-four faces, (868) having eighty-one faces, (869) one having one hundred faces, (870) gross-formed, (871) of subtle form, (872) one with

1. From *Kāraskara* to *Madhūka* are the twentyseven names of trees named as *Nakṣatra* trees.

2. Some animals represent constellations. For instance, the *nakṣatra Aśvinī* is the elephant.

resplendent form, (873) one surrounded by syllables, (874) one surrounded by Nāthas, (875) one surrounded by the principles, (876) one surrounded by Nityās, (877) one surrounded by aṅgas, (878) one surrounded by the forms of weapons, (879) one whose form is the rows of Gurus, (880) one surrounded by Brahmā etc., (881) Parā, (882) Paśyantī (883) Madhyamā, (814) Vaikharī, (885) one abiding in the head, (886) one abiding in the throat, (887) one abiding in the palate, (888) one abiding in the lips, (889) one abiding in the tooth, (890-891) one abiding in the pair of nostril, (892) one who is at the region of the chest, (893) of the form of the word, (894) of the form of the sentence, (895) of the form of the vedas, (896) one whose form is the language, (897) one who is called śeka, (898) one who is called viewing, (899) one who is called instruction, (900) one who is indicated by disordered letters, (901) Gāyatrī, (902) Praṇava.

161-163. (903) One whose form is the repetition of mantra, (904) one whose form is homa, (905) one whose form is worship, (906) one whose form is meditation, (907) one whose form is yantra, (908) one whose form is the offering of water, (909) Siddhasārasvata, (910) Mṛtyuñjayā, (911) Tripurā, (912) Garuḍa, (913) Annapūrṇā, (914) seated on a horse, (915) one with nine aspects, (916) Devī, (917) Hṛdayā, (918) Gaurī, (919) one who grants lakhs, (920) Mātaṅginī, (921) one who has three gold coins at her feet, (922) one who speaks in accordance with the activities, (923) Rājalakṣmī, (924) one who has the face of cow.

164. Thus the divine thousand names of Goddess Lalitā have been narrated. They afford the achievement of all objects. They yield the benefit of four-fold aims of life.

165. He who repeats these names every day at dawn with pure mind, becomes a Yogin, a knower of Brahman, a Śiva Yogin and a knower of the self.

166-167. He who repeats this twice every day gains longevity, health and riches. Certainly, the Sādhaka invariably attains popularity among the people and the power of attracting women and kings. By repeating it thrice every day man keeps the entire universe subservient.

168. By repeating it four times his wish becomes always

fruitful. It can be applied to practical use. It shall protect the worlds.

169. By its repetition for five times a day men, women, kings, animals and gods with all their heart round the goddess resort to the Sādhaka.

170. By repeating this six times the Sādhaka shall be identical with the goddess. By the grace of the goddess all Siddhis occur to him.

171. Through the repetition for seven times a day he destroys enemies, ailments, evil spirits and epileptic fits. Repeating this eight times a day man becomes capable of restraining kings and blessing them.

172. By repeating this nine times a day he becomes as resplendent as Manmatha (the god of love). He makes the earth agitated. In order to achieve fluency of speech, good fortune and splendour one should recite this ten times a day.

173. Repeating this eleven times a day one shall attain all prosperities. The whole universe will be subservient to him.

Repeating this twelve times a day, man becomes comparable to Śiva by means of his siddhis.

174. By repeating this thirteen times a day man shall become successful all round and happy. By repeating this fourteen times a day all desired things are obtained. There will be all round auspiciousness.

175. By repeating this fifteen times a day, man shall without the least effort attain his desires.

By repeating this sixteen times a day, man becomes Maheśvara directly.

176-178. He will be competent to create, sustain and annihilate the universe. He who repeats the hymn for forty days or at least a month, shall truly attain whatever he desires. This is in accordance with Śiva's words.

179. O brahmin, thus the hymn of a thousand names based on the worship of the Nityā deities, for repeated recitations has been recounted. It is capable of achieving all the desires of the mind.

CHAPTER NINETY

Nityā-Kathānakam
The Narrative of Nityā deities

Sanatkumāra said :

1. Henceforth, O brahmin, I shall recount to you the worship of Nityā deities along with the application of Mantras.

2. The entire object is implied by three syllables contained in Lalitā. By the rest, the form of the Goddess is spoken of.

3. The universe is of the nature of 'hrīm.'[1] But the meaning of it is kept secret in all Tantras.

4. By the letter 'ha' the nature of illumination and by 'ra' the nature of absorption are indicated. The letter indicates the reflection (Vimarśa) of both and by the bindu is meant the total identification.

5. The mantras are named Piṇḍa, Kartarī, Bīja and Mālā in their sequence. Some contain one syllable, two syllables, three syllables, ten syllables and four syllables.

6. The mantras are to be written in accordance with the metre as regulated by its number arranged in their proper order.

The entirety is of the nature of the Goddess and the last resort is of the nature of Śiva. The nature of the self is of the characteristic of both. One should meditate upon them by reciting the same.

7-9. In course of time, duality, misery, mental worry and the sense of desire will be destroyed. The Supreme I-ness, the nature of totality and the form of one's self which is Being and Pulsation, free from all attributes and of the form of supreme light, the highest one, will flash one's own self.

10. This being so, there is not a single letter which is not of the nature of a mantra. That is why it is always called vidyā in every way.

11. This Vidyā is exhilirating as the intoxicating liquor. It is the means of crossing over distress. I shall now tell you the precise preparation of it.

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1. According to the verse the entire world is of the nature of the mantra *hrīm*. It is *Māyā bīja* also called *nāda, prāṇa, jīva, ghoṣa and hṛllekhā*. It is composed of four components from which originate vowels and consonants.

12-15. The liquor[1] they classify into three types: Gauḍī, Paiṣṭī and Mādhvī. Put jaggery in hot water and stir it well. The pollen powder of the flower dhātakī (grislea tomentosa) shall be put into it and the whole solution is kept in a glass jar. It is stored under ground but at dawn and at dusk the solution is stirred well with the hands. After a month is over when the sediments go to the bottom, it is filtered. This can be used for worship. This is called Gauḍī because it is prepared from Guḍa. Similarly, that which is got by adding honey is called Mādhvī. O dear one, listen to the Paiṣṭī variety. Rice should be boiled slowly and cooked in two and a half times more water (than the rice).

16-17. It should be left over for three days. Then the powdered sprout of the embylic Myrobalan is put into it. Keep this in an airy place for a day where there is not much of wind. Water is then poured into it and stirred well. This is then filtered. It is then called Paiṣṭika Madhu. Artificial liquor is prepared in two ways extracting from trees or squeezing from fruits.

18-22. Listen to the mode of its preparation. By its taste the mind gets repose. Bunches of grapes, or date fruits or the flowers of Bassia latifolia are put into water and boiled to half the original quantity. To this add a small quantity of distilled spirit and keep it undisturbed for two days. After filtering the same it becomes tasty and auspicious, worthy of being offered for worship. It causes full repose of the mind.

As to the second variety it is prepared from the coconut, Hintāla or palm trees. The milk that exudes from the stalk of the fruit must be taken fresh from the tree. It is tasty.

Take the water out of the coconut fruit. Put a little camphor therein. Take the juice of Arecanut half the quantity of the former. Mix both and keep it in the sunlight. This immediately becomes liquor which the gods are very fond of.

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1. The verses mention three kinds of wines and state how they are prepared. In the *Kulārṇava Tantra* we read eleven varieties of *Āsavas*. They bestow enjoyment of worldly pleasures and liberation. The twelfth of them is called surā which is the best of all, for it is most dear to gods. It is taken for Brahmajñāna, not for worldly pleasure.

23. Or the devotee shall offer for the arghya to the goddess the liquor which has been mentioned here. It must be offered immediately which will be fruitful.

24. The aspirant while remaining in trance should drink it always restricting his diet. Never should a siddha drink it unless it has been first offered to the goddess.

25. It should be drunk until the mind is wholly absorbed in the Goddess. If he drinks more than that he shall become a sinner immediately.

26. He who drinks wine with wilful desire without serving it to the god becomes a sinner. He should be punished by the king for he is the worshipper of avidyā.

27. This is highly desirable both for the sādhya the goddess, and the sādhaka the worshipper. For the person who has become a Siddha it is prescribed in order to become identical with you.

28. The devotee with the previously-mentioned form should worship the deities of the above-mentioned forms. He should worship them in the proper sequence with the offering of wine, fish and meat duly consecrated.

29. O Nārada, I shall now mention the worship for desirable ends and the practical application, by practising which the aspirant certainly achieves Siddhi.

30. The devotee shall celebrate the festivity of love on the full moon day with damana[1] (artemisia indica) flowers in the month of Caitra. On the full moon day in the month of Vaiśākha he should worship the deity with golden flowers.

31. On the full moon day in the month of Jyaiṣṭha he should worship the goddess with the fruits of plantain, mango and jack tree. On the full moon day in the month of Aṣāḍha he should worship with sandals, cardamom, saffron and the flowers of jāti and Kāṁkola.

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1. In the month of *Caitra* the deity is worshipped with *damana*, a kind of plant. This plant is to be uprooted, root and branch by the worshipper himself or it is bought from some one. The plant should be placed on the *Sarvatobhadra* diagram at the left of the deity. The vessel for the plant should be placed on an eight-petalled lotus. It is remarkable that the worshipper worships *Rati*, *Kāma*, *Anaṅga*, *Manmatha*, *Vasantasakhā*, *Smara* etc. Then taking hold of it with both of his hands he prays to *Tripurasundarī*.

32. On the full moon day in the month of Śrāvaṇa he should worship with holy flowers in the manner prescribed in the Āgamas. On the full moon day in the month of Bhādrapada he should worship with Ketakī flowers or any sweet-smelling flower.

33. On the full moon day in the month of Āśvina, virgins[1] should be worshipped and propitiated with ornaments, clothes and cash presents. On the full moon day in the month of Kārttika he should worship the virgins[1] with saffron and with rows of lamps during the night.

34. On the full moon day in the month of Mārgaśīrṣa he should worship with coconut baked pies and camphor. On the full moon day in the month of Pauṣa he should worship with cow's milk along with sugar and jaggery.

35. On the full moon day in the month of Māgha he should worship with golden and silver-coloured lotuses after making them fragrant. On the full moon day in the month of Phālguna he should worship with diverse materials of worship, fruits and fragrant flowers.

36. On the top of the mountain he should worship the goddess at night with the flowers of palāśa and with materials called siddhadravya he would be able to meet heavenly damsels within seven days.

37. In the forest or arbour of kings or at the root of the banyan tree he should worship Śiva with Kadamba, Jātī and the materials known to Siddhas.[2]

38-39. The Yakṣiṇīs being propitiated thus within a month become visible and bestow the desired objects. On the sea-shore, the Ceṭakas[3] are to be worshipped with Ketakī flowers.

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1. *Kanyakārcā*—the worship of the virgins. *Rudrayāmala Tantra* mentions sixteen kinds of virgins from one to sixteen years. They are classified differently according to their age group. They are *Saṁdhyā, Sarasvatī, Tridhāmūrti, Kulikā, Subhagā, Umā, Mālinī, Kubjikā, Kālasundarabhā, Aparājitā, Bhairavī, Mahālakṣmī, Pīṭhanāyikā, Kṣetrajñā and Ambikā.* One should worship them with offerings and thinking them as the symbols of the deity herself. They may come from any class, *Naṭa, Nāpita* etc.

2. *Siddhadravya* is a secret material like *Svayambhu Kusuma, Kuṇḍagola,* etc.

3. The *ceṭakas* are sixtyfour and of male form. They can assume any form. When they are propitiated they give to the worshipper whetever he desires.

They carry out our desired behest and bestow power of creating wonderful illusions in the battle. If the devotee so wishes they always grant him riches, garlands and ornaments.

40. The devotee shall make the pedestal with the Rudrākṣa tree and worship the goddess therein fearlessly at night for a month with the flower of silkcotton alongwith materials known to Siddhas.

41. O leading brahmin, Piśācas[1] can be propitiated by him in the cremation ground. He shall conquer the enemies by getting them pelted and struck with stones by them.

42-43. In a lonely forest and during the night the devotee should worship the goddess present in the mystic diagram alongwith siddha materials, flowers of mālati, jāti, punnāga, ketakī and maru in due order. He should worship fearlessly for a month. Thereby Vetālas[2] come under his control. He can ride on them and move about at his own sweet will.

44. In the cremation ground, in the temple of Caṇḍikā or in a lonely forest, the devotee should worship the goddess at midnight putting on black clothes and ornaments.

45-46. With mind in furious mood he should worship the extremely dark-complexioned deity in the black diagram. He should put the offering representing the person born on a certain constellation of the star. He should offer the same to the goddess together with materials known to siddhas. Within a month Kṛtyās are born from her eye in the forehead. To them he should present an offering.

47. These Kṛtyās become delighted after causing destruction of the universe. They return to the eye of the devotee and disappear into the eye on the forehead of the goddess by his prayer.

48-50. In a lonely garden the devotee putting on red ornaments, clothes, unguents and garlands should meditate on

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1. The *Piśācas* are of thin and abnormal forms. They are mean-minded, easily provoked and huge in number. When propitiated they become slaves to the worshipper.

2. *Vetālas* are of many kinds. Some are of deformed limbs and faces. Making them subservient one can go round the world riding on them.

3. *Kṛtyas* are of many kinds and of diverse forms. When propitiated, they give to the worshipper his desired things and wealth.

the goddess and worship her in the mystic diagram with the flowers of Kalhāra, Campaka, Aśoka, Pāṭala and lotus along with the materials known to Siddhas. Within a month the Spirits become realised and achieved. By their grace man can assume any form as he pleases. The devotee can conquer, traverse and enjoy the universe.

51-52. He should meditate on the cakra located in the six centres of the lotus and then worship her. Thereby, he shall become the knower of the three units of time. When his conception becomes perfect, well-being comes about. If the conception is defective, the welfare will be absent.

53-59. The man possessing devotion shall remember the goddess along with the cakra. He shall remember the following names of the goddess. Vivekā, Vibhavā, Viśvā, Vitatā, Kāminī, Khecarī, Garvā, Purāṇā, Parameśvarī, Gaurī, Śivā, Ameyā, Vimalā, Vijayā, Pavitrā, Pīḍaṇī, Vidyā, Viśveśī, Śivavallabhā, Ambujākṣī, Aninditā, Varadā, Vākyadā, Vāṇī, Vividhā, Vedavigrahā, Vidyā, Vāgīśvarī, Satyā, Saṁyatā, Sarasvatī, Nirmalā, Ānandarūpā, Amṛtā, Mānadā, Pūṣā, Tuṣṭi, Puṣṭi, Rati, Dhṛti, Śaśinī, Candrikā, Kāntī, Jyotsnā, Śrī, Prīti, Aṅgadā. Taking the holy water in the palm of the hand, he should remember the above names of the goddess with syllables and the vidyā and together repeat it thrice. He can thus turn water into nectar and the Sarasvatī vein to represent the tongue and then sip it.

60-62. Fourfold scholarship is attainable within a year by the person who does this with the mind kept pure every day, early in the morning. He will be a yogin, the knower of Brahman, a Śivayogin and the knower of the self.

He should remember the goddess stationed in the Anugraha cakra surrounded by Ḍākinīs. He shall worship her with campaka and blue lotuses. Within a month he will regain health. This will dispel fever, evil spirits, influence of grahas, madness, chillness and jaundice.

63-67. Fever, pain in the teeth, ears and head, enlargement of the spleen, pain in the belly, wounds, diabetes, vomiting, piles, and ailments due to the derangement of humours are suppressed by the worship of the great goddess. The material necessary for the preparation of the mystic diagram is said to be

the saffron obtainable from Kashmir, Vermillion, red ochre, lac, red lead, sandal both red and white. At the entrance of the hole he shall draw a triangle along with sixteen petals with red lead.

He shall then worship the Great Goddess in the middle along with the Śaktis. He shall worship with the materials known to Siddhas or fragrant flowers. Within a month the Nāga maidens will appear to him and he will be able to sport with them in the nether and other worlds for a long time.

68-71. The Yakṣas, Rākṣasas, Gandharvas, Vidyādharas, Piśācas, Guhyakas, Vīras, Kinnaras and serpents become subservient by means of worship therein and that too within the period mentioned above. For the acquisition of ornaments he shall worship with Kiṁśuka flowers. He shall worship with Pāṭala flowers for the achievement of elephants. In order to achieve horses he shall worship with red lotuses. For the acquisition of asses with lilies.

72-76. He shall worship with Bakula flowers for the achievement of women; with Kalhāra flowers for the achievement of sons; with lotuses for the achievement of victory and with Ketaka flowers for the attainment of vehicles. He shall worship with fragrant flowers for the achievement of good fortune. He shall continue to worship for the period of a month, twice of it or even thrice of that period. As long as he expects any benefit, he shall worship with sugar, ghee and milk pudding the goddess along with the attendants in the mystic diagram stationed in the middle of water. In order to calm down and quieten all harassments he shall propitiate her with flowers along with arghyas. For the achievement of full life he shall worship with ghee. For the achievement of good fortune he shall worship with honey. For the purpose of attaining good health he shall worship with milk. He shall worship with these three for the achievement of overlordship. He shall perform ablution of the Great Goddess with coconut water for her delight, with snow-cold water for the attainment of kingship and with water for achieving all objects.

77. The devotee shall stay in the areca garden and worship the goddess with its flower and Siddha materials day and night. He becomes comparable to the God of Love.

78. During the full moon day the devotee should regularly worship the goddess in the form of a virgin. He shall thus be able to drive off evil spirits urged by the enemy. The mantras devour them.

79. The person who worships the Goddess abiding in three liṅgas (Svayambhu, Bāṇa and Itara, along with Śaktis stationed in the centres. (Mūlādhāra, heart and Brahmarandhra) attains everything here and hereafter.

80. One who worships with golden flowers rendered fragrant in multiples of hundred for the period of a month becomes free from all sins of previous births.

81. If he worships with nine kinds of precious gems for a month he shall be liberated from all sins. He sees her with his own eyes.

82. One shall worship the goddess for a month with fragrant silken garments. He shall be liberated from all miseries due to sinful activities and others as well.

83. The devotee shall think of his own form as identical with the goddess and the Śaktis all round the diagram (Śrīcakra). He shall conceive the objects to be identical with flowers. Worshipping thus, he will be one with Her.

84. The sixteen Nityā deities have separate lunar days. They should be worshipped separately in their proper order. Hence, the devotee should perform the repetition of mantras, homas, etc in those lunar days.

85-87. To all the Śaktis beginning with Kāmeśvarī etc. the following articles are offered as naivedya, viz ghee, sugar, milk, baked pie, plantain, jaggery, coconut, beaten rice, Bengal gram and green gram and milk pudding. To the first deity Lalitā, these articles shall be offered. They can be used for homa into the fire and be given to men.

88. He should take the medicine mentioned as connected with the syllables of the individual vidyā and in accordance with the measure and grind it well and make it into pills. He shall achieve everything by means of these pills.

89-90. He should worship the Goddess with red lotuses on Sunday, lilies on Monday, with red lilies on Tuesday, with tagara flowers on Wednesday, with good Kalhāra flowers

on Thursday, with white lotuses on Friday and with blue lilies on Saturday, with great respect.

91-92. On Sundays and other days he should offer as naivedya the following in their order viz. milk pudding, milk, plantain, butter, sugar, and ghee. After propitiating the desired deity thus, he should worship the Goddess with sandal paste etc. He will overcome the affliction of planets immediately and attain happiness.

93-96. At mid-night he should recall the woman to be desired in his mind thus. She is being scorched by the fire of love. Her mind has been taken away. She has placed her joined palms on the head as a token of reverence. Her hair is dishevelled, eyes are very red and tremulous. She wanders like the waving of flag in the wind. Her body has become white like a white cloth. She is mad and has lost her sense of discrimination. She has lost the awareness of honour, shame and fear. Thinking thus, he should worship the naked deity inside the cakra. He shall worship her with China rose, pomegranate flowers, midday flowers and Kimśuka etc. or other sweet smelling flowers such as Śephāli.

97. Within twentyone nights the women with the above description and excited due to intoxication shall come there and live with him. She will follow him like a shadow and will not leave him.[1]

98. By performing homa with red lotuses smeared with trimadhu one shall attain good fortune. Similarly, homa with red lilies shall keep women under his control.

99-102. If the homa is performed with mallikā, mālati, jāti and lotus soaked in the milk on a white cow which has a calf of the same colour, one shall attain fame, learning, wealth, health, good fortune and lordship over riches. If the homa is performed with cassia fistula flowers soaked in honey one shall be able to find gold, captivity of the enemy and the fury of kings. If the red flowers of oleander are soaked in ghee and the homa is performed therewith, he will attain red garments,

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1. *Kulacūḍāmaṇi Tantra* (Chap. III) gives the method of subjugating women. A *Yantra* is drawn with the name of the woman inscribed therein. The worshipper repeats *Kulākulamantra*. Then the lady is attracted.

maidens and control over kings and ministers. He shall also achieve all desired objects such as ornaments, vehicles, success in his desire.

103. By performing homa with salt, white mustard, other things soaked in oil, in the midnight one shall be able to bring a bride of his desire.

104. One shall perform with flowers of Kṛṣṇa (black) sugarcane soaked in gingelly oil at night. Within a month his enemy becomes distressed by fever.

105. If homa is performed at night with the seed of red Khadira soaked in ghee, the enemy will have burning sensation and sores causing pain incurable by a doctor.

106-107. If homa is performed at night with the seed of ankola soaked in its oil, or, pepper or mustard soaked in ghee one shall immediately be competent to bring the women of his desire by oneself. She will be distressed by the fever of love. If one performs homa with sali rice grains soaked in ghee one shall attain sali rice grains.

108-111. If homa is performed with green gram one shall prepare an effigy with the same constellation as of the person intended, with the dust of his feet mixed with white mustard, pepper, salt and ground flour. This shall be offered in homa at night after severing at first the pair of feet, the pair of calves, the pair of knees, the pair of thighs, the portion below the navel, the region of the heart, the neck and the head. A sharp weapon shall be used to cut off limbs, By this twelve-fold homa, men, women and kings become subservient within seven days and are afflicted with fever according to his wish.

112-114. An effigy[1] is made with ground flour mixed with jaggery, pepper and cummin seeds. The name of the sādhya is written in the heart. It is fried in the ghee of the homa. The devotee shall touch effigy with the tip of his hand and repeat mantra a thousand times. After worshipping the effigy he shall eat the same, thinking that it is the sādhya him-

1. The effigy should be made strictly according to the direction. It is measured by fourteen *aṅgulis* and in its different parts the signs of Zodiac and constellations are located.

self. He shall continue repeating the mantra. Men, women and kings shall be under his control till their death.

115. The eight fragrant substances are pounded by a virgin and pasted in cold water. If the devotee applies a mark on the forehead with this paste he shall control the entire universe.

116-118. Put a prastha measure of śāli rice grain in a new pot. Pour into the vessel the two prasthas of the milk of a red cow that has a calf of the same colour. The whole thing is boiled over the consecrated fire. Lumps of this boiled rice are taken in hand and sprinkled with ghee. Sugar is added. The Mantra is repeated hundred and eight times. Homa is performed hundred and eight times. This homa is to be performed on the first day in the lunar fortnight. It shall bring about good fortune.

119-120. The same homa can be performed on Friday. By performing this homa for a year, the devotee shall be equal to a king. On the fifth day of the lunar fortnight, the homa is performed as before with a special care. On that day he shall perform homa with white flowers of Mallikā soaked in trimadhu. By performing homa with cooked rice and ghee the man invariably becomes the possessor of cooked rice.

121-122. By means of the homa with ghee as also with the gingelly seeds and rice grains one will obtain whatever is desired by him. One who performs homa with pink-coloured lotuses soaked in trimadhura, obtains within forty days the great Lakṣmī (good fortune) of praiseworthy physical from.

123-124. Beginning with the Full Moon day and ending with the same, the devotee shall perform homa every day with a thousand auspicious and full-blown Kalhāra flowers soaked in honey. He shall perform homa with devotion. There is no doubt in this that he will attain fame, wealth and sons. O Nārada, by performing a thousand homas with campaka flowers sprinkled with honey he shall certainly attain a hundred gold coins within a month.

125-127. Beginning with the New Moon day ending with it, one shall perform three thousand homas with flowers sprinkled

with ghee. Within a month he obtains clothes of variegated colours. If he performs homa on the seventh day for hundred times with other loveable articles used for enjoyment of pleasures and with śāli rice grains sprinkled with milk he shall attain within a month many articles of sweet fragrance such as camphor, sandal etc. Within six months he shall undoubtedly attain flourishing increase in the śāli rice.

128-130. If gingelly seeds are offered in homa every day, he shall attain good health within a year. A man shall perform homa with Dūrvā grass in the three days connected with his birth day star (i.e. previous day, the present day and subsequent day). He shall be free from agony. He shall enjoy great pleasures and live for a hundred years. Or he shall perform homa with guḍūcī, gingelly seeds and dūrvā grass in the three days around his birthday. Thereby, he shall attain longevity, glory, fame, enjoyment of pleasures, merit and treasure trove.

131. If homa is performed with ghee, milk pudding and milk in those three days in due order, he shall become the minister of a king with longevity, health and riches.

132-134. By performing homa with plantain fruits on the seventh day one shall attain good fortune every day. If one is afflicted by a terrible fever (caused by the derangement of humour one shall perform homa with a digit length of three dūrvā grass blades, and sprinkled with trimadhura. He shall perform homa every day. During those days he shall repeat Mantra every day touching water in the meantime. He shall repeat Mantra a thousand times. The patient shall use it for the healing purpose and the sādhaka for liberation from ailments.

135-136. The following articles shall be pasted together viz—the powder of the tree belonging to the constellation of the person intended, mustard, gingelly seeds, ground flour and the dust from the foot of the sādhya. These shall be pasted together and made into an effigy with the name in the heart. As before, this effigy shall be cut off with sharp steel weapons and offered for homa. Thus the person shall come under his control certainly within seven days.

137-139. The devotee shall instal such an effigy in the middle of the sacrificial pit and set it to fire. By this vidyā he shall perform homa every day during the night for three thousand times with mustard seeds soaked in its own juice. He shall bring the woman forcibly even from a distance of a hundred yojanas. By performing homa with Kauśika (Bdelluim) mixed with honey he shall attract a woman.

140-141. One shall attain riches and good fortune through jaggery mixed with coconut fruits. If homa is performed with Kalhāras sprinkled with ghee or red lilies smeared with milk or the flowers of Campaka, Bakula and Madhūka soaked in trimadhura one attains a virgin.

142-145. One shall attain clothes by performing homa with punnāga flowers. One shall attain the objects of his desire through ghee. If he performs homa with buffalo's ghee he shall attain buffaloes; if with goat's ghee he shall attain goats and if with cow's ghee he shall attain cows.

The aspirant obtains jewels by performing homa with jewels. With the ground flour of śāli rice grains along with sugar an effigy should be made. The letters forming the name are written in the heart. This should be fried in oil or ghee at night. By day and night he shall concentrate his mind thereon and repeat the Mantra. He shall then eat it. If this rite is performed for seven nights whether the person is a man or a woman or a king he shall be subservient like a slave. He will dedicate his mind, nay his very vital breath etc.

146. The woman who performs homa with red or white flowers of hayāri (oleander) attains a great glory and prosperity within twentyfive nights.

147. By performing homa with the meat of ram smeared with trimadhra one shall attain gold. If the meat of ram is smeared with milk and homa is performed, one shall attain a very fertile land abounding in plants within forty days.

148. By performing homa with the seeds of lotus one attains good fortune within three days. When the Japa is performed with mantra one shall perform homa with bilva to the extent of one-tenth of it.

149. A person who has realised and achieved the mantra thus, shall be able to enliven people who are dead, due to

serpent-bite by hitting their faces with a handful of water charged with the Mantra.

150. He can enliven the dead man by whispering the mantra into his ears or by hitting with a stick charged with the repetition of mantra in his head suddenly.

151-154. The source of origin is made in the middle of the sacrificial pit. The devotee shall duly perform homa therein. He shall perform homa with gingelly seeds, mustard, wheat, śāli rice and barley grains soaked in trimadhura. In order to attain flourishing prosperity he shall perform homa severally with the grains or with a few grains of them collectively. In order to attain good fortune he shall perform homa with bakula, campaka, lotus, Kalhāra, red lilies, white lilies and the flowers of mallikā, kunda and madhūka. By performing homa with aśoka, pāṭalā, bilva, jāti, white vikantaka, fresh blue lilies, hayāri flowers and karṇikāra, he shall attain good fortune, treasure trove, longevity and fame.

155. By performing homa with dūrvā, guḍūcī, aśvattha, vaṭa, āragvadha, white arka, and plakṣa, one is liberated from sickness ere long.

156-158. Death is the result of homa with mustard seed and ghee. Hence, for the death of the enemy one shall perform homa in the fire kindled by full pieces of wood, each four aṅgulas long. Thereby, there shall be sickness, misery and agony undoubtedly among the four types of troops of the enemy within seven days. One shall perform the worship of the eternal deities everyday and also homa with ghee.

159-160. In order to attain learning one shall drink water charged with the Mantra early in the morning. In order to get all objects, one shall worship Śiva with the fragrant substances viz. sandel, uśīra, camphor, musk, (pigment) saffron, black agallochum and sweat of deer as mada.

161. Early in the morning, one shall perform repetition of the mantras of Nityā deities along with the meditation of the mātṛkā yantra there for three times and then drink the auspicious water for the purpose of attaining eloquence.

162. As before, the devotee, strictly adheres to the diet of milk alone. He shall make a hundred thousand homas with red lotuses sprinkled with three sorts of sweet things.

163-164. A man who has achieved control over the Mantra by means of japa, tarpaṇa, homa, worship and sprinkling rites shall apply it to practical purpose. Otherwise, the deities of that Mantra catch hold of his vital breath by getting furious instantaneously. O sage, there is nothing anywhere in this world that cannot be achieved with this mantra.

165-168. At the root of the banyan tree in the forest, in the caves, on the top of mountains, in the park, in the middle of the forest, at the root of the Mother tree and on the shores of the ocean in the forest, the man shall try to realize Yakṣiṇīs. By performing homas all the seven days of the week with lotuses, red or white scented lilies and the sweet smelling śephālikā duly soaked in through sweet things, one attains success within forty days in battle duels, in wrestling bouts, in fulfledged war, in game of dice and in verbal arguments.

169. It is certain that he will attain success in all dealings. By performing homa with the flowers of āragvadha one makes the enemies stunned and benumbed.

170-171. According to the former procedure one should perform homa at the door with the seven flowers viz—karṇikāra, punnāga, nameru, campaka, ketaka, rājavṛkṣa and māgadha. The enemy shall either be stunned or broken down certainly.

172-174. In the fire kindled by the wood of the tree belonging to the enemy's constellation, one shall perform homa with the twigs of the same tree soaked in mustard seed and ghee. The enemy will bow down at his feet.

In the fire kindled by the firewood taken from the funeral ground one shall perform homa with the leaves, flowers and fruits of the same tree along with the worship of the lord of the day of the week. The fourfold troops of the enemy will be afflicted by ailments. Thereby, or due to their subsequent death he shall be victorious again.

175. On Sundays, in the fire kindled by the fire-wood of the arka plants, one shall perform homa in order with the leaves, flowers, fruits, stems and roots of the same arka plant.

176-177. The materials mentioned above must be soaked in ghee of a red cow having a red calf. He shall face the direction of the enemies' whereabouts and perform homa

duly in the three-cornered sacrificial pit. The enemy runs away, or becomes afflicted by sickness, or bows down with fear.

Or for the same benefit one shall perform homa on Mondays in the fire kindled by palāśa tree wood with the five parts of the same Palāśa tree (i.e. leaves, flowers fruits, stems and roots) soaked in ghee. There is no doubt in this that the previous results will be achieved.

178-182. On Tuesdays one shall perform homa in the fire kindled by Khadira wood with its five parts soaked in ghee. Thereby, he attains the same benefit certainly. The same procedure is to be followed with apāmārga on Wednesdays, peepal on Tuesdays, udumbara on Fridays and śamī on Saturdays and with ghee from cow's milk. The colour of the calf of the cow shall be white, yellow, grey or dark black. He shall attain that fruit by homa in the fire kindled by the twigs of that tree.

Beginning with the first day in the lunar fortnight and ending with the fifth day, the devotee shall perform homa with śāli rice, Bengal gram, green barley and black gram. Those materials shall be soaked in the ghee produced from buffaloe's milk. He shall attain the same benefit.

183. Beginning with the sixth and ending with the seventh day one shall perform homa with the material mentioned before, devoid of their husks. The ghee must be the product of goat's milk. He shall attain the benefit mentioned before.

184-189. Thereafter, in the course of five days, the devotee shall perform homa with the material mentioned before and also the two types of gingelly seeds (white aad black), cooked rice with sugar and milk puddings soaked in the ghee, the product of sheep's milk. Through this homa he attains the benefit mentioned before. Similarly, in the fire kindled by the wood of the tree belonging to the constellation one shall perform homa with those materials soaked in honey. There is no doubt about this that he will attain the same benefit. The intelligent devotee shall at the outset achieve vidyā and afterwards realize the practical application of the same, by the grace of Maṅgalā. O brahmin, he shall worship the deity and then instal a virgin girl whose limbs are non-defective, who is immature, who has taken her bath, who is clad in washed white

garments and who is auspicious for the purpose of worship. A young boy also of the same description can be installed likewise. He shall then worship the virgin with the vidyā. Touching his head he shall repeat Mantra a hundred times and then offer worship with red or white fragrant flowers.

190-192. Till the conclusion of the holy rite, he shall fumigate with gugula (Aromatic resin). The goddess will penetrate the virgin whom he shall worship devotedly. He shall render holy services unto her as mentioned before. Repeating the mantras he shall request her to grant him the desired benefit. On being duly worshipped she will disclose his past, present and future, what he has thought of in his mind and all the previous incidents in his former birth.

193. The devotee shall worship her as before and ritualistically dismiss her in his own self. He shall then repeat the Mantra a thousand times. With steadied intellect and the self full he shall move about happily.

194. By performing homa for forty days with red lotuses sprinkled with the three sweet things one attains glory and prosperity. With white lotuses one attains great fame.

195. By performing homa with red lilies one shall obtain gold, treasure trove or land within the stipulated time.

196. By performing homa with lilies soaked in milk one shall attain the desired object mentioned, as well as different kinds of food-grains. That man shall quickly be very fortunate.

197. By performing homa with lilies soaked in ghee one shall attain the described benefit. By performing homa with Kalhāra flowers soaked in ghee one shall become a favourite of the king.

198. One shall indeed attain four types of scholarship by performing homa with palāśa flowers mixed with three sorts of sweets at the very same time.

199. By performing the instantaneous homa with fried grain accompanied by three sorts of sweets one shall obtain a virgin endowed with all good qualities, for his wife.

200. One shall perform homa with scraped coconut kernel in soaked sugar, jaggery and honey. Without any effort he will be comparable to Kubera.

201-202. One shall attain eloquency by performing homa with cooked rice and ghee together with rice grains, gingelly seeds and the red or white flowers of Bandhūka. If he performs Homa with the red and white flowers mixed together he shall attain longevity and good health.

203-204. By performing homa with the three dūrvā grass soaked in three sweets one conquers the enemy. By performing homa with guḍūcī, milk pudding, gingelly seed, and lotuses mixed with sandal paste and camphor one attains glory and everlasting fortune.

205-206. Saffron shall be pasted with snow water together with camphor. Full blown flowers of kalhāra shall be soaked in the above solution and offered in homa. The devotee equates a king with his glory. He shall live on the Earth for a hundred years, without an enemy. He shall be free from agony. He shall be devoid of mutually clashing opposites. His mind shall be free from impurity.

207. By performing homa with pieces of sugarcane one shall obtain garments. So also through the red and white flowers of oleander.

208. By performing homa with pāṭalā flowers soaked in honey one can keep ladies subservient. Similarly, by performing homa with lotuses one shall attract and control a courtesan.

209. By performing homa with sugar soaked in the milk of a white cow that has a white calf, even a sinful person attains incomparable wealth.

210. By performing an instantaneous homa with cotton seeds smeared with Sauvīra (antimony) in crescent-shaped sacrificial pit, O sage, enemies become subservient invariably.

211. By performing homa with ariṣṭā (soap-berry) leaves and seeds in the fire kindled with its wood and through the homa of mṛtyu seeds sprinkled with the margosa oil, one kills the enemies.

212. Similarly, by performing homa with five materials of the cow or the seeds of Rudrākṣa smeared with oil the horses afflicted by the ailments are cured.

213. By performing homa with Karañja seeds sprinkled with its own exudation the enemy is haunted by ghosts. So also

by performing Homa with the five parts of the akṣa tree, the same result is achieved.

214. By performing homa with the seeds of akṣa tree (Terminalia Belerica) mixed with margosa oil, the enemy shall be afflicted by epileptic fits.

215. By performing homa with the flesh of the animal pertaining to the constellation of the enemy in the fire kindled with the wood of the trec pertaining to the same constellation, the death of the enemy can be brought about.

216. By performing homa with the seeds of lotus smeared with mustard oil the enemy becomes afflicted with leprosy that may cause destruction of his body.

217. If in the middle of the night a homa is performed with pepper and mustard seeds smeared with oil, the enemy shall be afflicted by fever attended with burning sensation, the very same day.

218. For the sake of self-protection in the course of all these homas of restraining nature, one shall cause japa, homa etc to be performed through friendly persons who have acquired vidyās.

219. One shall quickly destroy the efficacy of the mantra of the enemy through Mṛtyuñjaya Mantra or through other vidyās applicable to the particular case.

220. In the Kṛtayuga the mantra is to be repeated three hundred thousand times, in the Tretāyuga twice that number (six hundred thousand times), in the Dvāpara it is to be repeated nine hundred thousand times and in the Kaliyuga it must be four times i.e. one million two hundred thousand times.

221. Homa is to be performed to the extent of one-tenth of it, the rite of offering water to the extent of one tenth of it, further, the mārjana rite is to be performed to the extent of one-tenth of it and to the extent of one-tenth of it brahmins are to be fed.

222. In this order, one shall adhere to the number of japas in accordance with the vidyā and perform japa accordingly for the achievement of the vidyā. Only then should he venture to put it to practical application.

223. O leading sage, the japa of Kāmeśvarī should be per-

formed by twice the number. After the mantra has been achieved he shall put it to practical application.

224. O leading sage, it is mentioned that the japa of Bhagamālā is for a hundred thousand times. To the extent of one-tenth of it, the homa should be performed for achieving the vidyā.

225. The japa of Nityaklinnā is for a hundred thousand times. The homa should be performed to the extent of one-tenth of it for achieving the vidyā. Thereafter, he shall put it to practical use.

226. The devotee shall maintain silence and restrict his diet to milk alone. He shall perform japa of the mantra of Bheruṇḍā nine hundred thousand times. The remaining things he shall do as mentioned.

227. The japa of Vahnivāsinī is prescribed to be three hundred thousand times. Other things shall be performed by the excellent worshipper, as mentioned above.

228. The japa of the mantra of Mahāvajreśvarī is prescribed to be for three hundred thousand times. Homa, etc. should be performed to the extent of one-tenth of it, in the manner mentioned before.

229. O sage, without any lethargy the devotee shall repeat Dūtī mantra for a hundred thousand times. Homa etc are to be performed to the extent of one-tenth of it, in the prescribed manner.

230. Tvaritā mantra shall be repeated a hundred thousand times. O leading sage, for achieving the mantra, homa etc. are performed to the extent of one-tenth of it.

231. O excellent brahmin, japa of the mantra of Kulasundarī[1] is to be a hundred thousand times; Homa etc. to the extent of one-tenth of it.

232. O brahmin, the japa of Nityā extends to three hundred thousand times; homa etc. are mentioned to be extending to one-tenth of it in the stipulated manner.

233. O leading sage, the japa of Nīlapatākā extends to five million three hundred thousand times invariably; homa etc. extend to one-tenth of it.

234. O Nārada, the japa of Vijayā is for a hundred

1. Refer to note 1 on p. 1311.

thousand times. The other means to achieve vidyā is mentioned as before.

235. One shall repeat the mantra of Sarvamaṅgalikā three million two hundred thousand times; homa etc. are to the tune of one-tenth of it.

236. The devotee shall restrict himself to vegetable diet soaked in ghee and repeat mantra or Jvālāmālinī eight hundred thousand times; homa etc with the articles mentioned extend to one-tenth of it.

237. O leading sage, the japa of Citrā is for five million two hundred thousand times. For realizing the mantra, homa etc should be performed in the manner laid down.

238. Thus, in brief, it has been mentioned in the Nityā paṭala. All things should be understood with reference to yantra.

CHAPTER NINETYONE

Maheśa-Mantra-Kathanam

(The narrative of the *Mantra of Maheśa*)

Sanatkumāra said :

1. Henceforth, I shall mention the Mantra of Maheśa that achieves every object. By propitiating it, man obtains worldly pleasures as well as liberation.

2. Hṛdaya (namaḥ), the letter following va (śa) Sūkṣma (i) (śi), lānta (va) attached with ananta (ā) followed by marut (ya). The mantra contains five syllables.[1] With tāra (om) in the beginning it is of six syllables.

3. Its sage is Vāmadeva, metre Paṅkti and its deity is Īśa. The preceptor shall perform nyāsa in six limbs with the six syllables of the mantra.

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1. The five-syllabled, *mantra of Śiva is namaḥ Śivāya.* When *om* is prefixed to it, the *mantra* contains six syllables.

4-6. He shall fix the letters of the mantra and the mūrtis (the forms of the deity) in due order in the index finger, in the middle finger, in the last finger, in the ring finger and in the thumb.

They are Tatpuruṣa, Aghora, Sadyojāta, Vāmadeva, Īśāna. He shall fix them in the mouth, in the foot, in the private parts and on one's own head. He shall fix the aṅgas of the mantra adding jāti (namaḥ) in their sequence.

7-11. Thereafter, for protection, he shall perform Goloka nyāsa.[1] He shall fix in the heart, mouth, shoulders, thighs, throat, navel, sides, back, heart, head, mouth, eyes, nostrils, joints of the hands and feet together with the tips.

Thereafter, he shall fix on the head, mouth, heart, belly, thighs, feet, heart, lotus-like face, axe, gesture of deer, gesture of fearlessness, and the boons. He shall fix in sequence in the mouth, shoulders, heart, feet, thighs and belly. Thus the excellent worshipper shall fix the six syllables of the mūla mantra. Then again, he shall fix them on the head, forehead, belly, shoulders and the heart. Afterwards, the intelligent devotee shall perform the pervasive nyāsa with the mantra.

12. Obeisance to Śambhu, the deity whose form is immovable, who is a column of light and of the nature of nectar, and who manifests himself in four forms and whose body has received the splendour of their limbs.

13-16. The devotee who has fixed thus in his body shall meditate on the lord of Pārvatī. One shall meditate continuously on Maheśa who resembles the silver mountain, who is having the moon as his beautiful ornament, whose body is brilliant on account of jewelled embellishment, who holds in his hands the axe, the boon, fearlessness and the deer, whose face is inauspicious, who is seated in the lotus posture, who is eulogised by the group of gods, who is clad in the hide of a tiger, who is of the form of the universe, who is three-eyed, five-faced auspicious deity Śiva, the remover of all fears. A person

1. It gives the procedure of *Golokanyāsa*. According to *Rāghavabhaṭṭa* the commentator of Śāradā Tilaka it should be done ten times.

who is initiated in the Śaiva tradition shall repeat this mantra two million five hundred thousand times.

17. He shall perform twentyfour thousand homas with good milk pudding. Then the mantra becomes mature and the bestower of achievement to the aspirant.

18-22. He shall worship the lord in the altar abiding by the nine Śaktis : Vāmā, Jyeṣṭhā, Raudrī, Kālī, Kalavikaraṇī, Balavikaraṇī, Balapramathanī, Sarvabhūtadamanī and Manomanī. They are the Śaktis belonging to Śiva's altar.

Namo bhagavate (obeisance unto the lord), unto one who is associated with the primordial Śaktis, then anantāya (unto the infinite one), then unto the nature of Yogapīṭha.[1] The mantra begins with om and ends with namaḥ.

With this mantra one shall offer the seat to the lord of Girijā. After conceiving the form of the deity by means of the mūlamantra one shall invoke Śiva therein and worship him.

23. In the pericarp he shall worship the image. Īśāna abides in the north-east, who resembles the colour of pure crystal. In the quarters he should worship Tatpuruṣa[2] and others.

24. They are of yellow, black, white aud red in complexion. They bear weapons of their chief. They have four faces each and should be worshipped in due order properly.

25. In the corners he should worship Kalās beginning with nivṛtti etc. which are of brilliant forms. The aṅgas are abiding in the filaments and he should worship the lord of obstacles abiding in the petals.

26-28. The eight attending deities are Ananta, Sūkṣma, Śivottama, Ekanetra, Ekarudra, Trimūrti, Śrīkaṇṭha, Śikhaṇḍin, Their complexions are red, yellow, white, reddish, black, red, of collyrium and dark colour. On their coronets are the new moons. They are stationed in the lotus and bedecked in ornaments. They have three eyes. In their hands they hold tridents, thunderbolt, missiles, the bow and the arrows.

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1. The *pīṭha mantra of Śiva* runs thus : *oṁ namo bhagavate sakalaguṇātma śaktiyuktāya anantāya yogapīṭhātmane namaḥ.*

2. *Tatpuruṣa* and others are to be worshipped with the *mantra* of Śiva with *oṁ* prefixed, adding the name of the deity.

29-30. Beginning from the north he should worship Rudra, Caṇḍeśvara, Nandin, Mahākāla, Gaṇeśa, Vṛṣabha, Bhṛṅgarīṭi and Skanda. They are seated in lotus seats. They have the complexion as follows : golden, crystalline, pink, dark-coloured, white as pearl, moon-coloured, white and tawny-coloured.

31. Thereafter, Indra and others equipped with thunderbolt and other weapons should be worshipped. He should worship the lord repeating the mantra a thousand times.

32. He will be liberated from sins and attain the desired prosperity and glory. If he repeats the mantra two thousand times he will be free from all calamities.

33. He who repeats mantra three thousand times attains longevity. If he increases the number of japa by a thousand he will attain the object of his desire.

34. One shall perform homa with white gingelly seeds alongwith ghee for a hundred thousand times. He will destroy all distresses arising from evil portents.

35. By repeating mantra ten million times he directly becomes Śiva. The six-syllabled mantra enclosed with hrīm becomes the eight-syllabled one.[1]

36. Its sage and metre are as mentioned before. Its deity is the lord of Umā. The ancillaries[2] have already been mentioned. One should meditate on Śiva along with his consort Umā.

37-38. Within his heart the devotee should meditate on the three-eyed lord as follows : He resembles the Bandhūka flower. He bears the crescent moon on his forehead with a smiling face. He holds in his hands the trident, skull, boon and fearlessness. He is embellished in beautiful ornaments. His body is embraced by the daughter of the mountain and she is seated on his left thigh. She embraces him with her arm. Thus the devotee should think of him.

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1. A *mantra* of *Śiva* with *hrīm* prefixed and suffxed. *Śiva* is meditated upon as associated with Umā.

2. The *aṅgas* are *hrām oṁ namaḥ, hrīm namaḥ śiraḥ, hrūṁ namaḥ śikhā, hraim śiṁ varma, hraum vāṁ netram, hraḥ yam astram.*

39. He should repeat the mantra one million four hundred thousand times. He should perform homa in accordance with the right procedure with the excellent twigs of cassia fistula mixed with sweet solution fourteen thousand times.

40. He should worship the lord of Umā with sweet smelling flowers in the altar mentioned before. He should worship the attending deities as representing limbs outside beginning with Hṛllekhā.

41. They are to be worshipped in accordance with the injunction in the middle, in the east, in the south, in the north and in the west. He shall worship the bull and others in due order in the petals of the east onward.

42. Thereafter, he shall worship Caṇḍeśa whose hands shine with trident, axe, rosary and the water pot. His features are red and he has three eyes.

43. He shall worship Durgā who holds in her hands the discus, conch, fearlessness and the desired boon, who has the lustre of emerald, who is gentle, who has three eyes and who is bedecked in charming ornaments.

44. Thereafter, he should worship the six-faced deity with twelve eyes and holding the branch of the Kalpa tree and and jewelled bell. He has a brilliant form of a body and possesses the lustre of the rising sun.

45. He should worship Nandin too who is gentle, who is bedecked in jewelled ornaments, whose body is dark-coloured and who holds axe, boon, fearlessness and the battle axe.

46. Then, he should worship Vighnanāyaka whose lustre is like that of saffron, who holds noose, goad, boon and fearlessness and whose crest is adorned with the crescent moon.

47. Thereafter, he should worship the commander-in-chief of the army who is dark-complexioned, who holds a red lily in his hand, who has kept his left hand on the left lap, who has two eyes and who is clad in red clothes.

48. Thereafter, the eight mothers Brāhmī and others whose characteristics have been mentioned before, should be worshipped. He should worship Indra and others, the guardians of the quarters in their respective zones.

49-51. Then on one side of it, he should worship, in the due order, thunderbolt etc which are their weapons. The knower of the mantra who thus worships Śambhu, the lord of Umā, shall be the bestower of all good fortune and welfare of all the worlds.

The following is the mantra called Prasāda[1] viz sānta (ha) associated with sadyānta (au) the head of which is adorned with bindu (.). It is the bestower of all siddhis on the worshipper. The procedure of conceiving the six aṅgas is mentioned through the bījas along with six long vowels.

52. O Nārada, the sage etc. of this mantra are the same as six-syllabled mantra. The teacher should fix Īśāna and other forms in the thumb and other limbs.

53. The bījas are to be known in their order connected with Īśāna, Tatpuruṣa, Aghora, Vāmadeva and Sadyojāta.

54-55. Taking the five short vowels (o,e,u,i,a)[2] in the reverse order attached with ha, one should fix them in fingers, then again he should fix them on the head, in the mouth, in the heart, in the private parts and in the feet, in the due order. He should fix them in the faces above and in the east, in the south, in the north and in the west.

56-57. Thereafter, the intelligent devotee should fix thirtyeight Kalās in the body. The excellent teacher should fix rightly the Ṛk[3] verses of Īśāna in due order in the fingers beginning with the thumb and ending with the little finger. After fixing them again on the head, in the face, in the lotus of the heart, in the private parts and in the feet, he should conceive the aṅgas in the mouth and on the head etc.

58-62. After uttering the group of five tāras[4] he should say obeisance (namaḥ) unto the omniscient one in the heart.

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1. *Prasāda mantra* of Śiva : *Haum*. The *aṅgas* are to be done with the *bīja* adding *ā, ī, ū, ai, au, aḥ to it.*

2. *Okārādyai* means *o, e, u, i, a.*

3. The verse refers to some Ṛk *mantras* occurring in the commentary of *Śaradā Tilaka*, Chapter XVIII. They are connected with *Īśāna, Tatpuruṣa, Aghora, Vāmadeva, Sadyojāta.*

4. *Tārapañcakas* are: *om aim hrīṁ śrīṁ hskhphrem hsauḥ.*

namaḥ. Svāhā unto the head with the nectarine one with the garland of light. Vaṣaṭ unto the tuft of hair (śikhi śikhāyai). Hum unto the coat of mail, to the one who has thunderbolt in his hand and is free. Vauṣaṭ after uttering Saum, Vaum, Haum to the three eyed-one who is of undiminishing power. After uttering ślīm puśum hum phaṭ unto the one who is of immesaurable power. With great concentration he should perform the rite of ṣaḍaṅga in the east, south, north, west and the middle.

63-66a. He should then fix five Kalās of Īśāna in his faces thus : Īśāna the lord of all vidyās, namaḥ unto Śaśinī, the first Kalā-Īśvara the lord of all beings, namaḥ unto Maṅgalā. Then uttering the Brahmādhipati, then again Brahmaṇo'dhipati, then unto Brahmeṣṭadā namaḥ. Then namaḥ unto Marīcī after uttering 'let me be graced with auspiciousness.' Namaḥ, unto Aṁśumālinī after uttering Sadāśivom. All these are preceded by om and followed by namaḥ.

66b-69. Thereafter, the repeater of the mantra should fix the four Kalās of Tatpuruṣa in the faces in the east, west, south and north. The first Kalā is constituted of Tatpuruṣāya vidmahe (We know that it is for Tatpuruṣa). Then after the word Mahādevāya dhīmahi (we meditate upon Mahādeva), Vidyā is said to be the second kalā. Tanno Rudraḥ (May Rudra). The third Kalā is Pratiṣṭhā and pracodayāt (may urge) and the last Kalā is Nivṛtti. These Kalās are used with om in the beginning and accompanied by namaḥ.

70. Thereafter, the repeater of the mantra should duly fix the eight Kalās in the heart, in the pair of shoulders, in the navel, in the belly, in the back, in the chest and in the heart.

71-74. After saying Aghorebhyaḥ the first Kalā (Umā kalā) as mentioned before, then Ghorebhyaḥ (Unto the terrible one), Mohā shall be the second Kalā. Then after Ghorā, Kṣamā the glorified third Kalā, then Nidrā should be the one after the word Ghoratara. After sarvataḥ sarva the Kalā named Vyādhi. After Sarvebhyaḥ mṛtyu the sixth Kalā. After Namaste astu (obeisance unto you). Kṣudhā shall be the seventh Kalā. Tṛṣā is the eighth Kalā after Rudrarūpebhyaḥ. All of them are preceded by Om and followed by namaḥ.

75. Then, he should fix the thirteen Kalās of Vāmadeva in the two testicles, in the pair of thighs, in the knees, in the calves and in the loins, in the waist and in the two sides.

76. After uttering Vāmadevāya namaḥ comes the Rāja Kalā. The second Kalā is Rakṣā which should be uttered after saying Jyeṣṭhāya namaḥ.

77-80. Kāmā is the fifth Kalā. Obeisance unto Kalā. Saṁyamanī is the sixth which should be uttered with Kalāvikaraṇāya namaḥ. Kriyā is desired to be the seventh which is followed by Balavikaraṇāya namaḥ. Vṛddhi is the eighth, after bala there is the sthirā Kalā. Then uttering balapramathanāya namaḥ the Kalā is known as Rātri. Then uttering Sarvabhūtadamanāya namaḥ the Kalā is Bhrāmaṇī. After namaḥ, Mohinī is said to be the Kalā by the knowers of the mantra. After saying unmanāya namaḥ Jvarā is the thirteenth Kalā.

81-86. They are glorified and used with om in the beginning, in the dative case and with namaḥ at the end.

He shall fix the eight mantra Kalās (mantra particles) of Sadyojāta in their sequence with his first Kalā named Siddhi uttering Sadyojātam prapadyāmi (I resort to Sadyojāta) in the feet, in the hands, in the nostrils, in the head and in the pair of arms. Vṛddhi is the second after uttering Sadyojātāya vai namaḥ. Dyuti is the third after Bhave, Lakṣmī is the fourth after the word Abhave. Then the word Nātibhave is followed by Medhā the fifth. Then the Kalā which is Prajñā, the sixth after Bhavasva mām. After Bhava the Kalā is Prabhā. Then after udbhavāya namaḥ, sudhā is the eighth Kalā. All the Kalās have Om in the beginning and are in the dative case and are joined with namaḥ.

86-87. Thus the thirty-eight Kalās of the five Ṛks have been mentioned. The devotee who performs these nyāsas in his limbs will become lord Śiva himself. Then with great concentration he should meditate on Sadāśiva thus.

88-89. He has five faces : white, yellow, black, white and the colour of the China rose. He has rosaries. His coronet is the moon. He is as refulgent as ten million full moons. In his hands, he holds the trident, the battle axe, the dagger, the thunderbolt, fire and the lord of serpents as well as bell, noose, boons and fearlessness. He is highly brilliant with ornaments.

90. After meditating thus, he should repeat the mantra five hundred thousand times. To the extent of one-tenth of it he should perform homa with oleander flowers soaked in honey.

91. He should worship the deity in the altar as mentioned before. He should conceive the form of the deity by means of the mūla mantra. In the form he should invoke the deity and worship him along with the attending deities.

92. In the north eastern quarter he should worship Īśāna who is white-complexioned, with three eyes and who holds in his hands Śakti, drum, fearlessness and boon.

93. In the east he should worship the three-eyed four-faced Tatpuruṣa who is as refulgent as the lightning and who holds the axe, deer, boon and fearlessness.

94-95. The most excellent among the knowers of the mantra should worship the three-eyed Aghora in the south, Aghora who is terrible with terrifying teeth, who has four faces, who has the colour of the collyrium and who holds in his hands the rosary garland, Vedas, noose, hook, drum, iron club, the sharp-pointed trident and the skull.

96-98. In the west he should worship the three-eyed Vāmadeva who has four faces resembling afternoon in lustre, whose coronet shines brightly by virtue of the crescent moon at the crest, who holds in his hands the deer, rosary string, fearlessness and boon. In the north he should worship the three-eyed sportive Sadyojāta, who resembles the camphor and the moon, who is gentle, who has smiling faces and who holds in his hands the boon, fearlessness, rosary garland and dagger.

99. In the corners he should worship the fiery-formed Nivṛtti and other Kalās.[1] All round the petals he should worship Ananta and others and the lords of impediments.

100-102. Outside of it, he should worship Umā and others and also Indra and others along with their weapons. After worshipping the lord of gods thus, with great devotion the knower of the mantra shall propitiate the deity with charming dances, music etc. as well as hymns.

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1. *Kalās* are the shining rays. They are *Nivṛtti, Pratiṣṭhā Vidyā, Śānti and Śāntyatītā.* They are the sources of *Pṛthvī* to Śiva and they pervade the firmament. They are without body and composed of the form of rays.

Tāra (om), māyā (hrīm), Viyat (ha), the fourteenth vowel (au) along with bindu is joined with five-syllabled mantra and thus consists of eight syllables.[1] The intelligent devotee should perform the rite of nyāsa in the same manner as in regard to the five-syllabled mantra.

103-104. One shall meditate on Śiva, the lord of all, who has the lustre of saffron, whose jewel-set crown shines exquisitely, who has the moon for his crest-jewel, whose ornaments and unguents are divine, who has serpents for his sacred thread, who has placed one of his hands on the breasts of his beloved, who is seated on his left thigh, who holds in his hands the Vedas, battle axe, boon and fearlessness.

105. He shall repeat the mantra eight hundred thousand times and perform eight thousand homas with milk-puddings together with ghee after conceiving the form of the deity in the altar by means of the mūla mantra.

106-108a. The first āvaraṇa (surrounding circle is to be done with aṅgas, the next one is constituted by Ananta and others, the third one is cited through Umā, the fourth one is through the lords of quarters and the fifth one is through their weapons. The excellent aspirant should worship the lord every day. Thus, he will be able to enjoy good fortune by acquiring it along with his sons and grandsons.

108b-109. Tāra (om), sthirā (ja) joined with karṇa (u) and indu (.), then bhṛgu (sa) along with visarga (:). The mantra[2] consists of three syllables and is of the nature of Mṛtyuñjaya. Its sage is Kahola, the metre is Gāyatrī and the deity is Mṛtyuñjaya Mahādeva. He should perform nyāsa in six limbs with sa joining it with six long vowels.

110-112. One should meditate on the deity who fascinates the universe. He is seated on two lotuses. He has sun, moon and fire as his eyes and a smiling face. His hands shine with the gestures of the noose, deer and rosary string. He has the lustre of the moon. His limbs are flooded with the nectar oozing out of the moon in his forehead and he is bedecked in necklaces and other ornaments.

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1. The eight-syllabled mantra of Śiva: Om hrīṁ hauṁ namaḥ Śivāya.
2. The *mantra* of Mṛtyuñjaya : *Om jūṁ saḥ.*

113. The intelligent devotee should repeat the mantra three hundred thousand times. To the extent of one-tenth of it he should perform homa with pieces of guḍūcī soaked in pure milk and ghee.

114. After conceiving the form of the deity by means of the mūla mantra he should worship the deity in the altar belonging to Śiva. After propitiating the attending deities of the limbs he should worship the lords of the worlds.

115-118. The excellent aspirant should worship their weapons when outside. O excellent sage, this mantra has been made mature through repetition and worship. He should perform the practical application of the same as given in the kalpa (texts on rituals) for realising the desired aims. By performing homa with pieces of guḍūcī sprinkled with milk every day he attains the longevity of thousand months as well as wealth and sons. He should perform a thousand homas every day in the week with these articles in due order viz. guḍūcī, banyan, gingelly seed, dūrvā grass, milk, ghee and milk puddings. He should perform a thousand homas with these seven articles in seven days. He should feed more than seven brahmins with sweet dishes.

119. He should give fees to Ṛtviks, a pink-coloured milch cow as their fee. Afterwards, he should propitiate the teacher by means of cash payment thinking him as the very deity itself.

120. By this procedure the sādhaka will be free from the malignant influence of Kṛtyā and fever etc. He will live for a long time to see hundred autumns.

121-123. This homa is the bestower of peace in the following cases : in the rites of black magic, in fever, in the benumbed state, in terrible madness, in headache, in all incurable ailments, in the agony due to poison, in delusion, in burning sensation and in great fear. It yields all fearlessness. One should perform homa with these articles in the proper manner for those born in the constellation of stars of the three, one, ten and nineteen.

He should feed brahmins well versed in the Vedas with sweet things. He attains a long life and the desired glory in this way.

124. The intelligent devotee should offer oblation into the

fire everyday with dūrvā grass. He will be able to conquer premature death. It increases longevity and health.

125. If in the three days (just mentioned) he performs homa with the twigs of guḍūcī, saffron and Bakula it will remove his ailments and death.

126. Homa performed with white mustard destroys fever. Homa performed with apāmārga twigs is destructive of all ailments.

127-128. Dakṣiṇāmūrtaye should be uttered first, then homage unto you who reside at the root of the banyan tree, obeisance unto him who is deeply engrossed in meditation, then to Rudra and Śambhu. Tāra (om) and hrīm should enclose the mantra.[1]

129-132. The mantra consists of thirtysix syllables. It is the bestower of all desired gods. Śuka is the sage and Anuṣṭup is the metre. The deity is Śambhu Dakṣiṇāmūrti. The aṅgas, heart etc, are conceived by the syllables of the mantra. It is accompanied by Om and hrīm at the beginning and the end. They are divided into groups of six, six, eight, eight, five and three letters each. He should fix the syllables of mantra on the head, forehead, eyes, ears, cheeks, nose, mouth, joints of the hands, throat, breasts, heart, navel, hips, private parts and the joints of the feet. The pervasive should be performed in the body with Om and hrīm.

133-138. There is a lofty banyan tree on the ridge of the Himālayas frequented by Siddhas and Kinnaras. The tree has fruits shining like rubies. It has shadowed sunlight by its far-extending branches. The full-blown trees are embraced by the clusters of creepers in full bloom. The place has been rendered cool by the winds blowing over the mountain streams flowing out of the rock crevasses. Groups of celestial damels sing while the flocks of peacocks dance. Different quarters are resonant by the cooing of cuckoos. The region is frequented by the animals which have eschewed their mutual animosity. It is beautified by fragrant flowers of both aquatic and terrestrial origin. It is continuously and happily resorted to by the sages, Śuka and others. It

1. It gives the *mantra* of *Dakṣiṇāmūrti* thus : *Oṁ Dakṣiṇāmūrtaye tubhyaṁ vaṭapādanivāsine dhyānaikaniratāṅgāya namaḥ Rudrāya Śambhave hrīm.*

is frequently supervised by the gods, the chief of whom is Indra and who are accompanied by their womenfolk and others.

139. The banyan tree is beautified by the thickly grown emerald-like leaves. It is embellished as though with hanging ornaments made of the nine precious gems.

140-143. It is a wonderful tree the shade of which is capable of dispelling worldly distress. Śiva is seated at its root in an auspicious throne set beautifully, studded with jewels. His embellishments are immeasurable. His face resembles the autumnal moon. He resembles the mountain Kailāsa, has three eyes and the crescent moon decorating his matted hair. He is seated in the heroic posture. He holds the posture of the hatchet, deer and has placed the delicate hand on the knee. He has kept a serpent firmly fixed under his arm-pit. He should meditate on Śiva in his pleasant mood.

He should repeat the mantra three hundred and twenty thousand times.

144. To the extent of one-tenth of it he should perform homa with white gingelly seeds soaked in milk. He should worship the deity in the altar in the way as mentioned in regard to the five-syllabled mantra in accordance with the procedure given therein.

145. The devotee should restrict his diet to what is received by way of alms. He should continue to repeat this mantra for a month with his sense-organs perfectly under control. Every day he should repeat it four thousand times. He obtains great eloquency and glory of speech.

146. He should drink water after charging it with the utterance of the mantra thrice.

By the meditation of Dakṣiṇāmūrti the excellent aspirant becomes competent to acquire the ability of giving discourses on scriptural texts.

147-148. Om namo bhagavate Dakṣiṇāmūrtaye mahyam medhām prayaccha svāhā (Om obeisance unto lord Dakṣiṇāmūrti, grant intellect unto me). This is a mantra with twentytwo syllables. Its sage is the four-faced lord, the metre is Gāyatrī and the deity has already been mentioned.

149. He should conceive aṅgas by means of six long vowels enclosed with Om or with the syllables of the mantra in their sequence. The meditation is the same as before.

150-151. The Nīlakaṇṭha mantra[1] : Lohita (pa) is seated on agni (ra) followed by sadya (o) and bindu (.). This is the first syllable. Then dīrgha (na) is seated in vahnibīja (ra) and adorned with śānti and indu (i and ·) The third is lāṅgalī (ṭha) and sarga (:). This mantra consisting of three bījas has the nature of Nīlakaṇṭha and is the remover of two sorts of poisons (moving and unmoving).

152-154. Two Haras and svāhā are the mantra for the heart, Kapardine svāhā is for the head, Nīlakaṇṭhāya svāhā is for the tuft. After the word kālakūṭa and viṣabhakṣaṇa in the dative (one who swallows the poison Kālakūṭa) and hīm phaṭ is the Kavaca mantra. Nīlakaṇṭhine svāhā is the mantra for astra (phaṭ). These are the five mantras for five limbs.

155-156. He should fix three bījas in their sequence on the head, throat and the lotus of the heart. He should meditate on the three-eyed Hara whose refulgence is like that of ten thousand rising suns, who is rendered splendid by the moon on the matted hair, whose ornaments are serpents and who holds in his hands the rosary string, trident, the skull of Brahmā and the club Khaṭvāṅga.

157. He should repeat mantra three hundred thousand times. To the extent of one-tenth of it he should perform homa with cooked rice soaked in ghee in a well-consecrated sacrificial fire.

158. He should worship lord Nīlakaṇṭha with deep concentration in the altar of Śiva, in accordance with the procedure laid down in regard to the worship of Mṛtyuñjaya. He is the destroyer of two sorts of poison.

159. Agni (ra), saṁvartaka (kṣa), āditya (ma), ra, anila (ya), then ṣaṣṭha (u) joined with bindu (.) (?) All these together constitute the bīja of Cintāmaṇi, the bestower of all prosperity.

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1. The verse gives the *Nīlakaṇṭha* mantra : *Prom hrīṁ ṭhaḥ.*

160. Kaśyapa is recounted as the sage, anuṣṭup is the metre. Ardhanārīśvara, the lord of the worlds, is the deity.

161-162. He should conceive six aṅgas by means of six consonants beginning with (ya, ra, la va, śa, ṣa,) in due sequence. He should meditate on Ardhanārīśvara who has three eyes, whose lustre is like that of the blue jewel. He holds in his lotus-like hands the trident, noose, skull and the red lily, whose ornaments are charming and who has the crescent moon over his tied-up matted hair.

163-164. He should repeat the mantra a hundred thousand times and perform three hundred homas with gingelly seeds soaked in sweet things. He should worship the deity in the altar of Śiva along with the attending deities such as the bull etc. Afterwards, the mothers and thereafter the guardians of the worlds along with their weapons are to be worshipped. For suppressing ailments, one should repeat the mantra beginning with Prasāda ten thousand times.

165. This bīja is encircled by the letters of vowels and nectar is flowing out of it. It is stationed in the disc of the moon. When meditated upon the head it dispels poison and ailment.

166-167. The bīja encircled by the vowels and stationed in the centre of the triangle with apex going upward and externally encircled by a hexagon shining with the letters ra etc. written in the reverse order. When meditated over the head of one afflicted by goblins, it will immediately destroy the goblin. If it is meditated on in afflicted limbs it certainly suppresses different afflictions.

168-175. Khaḍga Rāvaṇa Mantra

Om namaḥ Paśupataye, Om namaḥ Bhūtādhipataye (unto the overlord of individual souls, the overlord of elements), Oṁ namo Rudrāya (obeisance unto Rudra) Khaḍga Rāvaṇa, vihara vihara (sport, sport) sara, sara, nṛtya, nṛtya (dance, dance) śmaśānabhasmāñcitaśarīrāya (unto the deity whose body is worshipped with the ashes of the cremation ground) ghaṇṭākapālamālādidharāya (unto one who bears bells and skulls as if they were his necklace) after the word Vyāghracarma paridhānāya (unto one who wears the hide of the tiger), then say

Śaśāṅkakṛtaśekharāya (unto one who has adorned his crest with the moon), Kṛṣṇasarpayajñopavītine (unto one who has black serpents for his sacred thread), then the pair of bala and the pair of cala, then anivartakapāline (unto one who holds the skull all the time), then the pair of hana (kill) bhūtān trāsaya trāsaya (terrify, terrify). Thereafter again in the middle of the sphere kaṭa, kaṭa (shine shine) Rudrāṁkuśena śamaya śamaya (O Rudra, suppress it with goad). Praveśaya, praveśaya (make it enter), āveśaya āveśaya (possess it) caṇḍāsidharādhipataye Rudrāya jñāpaya svāha (make it known to the wielder of the terrible sword, the Rudra svāhā. This is Khadga Rāvaṇa mantra which contains one hundred and seventy syllables.

176. Bhūtādhipataye svāhā is the mantra for the worship. This is a mantra for the realised one. It can be realised perfectly by japa alone.

177-179. After twenty thousand japas it is capable of grasping goblins.

Hrīṁ sphura sphura (throb throb), prasphura prasphura (throb well), ghātaya, ghātaya (kill, kill) hum. The mantra ends with phaṭ. This great mantra consists of fifty one syllables. It is the weapon of Aghora. Aghora is its sage, the metre is trivṛt. Aghora Rudra, the leader of the mantra, is stipulated as the deity.

180-182. Heart consists of five letters, the head of six, tuft is recounted with ten, kavaca thread of the pair with twelve and astram (phaṭ) with ten. He should fix them with letters, split them into groups of eleven, five, six and two letters each on the head, in the eyes, in the mouth, in the throat, in the heart, in the navel, in the thighs in sequence as well as in the knee, in the calves and the pair of feet.

183. One should meditate upon the three-eyed Sadāśiva, the Aghora who is dark-complexioned and who possesses serpents, whose garments and the unguents are red and who wields many kinds of weapon.

184-185. The mantra is capable of restraining goblins and vampires.

(Another mantra) Om vānta (śa) is stationed in la which is adorned with (ī) and bindu (.) then pārśva (pa), vaka (śa) is

joined with karṇa (u) and the mantra ends with varma (huṁ) and astra (phaṭ). This is called Pāśupatāstra mantra. It contains six syllables. It removes minor evil planets.

186-188. The six aṅgas are conceived by six letters ending with hum and phaṭ along with its jāti (namaḥ, svāhā). One should meditate on Paśupati whose refulgence is like that of the midday sun, who is terrible, who has three eyes, who has serpents for his ornaments, who has four faces and who holds various weapons. He should repeat the mantra six hundred thousand times. To the extent of one-tenth of it he should perform homa with cow, ghee in the fire consecrated by the mantra. He should worship the deity in the altar of Śiva along with the aṅgas, mothers, lords of the worlds and their weapons.

189. One should sprinkle water charged with this mantra on the face of one seized by goblins. As a result of the powerful influence of this great mantra, he will cry out loud sharp cry.

190. One who discharges the arrows charged with this mantra will instantaneously conquer the enemies like another Arjuna.

191-195. The final letter of the alphabet (kṣa) with bindu, obeisance unto Kṣetrapāla and namaḥ (is the mantra of Kṣetrapāla). After fixing the six aṅgas with the bīja having six long vowels, he should remember the three-eyed deity who has the lustre of the blue mountain. He is naked. His ornaments are serpents and he holds the skull, iron club and wears tawny-coloured matted hair which is tied up. He should repeat the mantra a hundred thousand times. To the extent of one-tenth of it he should perform homa with milk puddings sprinkled with ghee. Then he should worship the lord Kṣetrapāla in the altar conceived to be made of dharma etc. along with the attending deities. With the deep respect he should offer oblations unto him together with the attendants.

196-197. The following is the balimantra (the mantra for bali). Ehi ehi (come, come) vidviṣam (the name repeated twice) bhañjaya bhañjaya (break. break) nartaya nartaya (dance, dance) vighnān vināśaya (remove the impediments) Mahābhairava Kṣetrapāla balim, gṛhāṇa gṛhāṇa svāhā. (accept, accept the oblation of Kṣetrapāla. This is called the Balimantra which bestows the desired good.

198-199. The aspirant should make a large ball of rice together with the side dish. During nights he should call Kṣetrapāla in mind according to the way mentioned before and offer oblations in his hand. Delighted with this offering Kṣetrapāla grants splendour, intellect, strength, health, brilliance, nourishment, fame, and glory.

200-204. He should say Baṭuka in the dative and also āpaduddhāraṇa, then two kurus (kuru, kuru) and then Baṭuka in the dative. It ends with hrīm and is preceded by om. This mantra consists of twentytwo syllables. The aṅgas of the mantra are conceived by the syllables grouped into two, four, seven, four, four and one each. With great devotion he should meditate on the deity who is a boy resembling the crystal in complexion. His face shines with the tresses of hair, whose limbs are brightened by divine embellishments, who has three eyes, who holds a staff and a trident, who is delighted and who brings about fearlessness unto his devotees. He should repeat the mantra two million two hundred thousand times. He should restrict his diet to rice cooked in ghee and should have control over his senses. To the extent of one-tenth of it he should perform homa with gingelly seeds accompanied by sweet things.

205-209. In the altar conceived by dharma in a lotus of great splendour, to which there will be the lotus of the ether that is abiding in a triangle within a hexagon, one should worship lord Baṭuka along with his aṅgas and attending deities in due order. "Devour everyday the flesh and blood of persons belonging to the side of the enemy. Devour it in the company of your gaṇas accompanied by your dogs." This is called the Balimantra. The name of the enemy is kept within. Delighted with the mantra Baṭuka will be chopping off the army of the enemy. Highly furious he will distribute their flesh among his attendants.

Caṇḍamantra :

Arghīśa (ū), dānta (dha) joined with ra at the tip of head and stationed on lānta (va) (ūrdhva). This Caṇḍa mantra consists of three syllables. The sage is Trika and the metre is anuṣṭup.

210-211. The mode of conceiving the aṅgas is being mentioned. Dīptā phaṭ is the heart. Jvālā phaṭ is the head. Jvālāmālinī phaṭ is the tuft. Phaṭ is the Kavaca. Hana phaṭ is the eye. Sarvajvālinī phaṭ is the next one.

212-214. After performing the rite of fixation of the six aṅgas he should meditate on lord Caṇḍeśa as follows : He has three eyes. His body is red. He is clad in red garments. He holds in his hands the trident, rosary, battle axe, and water-pot. He should repeat the mantra three hundred thousand times. To the extent of one-tenth of it he should perform homa with white gingelly seeds and rice grains mixed with the three sweet things. He should conceive the image by the mūlamantra in the altar mentioned in the case of five-syllabled mantra.

215. Ca along with bindu, then Caṇḍeśvarāya namaḥ is the mantra for the worship of Caṇḍeśvara.

216-218. The attending deities are the aṅgas, mothers, guardians of the quarters and the weapons, thunderbolts etc. One who is adept in the mantras pertaining to Śiva should particularly repeat the mantra of Caṇḍeśvara. He attains all desired objects. He rejoices both here and hereafter. Nārada, listen, I shall recount to you the divine hymn of Maheśvara. By reciting this at the time of worship, the mantras are realized and achieved.

219. Obeisance, obeisance to Śaṅkara who abides in all beings as their inner self and who is of the form of the earth, water, fire, wind, firmament, the lord of sacrifice, the moon and the sun.

220. Obeisance, obeisance to the eternal light that is beyond the senses, unto one who abides in the Vedāntas, to one who is identical with the Vedas and to one who is the origin of the Vedas.

221. Obeisance, obeisance to Bhava, to Śambhu who cannot be specifically distinguished in gross or subtle form and to one who is the remover of all miseries of worldly existence.

222. Obeisance, obeisance to one who is far away from the way of dialectics, who is the bestower of the fruit of austerities, who is the liberal bestower of fourfold aims of life and who is omniscient.

223. Obeisance, obeisance to one without attributes, to one who has neither the beginning nor the middle and nor the end, who has dispelled all fears, to the supreme lord who is meditated upon by yogins.

224. Obeisance, obeisance to the destroyer of time, unto the immanent one, to one who is difficult to be thought of, to one who shines with the moon, and to the destroyer of arrogance of Kandarpa (the god of Love).

225. Obeisance, obeisance to the swallower of poison, to one who moves about riding on the shoulder of the bull, to one who has tied the matted hair with the garland of the river Gaṅgā.

226. Obeisance, obeisance to the purest one, to one of pure mood and to one who is the inner soul of the pure, to the destroyer of Pura, to the perfect one of auspicious name.

227. Obeisance, obeisance to the one who is devoted to his devotees, to one who is the bestower of worldly enjoyment and liberation, to the lord of all worlds, to one who is without garments and to one who is the final resort.

228. Obeisance, obeisance to the origin of Trimūrtis (the three deities of Brahmā, Viṣṇu and Rudra) to one with three eyes, to the light of three lights (sun, moon and fire), to the remover of the cycle of births.

229. Obeisance, obeisance to one whose feet have been rendered pink in colour by the jewelset crowns of gods and demons, to the lovely one who has given over half of his limbs to his beloved wife.

230. O brahmin, this hymn to Maheśa is the destroyer of all sins. It accords nearness to Śiva and is the illuminator of all Tantras.

231. This great scripture has been recounted to you. It is enlightening to the gods. It is the means to fulfil the desires of all worlds.

232. O brahmin, the mantras that have been mentioned in a general way in this text are meant for the good of the people. They are the bestowers of fruitful achievement.

233. Especially, the mantras the best among all, follow the Vaiṣṇava tradition, they are to be aspired after for fulfilling the four aims of life.

234. The mantras of Rāma, the mantras of Kṛṣṇa and the mantra of the mistress of Rāsa (Rādhā), of the Śākta, Saura, of Gaṇeśa and of Śiva have been mentioned which are the bestower of grace.

235. Among them, one should prefer those which are useful for the enlightenment of the self and which bestow liberation.

236. O sage, I have told you about the worship of deities with devotion. Now tell me what more you desire to know.

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GANESH VASUDEO TAGARE

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PUBLISHER'S NOTE

The purest gems lie hidden in the bottom of the ocean or in the depth of rocks. One has to dive into the ocean or delve into the rocks to find them out. Similarly, truth lies concealed in the language which with the passage of time has become obsolete. Man has to learn that language before he discovers that truth.

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PREFACE

The present book contains the *Nārada Purāṇa*, Part IV in English translation. It includes the complete fourth Pāda (chapters 92-125) and some portion of the Uttarabhāga (chs. 1-37). This is the Eighteenth Volume in the series of fifty volumes which we have planned on *Ancient Indian Tradition and Mythology*.

The project of the series was envisaged and financed in 1970 by Lala Sundar Lal Jain of Messrs Motilal Banarsidass. Hitherto seventeen volumes of the series, (comprising English translation of *Śiva, Liṅga, Bhāgavata, Garuḍa, and Nārada* (Parts I, II, III) have been published and released for sale.

This Vol., as the contents would show, is historically very important as it records the detailed contents of each Mahāpurāṇa as it stood before the final redaction of the present NP. Though as many as Sixteen chapters (92-107) deal with this subject, the problem remains the same inasmuch as they do not cover all the contents of all the Purāṇas and at the same time the information regarding interlocutors is also at variance with the published editions of these Purāṇas. Here is a scope for further research.

Beside recording information on the contents of the Purāṇas, this Vol. presents the detailed exposition of Vratas tithi-wise. The exposition covers as many as sixteen chapters (110 to 125) of the fourth Pāda and thirtyseven (1-37) chapters of the Uttarabhāga. The reader will find in this section a vivid description of Vratas, at some places very different from the one found in the Smṛti literature. Thirty-five chapters (3 to 37) of the Uttarabhāga are devoted to the glory and greatness of Ekādaśī Vrata that falls on the 11th day of the bright half and the dark half of each and every month. These chapters narrate a story in a very interesting way : how Yama, the God of Death had to close his office as all men, being compelled to observe Ekādaśī by Rukmāṅgada went straight way to heaven; how Yama approached Brahmā and requested him to lure King Rukmāṅgada to drop Ekādaśī Vrata; how Brahmā agreed, hit upon a plan, produced an enchantress to carry out the plan and how

the enchantress Mohinī had finally failed. The section emphasizes the efficacy of Ekādaśī Vrata which continues to be popular among the Vaiṣṇavas even today.

The present translation is based on the Sanskrit Text of the Nārada Purāṇa as published by Messrs Kṣemarāja Śrīkṛṣṇadāsa, Veṅkaṭeśvara Press, Bombay. This text constructed on the collation of manuscripts and supported by the evidence of citations found in the Smṛti granthas is fairly accurate.

For general information about this Purāṇa, the reader is referred to Dr. G. V. Tagare's Scholarly Introduction refixed to Part I of this Purāṇa. The preliminaries prefixed to the present Part include Preface, Abbreviations and Contents. The Glossary and Index will follow this Part and be suffixed to Part V which completes the Purāṇa.

Acknowledgement of Obligations

It is our pleasant duty to put on record our sincere thanks to Dr. R. N. Dandekar and the UNESCO Authorities for their encouragement and valuable help which render this work very useful to the reader. We are extremely grateful to Dr. G. V. Tagare who has meticulously and delightfully accomplished this strenuous task of translation and annotation. We are thankful to Shri T. V. Parameshwar Iyer for his valuable assistance in the preparation of translation. We express our gratitude to all those who have offered suggestions for improving the same.

—Editor

ABBREVIATIONS

Common and Self-evident abbreviations such as ch(s)—chapter(s), p—page, pp—pages, v—verse, vv—verses, Ftn—footnote, Hist. Ind. Philo—History of Indian Philosophy are not included in this list.

ABORI	*Annals of the Bhandarkar Oriental Research Institute*, Poona.
AGP	S. M. Ali's *The Geography of Purāṇas*, PPH, New Delhi, 1973.
AIHT	*Ancient Indian Historical Tradition* F. E. Pargiter, Motilal Banarsidass (MLBD), Delhi.
AP	*Agni Purāṇa*, Guru Mandal Edition (GM), Calcutta, 1957.
AV	*Atharva Veda*, Svadhyaya Mandal Aundh.
Bhā. P.	*Bhāgavata Purāṇa*, MLBD, Delhi 1973.
Bh. P.	*Bhāgavata Purāṇa*, Bhagavat Vidyapeeth, Ahmedabad.
Bm. P.	*Brahma Purāṇa*, GM. 1954.
Brn.	*Bṛhannāradiya*, Pt. Hrishikesh Shastri, Chowkhamba, 1975.
Bs. P.	*Bhaviṣya Purāṇa*, Vishnu Shastri Bapat, Wai.
Bv. P.	*Brahma Vaivarta Purāṇa*, GM, 1955-57.
CC	*Caturvarga Cintāmaṇi* by Hemādri.
DB	*Devi Bhāgavata*, GM, 1960-61.
De or GDAMI	*The Geographical Dictionary of Ancient and Mediaeval India*—N. L. De, Orienta Reprint Delhi, 1971.
Dh. S.	*Dharma Sūtra* (preceded by the author's name such as Gautama).
ERE	*Encyclopaedia of Religion and Ethics*—Hastings.
GP	*Garuḍa Purāṇa*, Ed. R. S. Bhattacharya, Chowkhamba, Varanasi, 1964.
GS	*Gṛhya Sūtra* (Preceded by the name of the author such as Āpastamba)

HD	*History of Dharma Śāstra* by P. V. Kane, G.O.S.
IA	*The Indian Antiquary.*
IHQ	*The Indian Historical Quarterly.*
KP	*Kūrma Purāṇa*, Venkateshwara Press Edt. Bombay, also Kashiraj Trust Edt., Varanasi 1971.
LP	*Liṅga Purāṇa*, GM, 1960;also MLBD, Delhi.
Mbh.	*Mahābhārata*, Gītā Press, Gorakhpur Vs. 2014.
MK	*Mārkaṇḍeya Purāṇa.*
MN	*Mahābhārata Nāmānukramaṇi*, Gītā Press, Gorakhpur VS 2016.
Mt. P.	*Matsya Purāṇa*, GM, 1954.
MW	*Monier Williams* Sk. English Dictionary, MLBD, Delhi, 1976.
NP	*Nāradiya or Nārada Purāṇa*, Venkateshwar Press, Bombay.
PCK	*Bhāratavarṣiya Prācina Caritra Kośa*, Siddheshwar Shastri, Poona, 1968.
Pd. P.	*Padma Purāṇa*, GM., 1957-59.
PE	*Puranic Encyclopaedia* by V. Mani, English, MLBD Delhi, 1975.
PJ.	*Purāṇa* (Journal of the Kashirāj Trust) Varanasi.
PR or PRHRC	*Puranic Records on Hindu Rites and Customs* R. C. Hazra, Calcutta, 1948.
ṚV	*Ṛg Veda*, Svadhyaya Mandal, Aundh
Śat. Br	*Śatapatha Brāhmaṇa.*
SEP	*Studies in Epics and Purāṇas* by A. D. Pusalkar Bharatiya Vidya Bhavan(BVB), Bombay.
SG or SGAMI	*Studies in the Geography of Ancient and Mediaeval India*—D. C. Sircar MLBD, Delhi, 1971.
SKD	*Śabda-Kalpa-Druma*—Raja R. K. Dev., Chowkhamba, Varanasi.
Sk. P.	*Skanda Purāṇa*, GM. 1960-65.

SM	*Sādhana Mālā*—B. Bhattacharya, GOS, Baroda, 1928.
SMC	*Smṛti Candrikā*—Devanna Bhaṭṭa.
Smṛ	*Smṛti* (preceded by the author's name or simply the author's name e.g. Manu Smṛti or Manu. All GM editions in the Smṛti-Sandarbha. 1952-57.
Sv. P.	*Śiva Purāṇa*, Pandit Pustakālaya, Kashi, V.S. 2020.
Vā. P.	*Vāyu Purāṇa*, GM, 1959.
VP.	*Viṣṇu Purāṇa*, Gītā Press, Gorakhpur, V.S. 2026.
VR	Vālmīki Rāmāyaṇa, Gītā Press, V.S. 2020.
VRK	*Vālmiki Rāmāyaṇa Kośa*—Ramkumar Rai, (Chowkhamba Varanasi.)
Yaj	*Yājñavalkya* (Smṛti), etc.
YSP	*The Yoga System of Patañjali*—J. H. Wood. (MLBD)

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CHAPTER NINETYTWO

The Brahmapurāṇa : Contents and merit accrued

Sūta said :

1. On hearing these words of Sanatkumāra joyously, the delighted Nārada who was desirous of knowing the excellent thing that is conducive to welfare, said again.

Nārada said :

2. Well done, O blessed one, Well done. The great sacred (Tantra) text, that is the most excellent among the (Tāntric) scriptural texts has been narrated by you. It renders great benefit to all the worlds.

3. Now I wish to hear the excellent narration of Purāṇas. O sage, tell me whatever (i.e. all legendary episodes) is narrated in each of the different Purāṇas, since you are considered to be omniscient.

Sūta said :

4. O Brāhmaṇa, on hearing those auspicious words of Nārada, his enquiry regarding the stories in the Purāṇas, Sanatkumāra replied.

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1. This section is historically very important as it records the detailed contents of each *Mahāpurāṇa* as they stood before the final redaction of the present NP. As the notes below will show, the NP does *not* cover *all* the contents of *all* the Purāṇas and the information regarding interlocutors etc, is at variance with the published editions of these *Purāṇas*. But that does not mean that whatever is not recorded in the NP. is spurious. Critical editions based on all-India Mss. of the Purāṇas will be more reliable in this matter.

Sanatkumāra said :

5. O Brāhmaṇa, the stories extant in the Purāṇas are miraculous and very detailed. They have originated in the different Kalpas[1] and they include different stories and anecdotes.

6. This sage Sanātana is the most excellent among the knowers of many Kalpas. Ask him about this. No one else knows as much as he does.

7. On hearing these words of the noble-souled Sanatkumāra, Nārada bowed to Sanātana with great humility and submitted :

Nārada said :

8-9. O Brāhmaṇa, the most excellent one among the knowers of the Purāṇas, interested in the discussion of the perfect knowledge, kindly recount to me the classification of the Purāṇas in their entirety, on hearing which everything becomes heard, on knowing which everything is known. It is by following the injunctions therein that everything meritorious is done.

10-11. The duties of the different castes and stages of life are clearly understood from it. How many are the Purāṇas ? What is the magnitude (extent) of each ? What are the stories that they contain ? O holy Lord, tell me. So also recount to me the different stories based on the four castes of people, as well as the details of the different holy observances.

12. Please reveal clearly the stories of the different races and dynasties in the order of their creation. O Holy Lord, there is no one superior to you in the knowledge of the stories contained in the Purāṇas.

13a. Hence tell me the story (i.e. the content of the Purāṇas) that dispels all doubts.

Sūta said :

13b-14a. O Brāhmaṇas, on hearing the speech (request)

1. This is a convenient plea to reconcile different versions of the same story in different *Purāṇas*.

of Nārada, Sanātana, the most excellent one among the knowers, meditated on Nārāyaṇa for a short while and said :

Sanātana said :

14b-16a. Very well ! O excellent sage, very nice ! Since your steady inclination is diverted towards the knowledge of the stories in the Purāṇas. This is conducive to the help of all the worlds. I shall tell you what had been narrated by Brahmā formerly. Urged by filial affection, he narrated to Marīci and other sages.

16b-18. Brahmā's son named Marīci is well known as one richly endowed with Vedic learning. He is the master of the Vedas and the Vedāṅgas (lores ancillary to Vedas). Once he approached his father Brahmā, the creator of the worlds. O leading sage ! O bestower of honour ! He devoutly bowed to him and asked him the same question regarding the holy narrative of the Purāṇas as you do now.

Marīci said :

19. O Lord, Lord of the chiefs of the Devas, the Creator and the annihilator of the worlds, O omniscient one, O presiding deity over all, obeisance be to you, who are gracious to all.

20. O father, I am desirous of hearing. Kindly tell me the core of the Purāṇas, their definition, their authority, the narrator and the inquirer.

Brahmā said :

21. Listen, O dear child, I shall tell you the collective account of the Purāṇas. On knowing it, all the extant literature among the mobile and the immobile beings becomes known

22. O bestower of honour, in all the Kalpas, there was only one Purāṇa[1] that was the very seed of the fourfold aims of life. It extended to a hundred crores of verses.

---

1. With due respect to P.V. Kane (H.D. V. ii.P. 829), I believe that originally there was a single text of literature called the *Purāṇa*, on account of the following reasons :

23-24. It was from the Purāṇa that all other sacred literature and sciences were evolved. As days passed by, people, could not grasp this Purāṇa properly. On realising it, Hari the highly intelligent deity, incarnated himself as Vyāsa in every age. In the course of every Dvāpara age, he reduced it to four hundred-thousand verses.

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(1) Not only the NP here but various other Purāṇas record the tradition that originally there was one *Purāṇa, vide Brahmāṇḍa* (BdP) I.1. 40-41., LP I. 2.3., Mt. P 53. 3-11, Pd. P V. 145-52, Va. P. I. 60-61. And They have a number of common verses. For example compare, NP I.92.22-25 (our text) with the following from Mt. P. 53. 4-11. :

Purāṇam ekam evāsīt tadā Kalpāntare' nagha |
Trivarga-sādhanam puṇyaṁ śata-koṭi-pravistaram ||
Pravṛttiḥ sarva-śāstrāṇām Purāṇasyā' bhavat tadā |
Kālenāgrahaṇaṁ dṛṣṭvā Purāṇasya tato nṛpa ||
Vyāsa-rūpam ahaṁ kṛtvā saṁharāmi yuge yuge |
Catur-lakṣa-pramāṇena Dvāpare Dvāpare sadā ||
Tad aṣṭādaśadhā kṛtvā bhūr-loke'smin prakāśyate |
Adyāpi deva-lokesmin śata-koṭi-pravistaram ||

(2) All Purāṇas conform in general to a uniform structure known as *Pañca-lakṣaṇa* or claim to have the following five characteristic topics viz., the creation of the Universe (*Sarga*) after destruction or *Pralaya* (*Pratisarga*)

(3) Genealogy of Sages and Kings (*Vaṁśa*) (4) the great periods called *Manvantaras*, (5) history of dynasties both Solar and Lunar races. etc. (*Vaṁśānucarita*)

(4) Not only verses but long passages of verses are found common to a number of Purāṇas.

Thus each Purāṇa tries to follow the proto-type of that ancient text called the Purāṇa.

(5) The *Atharva Veda* (AV. XI. 7. 24 and XV. 6. 10-11) mentions *Purāṇa* which shows that there was no proliferation of Purāṇa upto the final redaction of the AV.

It was by the time of the *Dharma-Sūtras* of Āpastamba and Gautama that Purāṇas with different names came into existence "approaching in the contents to some extent at least of some of the extant Purāṇas" (HD. V. ii. 318). Writers from the 2nd to the eighth cent A.D. from Śabara to Śaṅkara show that the Purāṇa texts before those authors exhibit the same contents and characteristics as many of the extant Purāṇas.

The later proliferation does not disprove the existence of one single work called Purāṇa.

For details, vide section 1 of the *Introduction*.

25. He divides Purāṇa into eighteen books and hands it over to the people of the Earth. Even today, original in the region of the Devas, the Purāṇa extends to a hundred crores of verses.

26-28. Of course, there is a condensed version in which the essence is described briefly in four hundred thousand verses.[1] The following are the three times six (eighteen) books viz—Brāhma, Pādma, Vaiṣṇava, Vāyavīya, Bhāgavata, Nāradīya Mārkaṇḍeya, Āgneya, Bhaviṣya, Brahma Vaivarta, Liṅgaka, Vārāha, Skānda, Vāmana, Kūrma, Mātsya, Gāruḍa and Brahmāṇḍa.[2]

29. The single narrative is called the thread that binds the narrator and the listener. I shall recount briefly. Listen with great concentration.

30. It was the Brahma Purāṇa that was narrated at the outset[3] by the noble-souled Vyāsa, the Vedic scholar, for the benefit of the whole world.

31. Indeed, it is the foremost among all the Purāṇas. It bestows virtue, love, wealth and liberation from Saṁsāra. It is rich with various narratives and historical anecdotes. It consists of ten thousand verses.[4]

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1. The total number of verses in the extant *Purāṇas* as enumerated in *Mt. P.* & *Va.P.* comes to 400600 which is approximately the same as "Four hundred thousand" as mentioned here and in other Purāṇas.

2. The list of Purāṇas given here is the same as in the Bh. P XII. 13. 4-8, VP III. 6.21.23, Mt. P. 53.11 ff Va. P. 104. 2-10, etc. But there is some difference in the serial order. For example, NP. records the *Vāyu P* as the 4th in the list, while a number of others substitute the *Śaiva* as the 4th instead of *Vāyu*. A.D. Pusalkar has however, convincingly shown that the *Vāyu* is entitled to be a Mahāpurāṇa and *Not* the Śiva Purāṇa (*Studies in the Epics* & *Purāṇas of India* (SEP. Ch. 2 pp. 31-41) that the VP contains this list shows that these Purāṇas existed in the Gupta Age.

3. Like the NP most *Purāṇas* give the *Brahma* the first place in their lists. But the *Vāyu* 104,3 and the *Devībhāgavata* (13.3) put the *Matsya* as the first in their list, while the *Skanda-Prabhāsa Khaṇḍa* 2. 8-9 gives that honour to the *Brahmāṇḍa.*

4. The Bh. P. XII. 13.4 agrees with the NP about the number of verses (viz 10000) in the *Brahma P* but *AP.* 272.1 credits it with 25000 verses while *Mt. P.* states 13000 as the total No. of verses therein. Actually

32. O leading sage, in it is described the origin of the Devas, *Suras and Dakṣa and other Prajāpatis.

33. Then, there is the holy narration of the race of the Sun, the Supreme Ātman, the lord of the worlds. The narrative is destructive of great sins.

34. In the course of that narrative, the incarnation of the glorious Rāmacandra[1] has been recounted, Rāmacandra of blissful form incarnating in four manifestations (vyūhas).[2]

35. Thereafter, the lunar race is described. There is the story of Kṛṣṇa, the Lord of the Universe, that is destructive of sins.

36. There is the description of all the continents and sub-continents without omitting anything. The description of the nether-worlds and the heavens is also seen (given therein).

37. There is the enumeration of the Narakas (hells). There is a hymn and a narrative of the Sun. Pārvatī's birth and marriage are described.

38. Then there is the narrative of Dakṣa. There is the description of the holy centre of 'Ekāmra'[3] (Bhuvaneśvara in Orissa). O Nārada, the first part of this Purāṇa has thus been narrated.

39. In its second part, there is the description of Puruṣottama.[4] It is explained in detail along with the injunctions as to how a pilgrimage (of Jagannātha Puri) is to be conducted.

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the Ānandāśrama Edt. of this Purāṇa contains 13,761 verses. In the *Brahma* P, Gautamī-Māhātmya is given in 106 chapters but the NP. does not record it—a big omission.

*Probably a misprint. It should be *cāsurāṇāṁ ca* 'and of Asuras'.

1. This story of Rāma though included in the list of contents of the Brahma by the NP. is not found in the printed editions (both Ānandāśrama Poona and Gurumandal (GM) Calcutta.)

2. Obviously the *Pañcarātra* doctrine of "Four Manifestations" is implied here as Rāma is an incarnation of Viṣṇu (Vāsudeva.)

3. This is in Ch. 41 of the Bd. P. (GM. Edt). Ekāmra is Bhuvaneshvar on the river Gandhavatī in Orissa—De 59.

4. The description of Puruṣottama Kṣetra and how king Indradyumna of Avanti carved out three wooden images (of Jagannātha, Balarāma and Subhadrā) is found in Chs. 44-51 of the Bd. P. This Puruṣottama Kṣetra is Puri of Jagannātha Puri or Śrī Kṣetra in Orissa. Puri is the ancient Buddhist

40. It is here itself that the story of Kṛṣṇa[1] is explained in detail. There is the description of the region of Yama and the procedure of the Śrāddhas of the Pitṛs (manes).

41. The duties of the different castes and stages of life have been described in detail. There is the narration of Viṣṇu-Dharma and the Yugas as well as the Pralaya (dissolution of the world).

42. There is the narration of the Yogas and the Sāṅkhyas. There is the description of Brahmavāda (Philosophy of the Brahman) and the eulogy of the Purāṇa.

43. Thus the Brahma Purāṇa that consists of two parts has been described. It is destructive of all sins. It bestows all happiness.

44-46a. He who, after getting copied this Purāṇa consisting of the dialogue of Sūta and Śaunaka that yields worldly pleasure (here) and release from Saṁsāra (hereafter), donates devoutly that manuscript on the full moon day in the month of Vaiśākha, to a Brāhmaṇa well-versed in Purāṇas, alongwith gold, water and a cow, after propitiating him with garments, sweet dishes and ornaments,—(such a person) stays in the region of god Brahmā as long as the sun, the moon and the stars shine.

46b-47a. He who reads or listens to this index (table of contents) to the Brahma Purāṇa, O Brāhmaṇa, shall attain the benefit of the reciter and listener of the entire Purāṇa.

Dantapura which got its name from the shrine of Buddha's left canine tooth. The three images represent Buddha, Dharma and Saṅgha and there were car festivals of these when Fa Hian and Hiuen Tsiang visited this place—De, pp 162-163.

1. VV 40-42 give some of the main items in the Bd. P. such as the story of Kṛṣṇa (Chs. 180-211), description of the region of Yama (Chs. 214-216), *Pitṛ-Śrāddha* (219-220), Varṇāśramadharma (Ch. 222), discussion of Yoga (Chs. 234, 238), Sāṅkhya (Chs. 235, 239) and eulogy of Purāṇas (Ch. 235). But a number of chapters on sacred places and other important episodes which find a place in every Purāṇa and as such cannot be branded as 'spurious', are not mentioned in the contents of the Bd. P. as summarised in the NP.

47b-48a. He who restricts his diet to rice soaked in ghee and subdues his sense-organs through (religious) observances and listens to the whole of Brahmapurāṇa, shall attain the region of Brahmā.

48b-c. O dear one, What more needs be said ? By reciting this Purāṇa a man obtains whatever he desires.

CHAPTER NINETYTHREE

The Padma Purāṇa : Contents

God Brahmā said :

1. O son, listen. I shall tell you the story of Padma Purāṇa[1] It bestows great merit on those men who joyously read and listen to it.

2. Just as a man becomes complete with his five sense organs, so also is this Purāṇa with its five sections. It is destructive of sins.

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1. This Vaiṣṇava Purāṇa is regarded as the heart of the Cosmic Hari (*Pd. Svarga* 62.22). There are variations in the nomenclatures of the different Sections (Khaṇḍas) and the total number of verses in this Purāṇa. The NP. gives *Sṛṣṭi, Bhūmi, Svarga, Pātāla* and *Uttara* as the names of its *Khaṇḍas* and this is borne out by the Bengal Mss of the *Padma P—another evidence to show that the author of the NP was an East Indian.* The No. of verses is 55,000 according to the NP., Bh. P., Mt. P., VaP. but the *Brahma Vaivarta* credits it with 59000 verses. The Ānandāśrama edition (Poona) mentions six *Khaṇḍas* viz. *Ādi, Bhūmi, Brahma, Pātāla, Sṛṣṭi* and *Uttara* & contains 48,425 verses. The Guru Mandal edition (Calcutta) of the Pd. P. has seven Khaṇḍas viz. *Sṛṣṭi, Bhūmi, Svarga, Brahma, Pātāla, Uttara* and *Kriyā-yoga-sāra* and they tally with the statement of the *Pd. P. Svarga-Khaṇḍa* 1.23-25 and the no. of verses is 55000. It is noteworthy that a number of topics in the published *Padma Purāṇa* such as the characteristic of heretics (Pākhaṇḍas), condemnation of the Māyā-Vāda, stories regarding wearing special Vaiṣṇava marks like *ūrdhva-Puṇḍra*, greatness of Dvaitism, etc. do not form a part of Pd. P. as describad in the NP:

3. O Brāhmaṇa, the details of religious duties are narrated in it alongwith the accounts of various incidents, anecdotes, etc. by Pulastya to Bhīṣma with the orderly account of creation of the universe, etc.

4. The greatness of Puṣkara[1] is glorified in detail. The procedure of the Yajña of Brahman and the characteristics of the study of the Vedas (are described).

5. Various kinds of (charitable and religious) gifts and holy observances are severally glorified. The marriage of Pārvatī is mentioned. There is the long narrative of Tāraka.

6. The greatness of cows etc. that bestows all merits has been mentioned. The killing of Kālakeyas and other Daityas has been described separately.

7. O excellent Brāhmaṇa, the mode of worship of the planets and the rite of Dāna (religious gift) have been laid down. All these have been mentioned by the noble-souled Vyāsa in the first part of Sṛṣṭikhaṇḍa (Section on creation).

8. In the context of the worthiness of mother, father and others of being worshipped, there is the story of Śivaśarman[2] at first and then that of Suvrata.[3] Vṛtra's[4] death is described afterwards.

The special feature of the Pd P is that it was used by Kālidāsa for the plot of the *Śākuntala* and the *Raghuvaṁśa*. There is one special Tirtha Māhātmya in the Pd. P. which is not mentioned by the NP and is ignored by complacent editors of the Pd. P. at Bombay (The Veṅkaṭeśvara Press edition) and Poona (The Ānandāśrama Edt.) and that is the *Karavīra Māhātmya* of 7300 verses MSS evidence of which is unanimous in claiming it to be a part of the Pd. P. It is being edited by the present editor in the Sk-Pkt. series of the Shivaji University Kolhapur.

1. As in the case of the Br. P. in the case of the Pd. P, the NP mentions only a few topics practically as tokens in each *Khaṇḍa* and passes to the next Purāṇa (Viz. the Viṣṇu)

Thus the greatness of Puṣkara mentioned in this verse (No. 4) forms Chs. 111-117 and god Brahmā's sacrifice is in Chs. 124-131 and the *Vrata* topic mentioned in the next verse (No. 5) is found in Chs. 200-258 of the Pd. P.

Hence non-mention of a topic in the NP. is not a proof that the particular topic in the Pd. P is spurious.

2. vide PD P. (Guru Mandal Edition) *Bhūmi* Khaṇḍa (Ch. 1.4)

3. ibid Ch. 11, 21, 22

4. ibid Ch. 25

9. There are the stories of Pṛthu, son of Vena[1] of Sunīthā[2] and of Sukalā.[3] There is Dharmākhyāna (narration of Virtue) afterwards.

10. There is the narrative of service rendered to the parents. There is the story of Nahuṣa. Yayāti's[4] story is narrated. Gurutīrtha[5] (Holy centre) is reviewed.

11. There is the dialogue between the king and Jaimini in which there is a very wonderful story. The story of Aśoka-Sundarī[6] is mentioned alongwith the death of Daitya Huṇḍa.

12. The narrative of Kāmoda[7] alongwith the death of Vihuṇḍa and the dialogue of Kuñjala[8] with Cyavana, the noble-souled (sage).

13. Then there is the narration of the Siddhas.[9] The benefit of (listening and recounting) this section is narrated. Then there is the dialogue between Sūta and Śaunaka. This is remembered as Bhūmikhaṇḍa.

14. The origin of the Cosmic Egg is narrated by Sauti to the sages. The situation of all the worlds including the Earth is described. Thereafter, the holy centres are enumerated.

15. Then there is the narration of the origin of Narmadā. The stories of various holy centres in it are severally mentioned. The holy account of the holy centres like Kurukṣetra etc. has been described.

16. The narration of the merit of the Kālindī, the description of the greatness of Kāśi and Gayā, and the merit-giving glory of Prayāga.

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1. PD Chs 27-29, Vena story is scattered upto the end of *Bhūmi-Khaṇḍa.*
2. ibid Chs 33-36.
3. ibid Chs 41-60.
4. ibid Chs 64, 72-83.
5. ibid Ch. 85.
6. ibid Chs 103-116
7. ibid Ch. 119.
8. ibid Chs 86,90,122
9. ibid. Ch 123.

The above correspondence of topics in NP. verses 8-13 in this chapter and the various chapters in the Bhūmi Khaṇḍa of the Pd. P, is enough to show the nature of the *Anukramaṇikā Varṇanam* (The description of the Index or table of contents) of the Pd. P. and NP.

17. The review of the path of activity (Karmayoga) in accordance with the castes and stages of life. The dialogue between Vyāsa and Jaimini is comprised of holy rites and stories.

18. The story of churning the ocean, thereafter, the enumeration of holy vows. The greatness of Ūrjapañcāha and the hymn that dispels all guilts.

O Brāhmaṇa, this is the section called Svarga Khaṇḍa. It is destructive of all sins.

19-21. The description of Rāma's horse sacrifice, Rāma's coronation at the outset, the arrival of Agastya and others, the narration of the family of Paulastya. The instruction regarding horse sacrifice. Then the description of rites regarding the sacrificial horse. The holy stories of many kings. The description of god Jagannātha (the Lord of the Universe) of Puri, the greatness of Vṛndāvana; it is destructive of all sins.

22. The narration of the perpetual sports of the incarnation of Kṛṣṇa, the greatness of the ablution in the month of Vaiśākha, the benefit of ablution, gifts and worship.

23. The dialogue between the Earth and Divine Boar (Viṣṇu-Varāha), the story of Yama and the Brāhmaṇa, the dialogue of the messengers of the king, review of the Hymn of Kṛṣṇa.

24. The meeting of Śiva and Śambhu (?), then the story of Dadhīca, the incomparable greatness of the Bhasma, the excellent greatness of Śiva.

25. The story of the son of Devarāta, the praise of the knower of the Purāṇas, the narrative of Gautama, then the Śiva-Gītā.

26-27a. The story of Rāma in another Kalpa, the stay in the hermitage of Bhāradvāja. This is the Pātālakhaṇḍa* (The section on Pātāla). It is destructive of all the sins of those who listen and recite. It bestows all desired benefits.

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*Some topics mentioned in the NP are found in the extant Pd. Purāṇa e.g. greatness of Bhasma (chs 105-108), Praise of the knower of Purāṇas (chs 114-115), The story of Gautama (ch. 114)—Vide *Pd. P. Pātāla* (G. M. edition)

27b-28. The story of Parvata originally recounted to Gaurī by Śiva; then the story of Jālandhara, the narration of Śrī-Śaila etc.; thereafter, the meritorious story of Sagara is narrated.

29. The merit of Gaṅgā, Prayāga, Kāśi and the special merit of Gayā, the greatness (in efficacy) of the gift of cooked rice etc, the holy rite of Mahādvādaśī (12th Tithi of Bhādrapada (Śuddha) with Śravaṇa Nakṣatra.)

30. The greatness of twentyfour Ekādaśīs (eleventh day) in each fortnight is described severally, the narration of Viṣṇu-dharma, the thousand names of Viṣṇu.

31. The greatness of Kārttikavrata, the benefit of ablution in the month of Māgha. The greatness of the holy centres of the continent Jambūdvīpa, which destroys sins.

32. The greatness of Sābhramatī, the description of the origin of Nṛsiṁha, the narration of the story of Devaśarmā and others, the description of the greatness of Gītā.*

33. The description of devotion and the greatness of Śrīmad Bhāgavata,** the greatness of Indraprastha with the stories of many holy centres.

34. The mentioning of Mantraratna, the description of Tripādbhūti; thereafter, the holy stories of the incarnation of Matsya (fish) etc.

35-37. The hundred divine names of Rāma, O Brāhmaṇa; thereafter, its greatness is described; then the testing of the greatness of Śrī Viṣṇu by Bhṛgu. This is the holy fifth section called Uttarakhaṇḍa. The excellent man who listens to the Padma Purāṇa comprising of five Khaṇḍas attains the abode of Viṣṇu after enjoying all pleasures here that he desires. This Purāṇa contains fiftyfive thousand verses. It is called Padma Purāṇa.

38. This must be written in full and handed over to a Brāhmaṇa well versed in the Purāṇas after honouring him suitably on the full moon day in the month of Jyeṣṭha along-

*Vide Pd. P. Uttara Khaṇḍa, chs. 175-192.

**Vide ibid. chs. 193-198.

with a gold lotus. He who does so is bowed to by all the Devas. He goes to the abode of Viṣṇu. He who reads this index to Padma Purāṇa or listens to it attains the merit of listening to the whole of Padmapurāṇa.

CHAPTER NINETYFOUR

The Viṣṇu Purāṇa : The Table of Contents

Śrī Brahmā said :

1. O dear child, listen. I shall narrate the great Purāṇa of Viṣṇu.[1] It contains twenty-three thousand verses.[2] It is destructive of all sins.

2. In the first section, six divisions have been made by the descendant of Śakti i.e. Parāśara. In the first division the introduction to the Purāṇa is made to Maitreya.

3. The primordial causal creation, the origin of the Devas and others, the narrative of the churning of the ocean, the family-race of Dakṣa and others.

4. The story of Dhruva, the anecdote of Pṛthu, the narrative of Pracetas, the story of Prahlāda.[3]

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1. Probably this is the only Purāṇa which conforms to the *Pañca-lakṣaṇa* definition of a Purāṇa. May be due to its being *Pro-pañcarātra.* Rāmānuja regards it as an authoritative text. Though I have seen the Veṇkaṭeśvara Press edition and that of Gopal Narayan & Co. with the comm, *Viṣṇucitti* and Ratnagarbha's *Vaiṣṇava-kūṭa-Candrikā,* I use here the Gita Press edition (Gorakhpur Saṁvat 2026).

2. Though the NP. and some other Purāṇas such as the *Vāyu, Matsya, Bhāgavata* and *Brahma-Vaivarta* state that VP consists of 23000 verses, the printed editions give only 6000 verses.

The Gita Press edition has 6373 verses. It appears that the NP in in verses 17b-18, regards VP and *Viṣṇudharmottara Purāṇa* as one book while Śaṅkara (800 A.D.) regards them as two separate works (PJ VIII 94-96) showing thereby that the present NP. was settled before 800 A.D.

3. In this verse the NP. mentions topics discussed in VP I. 11-22

5-6. The narration of the separate rulership and administration. These are the topics in the first division.

(The second division.) The narration of the family of Priyavrata, the review of the continents and the sub-continents, the narration of the nether worlds and hells; the review of seven heavens; the narration of the day of the week like Sunday and others alongwith their separate characteristics.

7. Then the story of Bharata, which points out the path of salvation, the dialogue between Ṛbhu and Nidāgha—these are topics in the second division.[1]

8.[2] (The Third Division.[3]) The enumeration of the Manvantaras; the incarnation of Vedavyāsa; thereafter, the rite that lifts one up from hell is mentioned.

9. The review of all the religious duties (Dharmas) in the dialogue between Sagara and Aurva; then Śrāddha Kalpa (The rituals connected with Śrāddha) is recounted; the classification of the castes and stages of life.

10. The conduct of life of the good is described; then the story of delusion due to Māyā; thus the third division that destroys all sins has been explained.

11. (The Fourth Division.) The holy story of the solar race, the narration of the lunar race. Alongwith that there are stories of different kings. O excellent sage, these are the topics in the fourth division.

12-15. (The fifth division.) The query about the incarnation of Kṛṣṇa; then the story of the family of cowherds; the death of Pūtanā during his infancy; the slaying of Agha, etc. in the course of his boyhood days; killing of Kaṁsa during the youth; the story of his life in Mathurā; then in the course of his prime of youth his sports at Dvārakā, the killing of all Daityas, the different marriages, staying at Dvāraka, the Lord of the Universe, Kṛṣṇa, the Lord of Masters of Yoga removed (lightened)

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1. This verse refers to topics contained in VP Aṁśa II chs. 1-7, 12-16.

2. VV 8-10 mention topics described in VP *Aṁśa* II chs. 1-3, 8-9, 13-16, 17-18.

3. It appears that the NP is unaware of the chs. 21-24 which describe the future kings, in the IV Aṁśa of the VP.

the burden of the Earth through killing etc. of the enemies; the narrative of Aṣṭāvakra. The fifth division is thus recounted.[1]

16-17a. The story of Kali is mentioned, the four types of dissolution. The Knowledge of Brahman reviewed by Keśidhvaja (for the benefit) of Khāṇḍikya. So the sixth division is recounted.

17b-18. Hereafter, the perpetual virtues called Viṣṇudharmottaras are mentioned by Sūta on being respectfully asked by Śaunaka and others. Many holy stories, holy rites, observances, and restraints were also described by him.

19-20. Dharma-śāstra (Code of Laws), Arthaśāstra (Political economy) Vedānta (Metaphysics), Jyotiṣa (Astronomy and Astrology), the narration of the races, hymns according to the context; and dynasties, Manvantaras (or Manus); different vidyās (lores) that are beneficial to the worlds are described. This is verily the Viṣṇu Purāṇa which is a succinct collection of all the topics of sacred scriptures.

21-23. In this, the events of the Vārāha Kalpa[2] have been narrated by Vyāsa.[3] He who reads this with devotion and he who listens to it with respect goes to the world of Viṣṇu. Both of them enjoy all pleasures there. This Purāṇa must be written and given to a devotee of Viṣṇu who knows the meaning of the Purāṇa on the full moon day in the month of Āṣāḍha alongwith ghee and a cow. O Brāhmaṇa, he who does so goes to the abode of Viṣṇu through an aerial chariot as refulgent as the sun.

24. O Brāhmaṇa, he who hears the contents of the Viṣṇu Purāṇa shall attain the benefit of the Purāṇa itself.

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1. VV 12-15 summarize the topics in Lord Kṛṣṇa's life and form the basis for the X Skandha of the Bh. P.

2. The device to explain different versions of the same story is to attribute it to a different Kalpa.

3. In VP., Vyāsa is not the interlocutor. It is a dialogue between Parāśara and Maitreya.

It appears that the major portion of the present day VP is known to the NP and hence it obviously precedes NP in date.

CHAPTER NINETYFIVE

The Vāyu Purāṇa : The table of contents

God Brahmā said :

1. O Brāhmaṇa, listen; I shall describe the Vāyavīya Purāṇa[1] on hearing which one attains the abode of Rudra,[2] the Supreme Soul

2. This Purāṇa is reputed to comprise of twentyfour thousand[3] verses. In the context of Śvetakalpa, holy rites (dharmas) have been described herein by the wind-god.

3-6. This Vāyavīya Purāṇa has two sections. (In the first section) the characteristics of creation etc. are mentioned in details. Kings and their dynasties in different Manvantaras have been recounted. The killing of the demon Gaya[4] is described in detail. The importance and glory of (different months and of) the month of Māgha in yielding (religious) merits is mentioned. The merit accruing from charitable gifts and the duties of the kings have been described in detail. The precise descrip-

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1. This is called *Vāyu* as god Vāyu is the chief interlocutor. The Mt. P. (ch. 53) declares that herein Vāyu proclaimed *dharmas* pertaining to Śveta-Kalpa. This Purāṇa is published by Veṅkaṭeśvara Press Bombay, Asiatic Society Calcutta, Ānandāśram Poona and Guru Mandal Grathmālā Calcutta (to mention a few).

2. This Purāṇa belongs to the Śa iva group and is characterised by the glory of Rudra as Mt. P. puts it. The elucidation of Pāśupata Yoga and the emphasis on Śiva Māhātmya made NP declare the attainment of Rudra's abode as the fruit of listening to this Purāṇa.

3. Though Vāyu, Mt. P., Bh. P and NP declare 24000 as the total number of verses in the *Vāyu*, AP gives the 14000 as the number of verses, while according to the *Devībhāgavata* it is 24,600 verses.

Actually the Ānandāśrama edition contains 10,991 verses. It appears that sections like Revā Māhātmya and other Māhātmyas which were originally in the *Vāyu P.* when the NP wrote this chapter, later got separated as independent works (Pusalkar —*Studies in Epics and Purāṇas* (SEP).—P. 7a). Pusalkar opines that the *Vāyu* is a Mahāpurāṇa while the *Śiva Purāṇa* is an *Upa-Purāṇa* (ibid 77).

4. Kane (HD. vii p 906) and other scholars regard this Gayā Māhātmya as a later addition to counter-balance the Śaiva bias in such chapters as 20.31-35, 24.91-165 (*Śarva Stotra*), 101. 215. 33 etc.

tion of the beings wandering over the Earth, nether worlds, quarters and the firmament is made therein and all the holy vows and observances etc. are mentioned. Thus the first Section has been stated in brief.

7-9. In the latter section, there is the description of the holy river Narmadā.[1] O leading sage, Śiva's Saṁhitā (compendium) is mentioned in detail. The eternal Deity who is inscrutable to all the Devas stays perpetually on the banks of Narmadā wholeheartedly. The waters of Narmadā are identical with Brahmā, Hari, himself, the great Hara, the formless Brahman and the Kaivalya (salvation) itself.

10. Verily Revā, (this Narmadā) is a certain Śakti in the form of a river which has been brought forth from his own body by Śiva for the benefit of the worlds.

11. Those who live on its northern bank are the followers of Rudra. Those who reside on the Southern bank go to the world of Viṣṇu.

12. Beginning with Omkāreśvara and ending with the Western ocean, there are thirtyfive confluences with other rivers that destroy sins.

13. There are eleven confluences on the Northern bank (the northern side) and twentythree in the Southern bank (from the south) and the confluence of Revā with the ocean is the thirtyfifth.

14. Together on both the banks of Revā, there are four hundred famous holy centres inclusive of the confluences.

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1. VV 7-15 : The Printed Texts (both Ānandāśrama and Guru Mandal (GM) editions) do not give the chapters pertaining to the Revā Māhātmya which might have been there when the NP was written. In stead of the division *Pūrvārdha* and *Uttarārdha* as given in the NP (of the Vāyu-Purāṇa) the *Vāyu* itself (in ch. 103.44) states that it has four sections (*Pādas*) viz. (1) *Prakriyā* (2) *Anuṣaṅga* (3) *Upodghāta* and (4) *Upasaṁhāra* and it calls the Purāṇa as 'Four-footed Purāṇa narrated by Vāyu' in the next verse (ibid 103.45)

The Ānandāśrama edition gives the following division of chapters :
1. Prakriyā (chs 1-6) (2) Anuṣaṅga (chs. 7-64) 3. Upodghāta (chs. 65-99) (Upasaṁhāra (chs. 100-112)

The contents given in the NP are to a great extent different from those in the Printed editions of the *Vāyu P.*

15. O leading sage, there are sixty crores and sixty thousand holy centres at every step on both the banks of the Revā.

16. This Saṁhitā (compendium) of Śiva, the great Ātman, is very meritorious. In this the story of the river Narmadā has been detailed by Vāyu.

17-18a. He who writes this Purāṇa and gives the manuscript with great devotion to a Brāhmaṇa householder on the full moon day in the month of Śrāvaṇa alongwith jaggery and a cow, lives in the world of Rudra as long as fourteen Indras rule over the Heaven.

18b-20. The man who narrates this Vāyavīya Purāṇa or listens to this, regularly, restricting his diet to cooked rice consecrated with ghee, is undoubtedly Rudra Himself. He who listens to or reads this index (or the contents of this Purāṇa) shall obtain the benefit of listening to the entire Purāṇa.

CHAPTER NINETYSIX

Śrimad Bhāgavata : Contents

God Brahmā said :

1. O Marīci, listen. I shall tell you (the story of) the Purāṇa, Śrīmad Bhāgavata that has been composed by Veda-Vyāsa and which is on a par with the Vedas.

2. It consists of eighteen thousand[1] verses. It is glorified as destructive of sins. This is a veritable wish-yielding celestial tree with twelve branches (Skandhas—sections of the Bhāgavata).

3-4. O leading Brāhmaṇa therein in the first Skandha, when Sūta and the sages meet together, the Lord is mentioned

1. According to the Va. P., A.P., N.P., Br. V. & *Devībhāgavata* and the Bh. P. itself, the Bh. P. consists of 18000 verses. But actually the Gita Press edition of the Bh. P. contains 14,579 verses.

as embodying the whole of the Universe. The holy life of Vyāsa as well as that of the Pāṇḍavas (is recounted). Then the episode of Parīkṣit. This is cited as the first Skandha.

5-6. In the course of dialogue between Parīkṣit and Śuka there is the review of the two types of creation. In the course of dialogue between Brahmā and Nārada there is a nectarlike story of the Devas, the characteristics of the Purāṇa and the cause and origin of the creation. This second Skandha is thus composed by the intelligent Vyāsa.

7-8a. The anecdote of Vidura, his meeting with Maitreya : The Prakaraṇa (section) of creation from Brahman, the Supreme Soul; the Sāṅkhya doctrine propounded by Kapila : Thus the third Skandha is summarised.

8b-9. The story of Satī at the outset and that of Dhruva thereafter : There the holy story of Pṛthu as well as that of Prācīnabarhis : Thus the excellent fourth Skandha is told, while narrating the gross creation (Visarga).[1]

10-11a. The meritorious story of Priyavrata and the anecdote of the members of his family; thereafter, the description of the worlds included in the Cosmic egg. The condition of hells. This is considered (as the summary of) the fifth Skandha which is technically called Saṁsthāna or Sthiti.[2]

11b-12. The story of Ajāmila and the review of the creation by Dakṣa. The narrative of Vṛtra and thereafter, the meri-

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1. The NP. upholds the view advocated by the Bh. P. II.90.1 that instead of the traditional five characteristics of a *Purāṇa*, the Bh. P. redefines a *Purāṇa* as possessing the following ten characteristics.

(1) Subtle creation (*Sarga*); (2) Gross creation (*Visarga*) (3) law and order ensured by God (*Sthāna*); (4) Protection—welfare of all (*Poṣaṇa*);(5) material lust for *Karmas* (*Ūti*) (6) the periods of Manus and history of that epoch (*Manvantara*); (7) accounts of the deeds of the Lord (*Īśānukathā*) (8) physical annihilation (*Nirodha*) (9) Liberation (*Mukti*); (10) the last resort of the Universe or the Ultimate reality (*Āśraya*).

These characteristics occur with some variations in the Bh. P. XII.7.9-10 but as Śrīdhara points out the terms *Vṛtti* and *Rakṣā* stand for *Sthāna* and *Poṣaṇa*. *Vaṁśānucarita* is used for *Īśānukathā*, *Saṁsthā* includes *Nirodha* and *Mukti*; and *hetu* is substituted for *Ūti*, *Apāśraya* for *Āśraya*.

2. Despite the efforts of Bopadeva in *Harilīlāmṛta* (and his able commentator Madhusūdana Sarasvati) to show how the contents of Skandha V demonstrate the characteristics of *Sthāna*, a modern reader wonders how the

torious nativity of the Maruts. This is the sixth Skandha composed by Vyāsa in the course of the section known as Paripoṣaṇa (or Protection and welfare of all by the Lord).

13. The holy story of Prahlāda, the review of the castes and stages of life. O dear one, thus the seventh Skandha is mentioned in the course of the narration of the desire for action as directed by past Karman. (It is technically called Ūti).

14-15a. In the course of the narration of the part known as Manvantara comes the narration of the elephant-king, the churning of the ocean and the check on the prosperity of Bali. The story of the incarnation as Fish. This is the eighth Skandha. (It comes under Manvantara).

15b. The narration of the Solar dynasty as well as the review of the lunar race. O highly intelligent one, the ninth Skandha is mentioned in the course of the narration of the dynasties.

16-17. The story of the childhood of Kṛṣṇa and his boyhood; his stay in the Vraja; his early youth and the stay in Mathurā; his later youth and stay in Dvārakā and the removal of the burden on the Earth. This is the tenth Skandha in the course of narrating the characteristic section called Nirodha or control.

18-19a. The dialogue between Nārada and Vasudeva, the meeting of Yadu with Dattātreya and that of Uddhava with Śrī Kṛṣṇa. The mutual fight and the annihilation of the Yādavas. This is the eleventh Skandha which is designated as Mukti (liberation).

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legends of Priyavrata to Bharata (chs 1 to 15) followed by the mythological geography, ancient (mythical) astronomy and description of hells form an organic whole to be included under the characteristic *Sthiti*, *Saṁsthāna* or *Vṛtti*. Such doubts naturally arise when the text of the Bh. P. is stretched on the *Daśa Lakṣaṇa* bed of Procrustes.

It appears that the NP. accepts the traditional *Skandha*-wise distribution of the topics or the ten *Purāṇa lakṣaṇas* of the Bh. P. as folows :

Name of the characteristic topic.	No. of Skandha illustrating it.
1. *Sarga*	III
2. *Visarga*	IV
3. *Saṁsthāna* or *Sthiti*	V
4. *Poṣaṇa*	VI

19b-21. The future Kali is prophesied; the liberation of Parīkṣit; the composition of the branches of the Vedas; the performance of penance by Mārkaṇḍeya. The Vibhūti (elegance, glory) of Sūra (Sun-god) and thereafter, that of the Sāttvatas. The narration of the number of verses in the Purāṇa. This is the twelfth Skandha which is also called Āśraya (support). Thus the whole of Śrīmad Bhāgavata has been narrated to you, O dear one.

22. It is the bestower of devotion, worldly pleasures and salvation on the narrator, listener, instructor, supporter and the person who renders assistance.

23. The manuscript of this book is to be given with pleasure to a Brāhmaṇa devotee of the Lord alongwith a replica of a lion in gold, on the full-moon day in the month of Bhādrapada.

24. If any one desires for the devotion of the Lord, (he must give it) after duly worshipping him (the Brāhmaṇa) with clothes, gold etc.

That person too who reads or who listens to this index, attains the excellent benefit of listening to the entire Purāṇa.

5.	*Ūti*	VII
6.	*Manvantara*	VIII
7.	*Īśānucarita*	IX
8.	*Nirodha*	X
9.	*Mukti*	XI
10.	*Āśraya*	XII

This distribution is supported by later eminent writers like Bopadeva in *Harilīlāmṛta*; Śridhara, Vīra-rāghava, Vijayadhvaja, Vallabha and others.

As I have presented this traditional scheme and criticised it in details in my Introduction to the Bh.P. pp, xxii-xxxiv (AITM series vol. VII), I may briefly state that the claim of the Bh. P. as a *Mahāpurāṇa* with ten characteristics is tolerably justifiable within the limits of the Bh. P. as an epic of growth.

This traditional presentation of the contents of the Bh. P in the NP. shows that the major portion of the BH.P. belongs to the pre-NP. era.

CHAPTER NINETYSEVEN

The Nāradīya Purāṇa : Contents

Śri Brahmā said :

1. O Brāhmaṇa, listen, I shall recount to you the Nāradīya Purāṇa comprising the twentyfive thousand verses,[1] based on the story of Bṛhat Kalpa.

2-3a. In the first quarter of the earlier (first) division, there is a dialogue between Sūta and Śaunaka, then there is a succinct description of Creation. Many holy religious stories connected with Pravṛtti (activity) have been narrated in the first quarter of the first division by Sanaka, the great soul.

3b-4. In the second quarter called 'Mokṣa Dharma', there is the review of the means to salvation, the detailed narration of the ancillaries of the Vedas and the birth of Śuka. All these have been recounted to the noble-souled Nārada by Sanandana.

5-7a. In the third quarter, the following have been narrated to Nārada by sage Sanatkumāra : Paśu's (individual soul's) liberation from Pāśa (bondage of Saṁsāra) as explained in Mahā Tantra; the consecration of the Mantras, the initiation, the uplift of the Mantras, the mode of worship, practical application, Kavaca (recitation of mantras as protection or coat of

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1. According to the *Vāyu*, *Mt. P.*, *Bh. P. A.P.*, *Br. Vaivarta* and the statement of the *NP.* here, this Purāṇa consists of 25000 verses. But actually the Veṅkaṭeśvar Press edition of the NP contains 18550 verses (13144 in the I part and 5406 in the II Part) PJ. VII 2, p 349 states that it consists of 17549 verses. According to Hazra, the *Mt. P.*, *AP* and *Sk. P.* had a different—an earlier—version of the NP before them, as that NP (according to these Purāṇas) was declared by Nārada with reference to *Bṛhat Kalpa* which is merely mentioned here. In the present NP., Nārada is a listener. Hence the present NP is different. Moreover, a number of *Nibandha*-writers quote from the NP but the quotations are untraceable in this extant Purāṇa. For example, the 47 lines quoted from the NP by Jimūtavāhana in *Kālaviveka* are not traced in this NP. It appears that an earlier edition of the NP was a bigger one when the mediaval Dharma-śāstra writers used it.

mail), the thousand names, the hymns to Gaṇeśa, Sūrya, Viṣṇu, Śiva and Śakti in due order.

7b-9. The following topics have been recounted to Nārada by Sage Sanātana in the fourth quarter : The characteristics of the Purāṇa, the authorities and means of valid knowledge, charitable gifts, etc. have been mentioned separately alongwith the proper time for the gifts. The holy vows that destroy all sins and that have to be observed on the Pratipad (first day) and other (subsequent) Tithis in all the months such as of Caitra etc.

10. Thus the first division is summarised. It is called Bṛhadākhyāna. In the second division there is the enquiry about the vowed observance of Ekādaśī.

11-18. It is a dialogue between Vasiṣṭha and Māndhātā : It contains the meritorious story of Rukmāṅgada, the origin and activities of Mohinī, the curse on Mohinī by Vasu and then the way of extrication therefrom; the holiest story of the Gaṅgā, the narration of the pilgrimage to Gayā; the incomparable greatness of Kāśī; the description of Puruṣottama, the injunctions regarding the pilgrimage to the holy centres alongwith many incidental anecdotes; the greatness of Prayāga; thereafter, that of Kurukṣetra; the description of Haridvāra; the narration of Kāmoda; the greatness of the holy centre Badarī as well as that of Kāmākṣā; the greatness of Prabhāsa; then the description of Puṣkara; the story of Gautama afterwards and then the hymn called Vedapāda; the greatness of the holy centre of Gokarṇa; the narrative of Lakṣmaṇa; the narration of the greatness of Setu (the Bridge built by Rāma from Bhārata to Laṅkā) ; the description of the sacred river Narmadā; the greatness of Avanti; and that of Mathurā; the greatness of Vṛndāvana; the approach of the Paśu (individual soul) near Brahman, the story of Mohinī thereafter. These are the contents of the Nāradīya Purāṇa.[1]

1. Despite the difference noted above, the division of the NP in five parts and the contents of each mentioned therein, do tally with the contents of the extant Purāṇa.

19-21. The man who hears this with devotion or narrates it with great concentration goes to the abode of Brahmā; no hesitation or doubt need be entertained in this respect. He who gives (the manuscript of) this book to an excellent Brāhmaṇa on the Iṣupūrṇā* (on the full moon day of the 5th month viz. Śrāvaṇa) alongwith seven cows, attains salvation. He who describes this index of Nāradīya Purāṇa or listens to it with concentration attains Heaven.

CHAPTER NINETYEIGHT

The Mārkaṇḍeya Purāṇa : Contents

Śri Brahmā said :

1. O sage, henceforth, I shall narrate the Purāṇa named Mārkaṇḍeya.[1] It is highly meritorious to those who read and listen to it.

2. All the Dharmas have been reviewed therein with reference to the wise birds (in the Vindhya mountains)[2]. Mārkaṇḍeya Purāṇa is said to contain nine thousand verses.[3]

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*The correct reading should be *Iṣā Pūrṇimā*; it will mean "Full-moon day of Āśvina (September-October).

1. This *Purāṇa* is available in two editions—B.I. (Bibliotheca Indica series) and Veṅkaṭeśvar Press. Both the editions, however, differ in the total number of chapters (viz. 137 and 134) and number of verses in many chapters. This Purāṇa is noted for the *Devī Māhātmya* or the famous *Saptaśatī* which, though an interpolation, must have taken place long before 1000 A.D., as verses from the *Saptaśatī* are quoted in the Dadhimati Mata Inscription (in former Jodhpur state dated 289 of the Gupta era (608 A.D.) vide *Epi. Ind.* XI. 299-303. This Purāṇa is assigned a date between 400-600 A.D. (Kane HD. V : 11. 903)

2. VV 2-3. This refers to the introductory part (chs 1-7) of the Mk. P. in which Mārkaṇḍeya directs Jaimini to approach the wise birds in Vindhya mountain to get answers for his Mahābhārara problems (about the Mahābhārata story such as the reason of *Nirguṇa* Vāsudeva's assumption of human form, Balarāma's token expiation for a Brāhmaṇa-slaughter etc.) I wonder why Jaimini, a direct disciple of Vyāsa, the author of the Mbh., approached Mārkaṇḍeya for problems about the Mbh and not to Vyāsa himself. The wise birds called Dharmas explain his difficulties.

3. According to the *NP.*, *Vāyu*, *Matsya*, *Agni* and *Bh.P* the Mārkaṇḍeya P. consists of 9000 verses but the Veṅkaṭeśvar edition gives only 6447 verses

3. At the outset, the question of sage Mārkaṇḍeya to Jaimini is mentioned. Thereafter, the nativity of birds designated Dharma is recounted.

4. The story of their previous birth; the aberration of Divaspati (Lord of Heaven); the pilgrimage of Bala, the narrative of the sons of Draupadī.

5. The holy story of Hariścandra; the battle named Āḍībaka;[1] the narrative of the father and son (viz. Mahāmati and Sumati), then the story of Dattātreya.[2]

6. Then the story of Haihaya alongwith the great narrative, (the story of Kuvalayāśva ?) then the story of Madālasā is mentioned alongwith the story of Alarka.

7. The holy glorification of the creation is made in nine ways; the end of the period of Kalpa is pointed out, the review of the creation of the Yakṣas.

8. The creation by Rudra and others is mentioned; the activities in the continents have been mentioned; the stories of the Manus, diverse and destructive of sins, have been mentioned.

9. Among those stories, the story of Durgā is exceedingly meritorious, in the eighth Manvantara. Thereafter, the origin of Praṇava hailing from the brilliance of the three Vedas.

10. The narration of the nativity of Mārtaṇḍa alongwith its greatness; the race of Vaivasvata; then the story of Vatsaprī.

11. Then the holy story of the noble-souled Khanitra is mentioned; the story of Avikṣit and the glorification of

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(PJ. VIII.2. (349). It is possible that when NP. was finally redacted, the stories of Rāma, Purūravas, Nahuṣa, Kṛṣṇa etc. must have been in the then MSS of Mk. P., but they came to be deleted later and the printed editions of the Mk.P. do not include them. Hence the deficiency in the number of verses.

1. The combat fought between Āḍi (an acquatic bird) and a crane into which Vasiṣṭha and Viśvāmitra had been transformed respectively due to curses given by them to each other due to the harsh treatment given by Viśvāmitra to King Hariścandra. God Brahmā intervened and stopped this duel.

2. Cf. Bh. P. I.3,52 where Dattātreya, the 6th incarnation of Viṣṇu explained *Ānvīkṣikī* to Alarka and Prahlāda.

"Kimiccha" Vrata[1] (the vowed observance called "What do you wish ?")

12. The story of Nariṣyanta, then the story of Ikṣvāku, thereafter, the story of Nala, and then the excellent story of Rāmacandra.

13. The narration of the line of Kuśa; the description of the lunar race; the holy story of Purūravas and the wonderful story of Nahuṣa.

14. The holy story of Yayāti, the enumeration of the scions of the family of Yadu; the story of infant Kṛṣṇa and then the story of his life at Mathurā.

15. The story of his life at Dvārakā, the stories of all incarnations. Then the description of the Sāṅkhya philosophy, the glorification of Sattva quality in the world.

16-18. Then the story of Mārkaṇḍeya; the benefit of listening to the Purāṇa. The man who listens to this Purāṇa called Mārkaṇḍeya with great devotion and respect, O dear one, attains the greatest goal. He who writes a gloss on this, attains the region of Śiva; He who writes the whole Purāṇa and gives it to an excellent Brāhmaṇa on the full moon day in the month of Kārttika alongwith the replica of an elephant in gold, attains the region of Brahmā. He who narrates or listens to this index (of topics in this Purāṇa) shall attain the benefit desired as in the case of the whole Mārkaṇḍeya Purāṇa.

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1. *Kimiccha Vrata* is given in the MkP. 122.8,17,20. *Atithi* is asked what he wants and it is supplied to him. Avikṣit, the son of Karandhama carried this *vrata* of his mother and proclaimed : "O beggars (*arthinaḥ*), I have solemnly resolved to give you whatever you wish".

kimicchatha dadāmyeṣa kriyamāṇe Kimicchike —Mk. P, 122.20

CHAPTER NINETYNINE

The Agni Purāṇa : Contents

Śri Brahmā said :

1. Henceforth, I shall describe to you the Agni Purāṇa. The Fire-god recounted the events of Īśāna Kalpa[1] to Vasiṣṭha.

2. It comprises fifteen thousand[2] verses of various wonderful stories. It dispels all the sins of men who listen to this.

3. At the outset is the enquiry about the Purāṇa, then the story of all incarnations, then the chapter on the Creation and then the (mode of) worship of Viṣṇu and other things.[3]

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1. This Purāṇa is an encyclopaedia of the mediaeval India as stated by it : *Āgneye hi purāṇe'smin sarvā vidyāḥ pradarśitāḥ*

AP. 383.52

Although the *NP* is supported by the *Mt.P*. and *Sk.P*. in connecting the events in the *AP* to *Īśāna Kalpa*, the extant AP does not mention that Kalpa or that the incidents therein belong to that Kalpa. This is quite natural, as Hazra points out that the genuine *Āgneya Purāṇa* was forced to travel to the south and came to be known as the *Vahni Purāṇa* and is awaiting publication. Hazra states that it is considerably free from the influence of Tantrism while the extant AP is a spurious *Āgneya Purāṇa* written under the influence of Tantrism in the 9th cent. A.D. He states that the extant *Agni Purāṇa* is different from the AP which was before the writer of the NP. The Sk. P. states that glorification of the *Agni* is the aim of the AP but that is not found in the present text of the AP. Moreover, a number of verses said to be quotations from the AP in Ballālasena's *Dānasāgara* are not traced in the present text of the AP.

Hence, it is held that the published text of the AP is different from the text available to the writer of the NP (vide Hazra : "Present Agni Purāṇa" —*IHO*.XII 683-691, '*Our Heritage*' Vol. I.ii 209. 45).

2. The NP. is supported by the Bh. P, and Br. Vaivarta in claiming 15000 verses to the AP. The AP also calls itself to be *Pañcadaśa-sāhasram* (382.64). The statements that it contains 16000 verses (*the Vāyu, Mt.P Sk.P*) shows that those Purāṇas refer to a different version. The Ānandāśrama edition has 11,457 verses. But Hazra has shown that the Ānandāśrama edition is not the original *Purāṇa* but a late compilation, the original *Āgneya* or *Vahni* Purāṇa is unpublished (Hazra—"Discovery of genuine Āgneya Purāṇa", *Journal, Oriental Institute Baroda* V. pp.411-416.

3. VV 3-22 give the list of various topics described in the AP. As the *Vahni Purāṇa* is not available in print, nothing can be said about the contents of that genuine AP. But a comparison of the topics mentioned in these

4. Then the rites of fire worship, thereafter, the characteristics of the Mantras and Mudrās (gestures), etc., the injunctions regarding all initiations; the review of the procedure of ablutions.

5. The characteristics of Maṇḍala (mystic diagram) etc., then the rite of Mārjana (wiping off) with the water from Kuśa grass; the injunction regarding the wearing of the Pavitra (Kuśa grass with a loop and a tail worn like a ring), and then the instructions regarding the temples.

6-7. Then the worship of Śālagrāma etc., the separate signs and symbols of the Mūrtis, the injunctions regarding the Nyāsa rites, the worship of Vināyaka etc. alongwith their Pratiṣṭhā (installation), thereafter the rules regarding initiation of diverse kinds; the installation of all deities and the review of the Cosmic egg.

8. The greatness of the Gaṅgā and other holy rivers, the description of the continents and the sub-continents, the arrangement of the upper and the lower worlds, the review of Jyotiścakra (the circle of the luminaries.)

9. Jyotiṣa (Astrology and Astronomy) is then described and then the scripture "Yuddhajayārṇava" (Ocean of the conquests in battles), then the six holy rites are narrated and also the collections of Mantras and medicinal herbs to be used with Mantras.

10. The rites of worshipping Kubjikā (an unmarried girl of eight years) etc., then the six types of Nyāsa rites, then the injunction regarding "koṭihoma" (a crore of Homas), the review of the Manvantaras.

11. The pious rites of Brahmacarya (vow of celibacy) etc., then the rules regarding the rituals of Śrāddha, then Graha-yajña (the sacrifice for the planets) is mentioned, then the various holy rites laid down in the Vedas and the Smṛtis.

12. The narration of expiatory rites, the Vratas etc. to be performed on the various Tithis, days of the week and the constellations.

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verses with those in the extant AP (GM;-edition) shows in majority of the topics mentioned in the NP are found in the extant AP.

13. The guidance regarding monthly Vratas, the rules regarding the charitable gifts of lamps, the worship of the Navavyūhas (the nine manifestations) and the review of hells.

14. The review of Vratas (sacred vowed observances) and charitable gifts, the direction regarding Nāḍī Cakra (circle of nerves) and the excellent rules regarding the Sandhyā prayers.

15. The stipulation regarding the meaning of the Gāyatrī, then the hymn unto the Liṅga, the specification of the Mantras for the coronation of kings; the righteous duties (and activities) of kings.

16. Then the chapter on dreams is mentioned, the review of omens, etc., the specification regarding Maṇḍala (mystic diagram) etc., then the rules regarding 'Ratna Dīkṣā'

17. The guidance in polity mentioned by Rāma, then the characteristics of Ratnas (jewels), then the science of archery is described, then the method of dealing is revealed.

18. The narrative of the conflict between the Devas and the Asuras, the review of Āyurveda (Medical Science), the Veterinary science (e. g. the treatment of elephants etc., and their pacification).

19. The treatment of cows, diagnosis and treatment of men, etc., then the different kinds of Pūjās; different kinds of Śāntis (pacificatory rites); then the science of prosody.

20. Then literature (literary criticism) and the (lexicon of) single-syllabled norms, thereafter, the enumeration of the formation of words, then lexicon according to the different groups and formations.

21. The characteristics of dissolutions; the review of the Śārīraka (limbs of the body in AP. ch. 370), description of hells, then the Yoga system of Philosophy.

22. Thereafter, the knowledge of the Brahman, the benefit of listening to the Purāṇa, O Brāhmaṇa, this is mentioned as the Agni Purāṇa.

23-25. He who writes this and gives it to a person who knows the meanings of the Purāṇa, on the full moon day in the month of Mārgaśīrṣa in accordance with the injunctions, alongwith a gold lotus and a replica of a cow in gingelly seeds,

is honoured in the heavenly world. This index of topics in the Agni Purāṇa narrated to you is the bestower of salvation unto the men who read and listen to this. It benefits them both here and hereafter.

CHAPTER ONE HUNDRED

The Bhaviṣya Purāṇa : Contents

Śrī Brahmā said :

1. Henceforth, I shall recount to you the Bhaviṣya Purāṇa[1] which yields all Siddhis and which bestows the desired objects of all the worlds.

2. In it, I have come up as the primordial maker of all the Devas. For the purpose of creation, there was born the Svāyaṁbhuva (son of the self-born) Manu formerly.

3. He bowed to me and asked me about Dharma (pious and religious duties) that is the means of achieving all objects.

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1. This *Bhaviṣya Purāṇa* is not what is mentioned in the *Āpastamba Dharma Sūtra* (I.6.19.13) not the extant Veṅkaṭeśvara Edt. For the NP in the following verses (VV 4ff) mentions that Vyāsa divided this Purāṇa into five divisions viz. *Brāhma, Vaiṣṇava, Śaiva, Saura and Pratisarga.* But the published *Bhaviṣya Purāṇa* has only four *Parvas* viz. *Brāhma, Madhyama, Pratisarga* and *Uttara.* NP verse 5 states that the *Bhaviṣya* P. described the incidents of the *Aghora Kalpa* which is not mentioned in the Printed Edition. The NP in V 6. states that the 1st *Parvan* (Brāhma) is a dialogue between Sūta and Śaunaka which is not found in the printed edition. *Pratisarga Parvan* in the printed editions is a fabrication as it refers to the stories of Adam and Eve, Kabir, Nanak and Caitanya etc.

Thus the account regarding the extent and contents of the *Bhaviṣya* P as given in the NP., Mt. P. 53. 30-31, AP. 272. 12 does not tally with the printed editions. The number of verses in the *Bhaviṣya* P is 14500 according to Mt. P. and Vāyu. P. but 14000 according to NP. verse 13 and Agni (272. 12) but the Printed edition is much longer (25,936 verses). PJ—VII-2, p. 349. Thus the NP describes a different version of the *Bhaviṣya P.* than the published one.

Very much delighted I expounded to him the Dharmasaṁhitā (a compendium on Dharma.)

4. When the highly intelligent Vyāsa classified the Purāṇas, thesage divided that Saṁhitā(of the Bhaviṣya Purāṇa) into five divisions.

5. The incidents of Aghora Kalpa are mentioned alongwith many wonderful stories. There the first Parvan is Brāhma where the Upakrama (beginning) is mentioned.

6. In the course of the dialogue between Sūta and Śaunaka* there is the transmission of the enquiry regarding the Purāṇa. It is full of the stories of the sun and accompanied by all narratives.

7. The entire form of the scripture is endued with the characteristics of creation etc. Thereafter, the characteristics of the calligraphy of the writers of books are mentioned.

8. The characteristic features of all Saṁskāras (purificatory rites) are mentioned here. Seven rituals regarding the Tithis of the lunar fortnight are mentioned.

9-10. The Kalpas for the remaining Tithis beginning with Aṣṭamī (eighth day) are mentioned in the section called Vaiṣṇava Parvan. In the next Parvan called Śaiva Parvan those who are different in bodies are mentioned. (?) In the Saura Parvan the final stories are mentioned. The next Parvan is called Pratisarga. It contains different stories alongwith the conclusion of the Purāṇa. It is the fifth Parvan.

11-12. Among these five, in the first Parvan, the glory of Brahmā is very much greater than that of Viṣṇu or Śiva in regard to Dharma, Kāma (love) and Mokṣa (salvation). Thus the story mentioned in the second, third and the fourth section (Varga) called Saura and in the last one named Pratisarga has been recounted.

13. The Parvan alongwith the Bhaviṣya has been proclaimed by the intelligent Vyāsa. The Purāṇa consists of fourteen thousand verses.

14. The Bhaviṣya is that Parvan (Purāṇa) where the equality among all the deities is glorified. In the point of view

*Not found in the published version of this Purāṇa

of the comparison of the Guṇas, the Śruti says that "Brahman is equal."

15-16. That a learned person who being free from jealousy writes or gets written this Purāṇa and on the full moon day of the month called 'Pauṣa' (December-January) worships duly both the reader (of this Purāṇa) and the book (the manuscript of this Purāṇa) alongwith the replica of a cow made of jaggery as well as gold, clothes, garlands and ornaments.

17. Or a person who has subdued his sense-organs, observes fasts or takes only one meal per day of sacred Haviṣya food (food worthy of being oblated in sacrificial fire), hears or glorifies (recounts) this with concentrated mind becomes absolved of terrible sins and attains to the supreme region of Brahmā.

18-19. He who reads or listens to this index to Bhaviṣya Purāṇa as mentioned here shall attain worldly pleasures and liberation.

CHAPTER ONE HUNDRED AND ONE

The Brahma-Vaivarta Purāṇa : Contents

Śrī Brahmā said :

1. O dear child, I shall recount to you the tenth Purāṇa named Brahmavaivarta.[1] It points out the path of the Vedas.

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1. This Purāṇa is *Brahma-Vaivarta* as the entire Brahman was manifested by Kṛṣṇa :

vivṛtaṁ Brahma kārtsnyena Kṛṣṇena yatra Śaunaka |
Brahma-Vaivartakaṁ tena pravadanti purā-vidaḥ ||

—*Brahma-Vaivarta* 1.1-10

It is obviously a *Vaiṣṇava Purāṇa*—mainly devoted to the glorification of Rādhā and as such is very popular with Gauḍiya Vaiṣṇavas. According to Wilson this work does not deserve to be called a *Purāṇa* (*Viṣṇupurāṇa*, Intro. LXV—LXVII)

2. In it the Lord himself assumed the form of Sāvarṇa and narrated the subject matter of the Purāṇa to Nārada,[1] the divine sage. He mentioned the entire miraculous non-mundane subject matter to him.

3. The essence of virtue (dharma), wealth, love and liberation from bondage of saṁsāra is the pleasure in and love for Hari and Hara. In order to establish their non-difference is meant the excellent Brahmavaivarta (transformation of Brahman).

4. The events of Rathantara Kalpa narrated in details by me in the Purāṇa of hundred crores of verses were condensed and narrated by the knower of the Vedas (i.e. Vyāsa).

5. In the Purāṇa called Brahmavaivarta he condensed it into four parts. This Purāṇa is reputed to contain eighteen thousand verses.[2]

6. It consists of parts (sections) called Brahmā, Prakṛti, Gaṇeśa and Kṛṣṇa. There the Purāṇa starts with the dialogue between Sūta and Sages.

7. The first chapter (prakaraṇa) pertains to the creation; then there is a great verbal disputation between Nārada and Vedhas (god Brahmā) in which both of them met with a great defeat.

8-10a. Then the attainment of Śiva's world. The acquisition of perfect knowledge through the realisation of Śiva's Ātman through Śiva's exposition. Thereafter, O Marīci, Nārada

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1. Although the NP. states that this Purāṇa is in the form of a dialogue between Lord Sāvarṇi and Nārada, in the printed edition (GM) Sauti and Śaunaka are the interlocutors in the 1st (*Brahma*) *Khaṇḍa* while Nārāyaṇa (and not Sāvarṇi) and Nārada are the interlocutors in the rest of the *khaṇḍas*.

2. This statement of NP regarding the extent of the *Brahma Vaivarta* (18000 verses) is supported by the *Vāyu*, *MT*. *P*. *AP*., *BH.P*., and *Brahma Vaivarta* itself.

Aṣṭādaśa-sahasraṁ ca Brahma-Vaivartam īpsitam

Br. Vai. IV. 131. 16

But in the Ānandāśrama edt. there are 20,694 verses (PJ VII 2. p. 349) and GM edt. adds an additional (spurious) *khaṇḍa—Kāśīrahasya.*

goes to the hermitage of Sāvarṇi[1] which was resorted to by Siddhas for the purpose of perfect knowledge. That is an exceedingly meritorious hermitage causing wonderment in the three worlds. This is well known as Brahma Khaṇḍa. It is destructive of sins.

10b-11. Then the dialogue between Sāvarṇi and Nārada is recounted. It contains the greatness of Kṛṣṇa and a number of various different anecdotes, the greatness of the Kalās (digits) that are parts of Prakṛti is described.

12. The mode of worship in the precise manner has been described in detail. This is the well known Prakṛti Khaṇḍa that brings about prosperity.

13. The word of enquiry about the nativity of Gaṇeśa : Pārvatī's great and meritorious Vrata (holy vow) ; the birth of Vighneśa along with Kārttikeya.

14-15a. The wonderful story of Kārttavīrya and Jāmadagnya (Paraśurāma). A great dispute arises between Gaṇeśa and Jāmadagnya (Paraśurāma). This is the Vighneśa Khaṇḍa that dispels all obstacles.

15b-16. The enquiry regarding the birth of Śrīkṛṣṇa : The narration of his birth in wonderful manner, his departure to Gokula (the cowherds' colony), the miracles of killing Pūtanā, etc.; his sports during infancy and boyhood of diverse kinds, are described.

17. The Rāsa sport in the autumn alongwith the cowherdesses is mentioned; his secret dalliance with Rādhā is described in detail.

18. Thereafter, Hari goes to Mathurā accompained by Akrūra. After the killing of Kaṁsa and others Kṛṣṇa is consecrated as a twice-born (i.e. investiture with the sacred thread.)

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1. The Printed text of *Br. Vaivarta Brahma Khaṇḍa* Ch. 28 does not mention Sāvarṇi at all. God Śaṅkara sends Nārada to Nārāyaṇa in the *Badarīvana* and the rest of the Purāṇa is a dialogue between Nārada and Nārāyaṇa (and not Sāvarṇi though Sāvarṇi in the NP. is regarded as identical with Viṣṇu).

A detailed comparison of the contents of the printed *Br. Vaivarta Purāṇa* and those given in the NP shows that the author of the NP had a different version of this Purāṇa before him.

19. The wonderful learning of all lores from Sāndīpani of Kāśi, the killing of Yavana, thereafter the departure of Hari to Dvārakā.

20. The killing of Naraka etc, was wonderfully carried out by Kṛṣṇa. O Brāhmaṇa, this is the Kṛṣṇa Khaṇḍa that cuts at the root of worldly existence of men.

21. This is read, heard, meditated upon, worshipped and saluted. Thus is the Supramundane Brahmavaivarta Purāṇa.

22. This is narrated at the outset by Vyāsa. One who reads it and listens to it is liberated from the terrible ocean of worldly existence through the acquisition of perfect knowledge and the suppression of ignorance.

23. He who writes this out and makes a gift of it on the full moon day in the month of Māgha alongwith a cow attains Brahmaloka. He is liberated from the bondage of ignorance.

24. He too, who reads or listens to this index (contents of this Purāṇa) attains the desired benefit, thanks to Kṛṣṇa's grace.

CHAPTER ONE HUNDRED AND TWO

The Liṅga Purāṇa : Contents

God Brahmā said :

1. O son, listen, I shall recount to you the Purāṇa called Liṅga.[1] It bestows worldly pleasures and salvation on those who read and listen to it.

2. It was while stationed in the huge fiery column that Hara narrated (the subject matter in the Purāṇa) named Liṅga to me in order that virtue etc, may be realised. The story refers

1. The *LP* is published by the Veṅkaṭeśvara Press, G.M. Calcutta. and MLBD, Delhi. Its translation is published in the AITM, Motilal Banarsidass, Delhi. I have used the GM. edition for reference here.

to the incidents of the Agni Kalpa.[1]

3. The same thing was described by the holy Lord Vyāsa in two parts. The Liṅga Purāṇa is mentioned to be miraculous with many narratives.

4. It comprises of eleven thousand verses.[2] It indicates the greatness of Hara. It is greater than all the other Purāṇas. It is the essence of the three worlds.

5. There is the enquiry at the start of the Purāṇa. The former creation is succinctly described. Then the Yoga system is narrated; thereafter, the Kalpa is recounted.

6. The origin of the Liṅga; then Ambā is glorified; then the holy dialogue between Sanatkumāra and Śilāda's son i.e. Nandin.

7. Thereafter, the story of Dādhīca, the review of the Yugadharma (virtue peculiar to the different Yugas), then the narrative of the Bhuvana Kośa (The globe of the world), then the Solar and the Lunar races are described.

8. Then the creation is described in detail; then the story of the Tripuras; the installation of the Liṅga and then the liberation of the Paśu (individual soul) from Pāśa (bondage i.e. from saṁsāra)

9. The holy rites of Śiva, the survey of good conduct Expiatory rites; Ariṣṭas (evil portents, harassments etc.); then the description of Kāśi and Śrī Śaila.

10. The narration of Andhaka; then the story of Varāha (The Divine Boar), the story of Nṛsiṁha and then the slaying of Jalandhara.

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1. The NP states that the *Liṅga Purāṇa* (*LP*) refers to incidents in the *Agni Kalpa*, but LP I 2.1 states that it describes the incidents in the *Īśāna-Kalpa*.

Īśāna-Kalpa-vṛttāntam adhikṛtya mahātmanā|
Brahmaṇā kalpitam pūrvam Purāṇam Laiṅgam uttamam||

It means that the NP used a different and older version of the LP than the extant published editions.

2. This statement of the NP regarding the extent of the *LP* (viz. 11,000 verses) has been endorsed by the *Vāyu*, *Mt.P.*, *Bh.P.*, *A.P.* etc. The *LP* also states that it consists of 11000 verses ;

Asyaikādaśa-sāhasraṁ granthamānam iha dvijāḥ|

But actually the Veṅkaṭa Edt. of the LP contains 9185 verses (PJ VII—2. p. 349)

11. The thousand epithets of Śiva, the destruction of Dakṣa's sacrifice. Kāma is burnt down, then the story of the marriage of Girijā.

12. Then the story of Vināyaka, that of the kings and that of Śiva; then the story of Upamanyu. This is the summary of the first section.[1]

13. The narration of the greatness of Viṣṇu, then the story of Ambarīṣa, O sage, again there is the dialogue between Sanatkumāra and Nandīśa.

14. The greatness of Śiva, the mode of ablution and sacrificial system (yāga) etc. the injunction regarding the worship of the sun-god. Then the worship of Śiva that confers liberation from saṁsāra.

15. Many types of charitable gifts are mentioned; then the chapter on Śrāddha, the Pratiṣṭhā Tantra (the ritualistic text of installation), then the glorification of Aghora.

16. The great Vidyā of Vajreśvarī, then the glory of Gāyatrī, the greatness of Tryambaka, (the three-eyed Lord) as well as that of listening to the Purāṇa.

17. Thus the latter half of the Liṅga Purāṇa as composed by Vyāsa has been recounted by me and the greatness of Rudra is indicated.[2]

18-19a. This Purāṇa must be written and gifted to a Brāhmaṇa with devotion on the full moonday in the month of Phālguna alongwith gingelly seeds and a cow. He who does so, attains Sāyujya with Śiva. He does not have to suffer from old age or death.

19b-20a. The man who reads or listens to the Liṅga Purāṇa that dispels sins, enjoys pleasures in this world and at the end attains to Śiva's city.

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1. Though the NP refers to a few topics in the *Pūrva Bhāga*, most of them are found in the extant editions.

2. A comparison of topics given in the NP and those found in the printed (GM) edition shows that the published LP has many topics common with the LP that was before the author of the NP.

20b-21. The man who reads the index and the man who listens to this—both of them are the devotees of Śiva. They enjoy both the worlds through the Grace of the Lord of Girijā. There is no doubt about this.

CHAPTER ONE HUNDRED AND THREE

The Vārāha Purāṇa : Contents

God Brahmā said :

1. O dear one, listen. I shall recount the Vārāha Purāṇa[1]. It is comprised of two parts and it continuously indicates the greatness of Viṣṇu.

2-3. The context of the Mānasa Kalpa composed by me before, or description of the acts I did in the Mānava Kalpa before was compiled by Vyāsa, the most excellent one among scholars in this Purāṇa that comprises twenty-four thousand verses. Vyāsa is the incarnation of Viṣṇu himself on the earth. There at the outset is the auspicious dialogue between the Earth and Varāha. (Divine Boar-Viṣṇu).

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1. The Purāṇa is extant in two recensions—The Northern and the Southern. The Northern recension published in the B.I. (Bibliotheca Indica) series contains 217 chapters and 9654 verses (with some chapters e.g. 81-83 in prose) and *Not* 24,000 verses as stated in the NP below (verse 2) and endorsed by the *Vāyu*, *MT. P.*, *Bh. P.* and while the *Agni P* (272. 16) credits it with 14000 verses. Though the NP states that the *Vārāha* P. has two parts, the published edition has one part only, though there are indications in ch. 217 that there must have been a second part as well.

This Purāṇa is supposed to have been narrated by Viṣṇu-Varāha to the earth-goddess. Kane observes that it is remarkable that Vyāsa does not appear in this Purāṇa though Sūta figures at the beginning of several chapters (HD V.ii, p. 904).

It is obvious that the author of the NP had a different and bigger version of the *Vārāha Purāṇa* before him.

4. In the course of the incidents of the earlier period, there is the story of Rambhā and then that of Durjaya, thereafter Śrāddha Kalpa (the rituals of the Śrāddha) is described.

5. The narration of the great penance (Mahātapas)-then the origin of Gaurī, Vināyaka, the Nāgas, the commander-in-chief (i.e. Kārttikeya) and Āditya (the sun).

6. Then there is the narrative of the Gaṇas of the goddess, of Kubera and that of Vṛṣa; then the narrative of Satyatāpasa alongwith the narration of vratas.

7. Thereafter, Agastyagītā and Rudragītā are narrated; then the glory of the destruction of demon Mahiṣa (Buffalo) brought about by the three Śaktis.

8. Then is the chapter on Parvans (religious festivals), the incidental narrative of Śveta and the charitable gift of cows. All these incidents had already been pointed out by me in the section on Bhagavad Dharma (virtuous pathway to the Lord).

9-12. Thereafter, the narration of Vratas and Tīrthas, the expiatory bodily rites for thirtytwo offences. The greatness of holy centres is mentioned separately and particularly of Mathurā, thereafter, the rules of procedure regarding Śrāddha etc., the description of the world of Yama, in the context of the son of the sage, the ultimate result of Karmans and the review of Viṣṇu's Vratas, the greatness of Gokarṇa that is destructive of sins, is mentioned. Thus the early part (i.e. the first part) of the Purāṇa is reviewed.

13-14. In the latter part, in the course of the dialogue between Pulastya and the king of Kurus, the greatness of all the holy centres is mentioned in detail, severally.

All the virtues too have been mentioned. The holy Parvan pertaining to Puṣkara is mentioned. Thus the Vārāha Purāṇa. that is destructive of sins is recounted to you.

15-17. This increases devotion to the Lord, of those who read and listen to this. He who writes out this Purāṃa and gives it to a Brāhmaṇa with devotion, along with a gold replica of Garuḍa and gingelly seeds and a cow, on the full moon day in the month of Caitra, attains the abode of Viṣṇu.

He is paid obeisance by the groups of Devas and sages. He who reads or listens to this index obtains devotion to Viṣṇu that is the cause of dissolution of worldly existence.

CHAPTER ONE HUNDRED AND FOUR

The Skanda Purāṇa : Contents

God Brahmā said :

1. O dear one, listen. I shall recount Skanda Purāṇa[1] wherein Lord Mahādeva is present in every word.

2. In the Purāṇa of a hundred crores of verses, I had described the story of Śiva. In a hundred thousand verses, the essence of those topics has been described by Vyāsa.

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1. The NP states (verse 3) that the Sk. P (*Skanda Purāṇa*) consists of 81,000 verses—a view shared by the *Sk.P.* itself and by *Mt. P.* (53-41-42) *Br. Vaivarta* and *Devī Bhāgavata.* The *Vāyu* and the *Bh. P.* credit it with 81,000 verses while *AP* (272. 17) and Skanda (elsewhere) state that the *Sk. P.* has 84,000 verses.

Caturaśīti—Sāhasraṁ Skāndaṁ Skanderitam mahat/ /

But the Veṅkaṭeśvar edt. contains 94,343 verses (PJ VII 2.349). According to the NP. the Sk. P. is divided in the following *Khaṇḍas—Māheśvara, Vaiṣṇava, Brahma, Kāśi, Avanti, Nāgara and Prabhāsa.* One more *Khaṇḍa*—The *Sahyādri*—is separately published. But in the *Sūta Saṁhitā* the *Skanda* consists of 6 *Saṁhitās*, fifty *Khaṇḍas* and a hundred thousand verses. The names of *Saṁhitās* being *Sanatkumāra, Sūta, Śāṅkarī, Vaiṣṇavī, Brāhmī and Saura.*

The published editions—Veṅkaṭeśvar, Bangavasi, Naval Kishor Press (Lucknow) and Gurumandal are not unanimous in contents. Thus in part I of Avantikhaṇḍa 84 chapters of the glory of 84 *Liṅgas* (*Caturaśīti liṅga māhātmya*) are not included in the Lucknow edition, while in the II Part of the Avantikhaṇḍa, the Lucknow edition gives 110 different chapters. In other words, the Lucknow and Bombay editions differ considerably in the Avanti Khaṇḍa. The GM includes the spurious *Satya-nārāyaṇa Māhātmya* in the *Revā khaṇḍa* (pp. 1122-2235)—and that too of 4 chapters while usually we find 5 chapters of the same.

3. He has named it Skānda. There are seven khaṇḍas (parts) in it. It comprises eighty one thousand verses. It is destructive of all sins.

4. He who listens to this or reads this becomes Śiva himself. Therein all the rites and rituals regarding Maheśvara have been revealed by Ṣaṇmukha (Skanda).

5-6. These incidents which bring about all Siddhis had happened in the Tatpuruṣa Kalpa. The Māheśvara Khaṇḍa-, the first Skandha of this (Purāṇa) destroys all sins. It consists of a little less than twelve thousand verses. It is highly meritotious and contains big stories. It contains hundreds of good stories. It indicates the greatness of Skanda.

7. The following are the topics dealt with[1] in the context of the greatness of Kedāra, the Purāṇa has its starting point; thereafter the story of Dakṣa's Yajña and then the benefit of worshipping Śiva Liṅga.

Although the Veṅkaṭeśvara Edt. contains more than 12,000 verses more than the extent recorded in the NP and other Purāṇas, the Veṅkaṭeśvare edition does not include the *Mathurā* and *Māgha Māhātmyas* in the Vaiṣṇavas khaṇḍa, though the NP mentions them as a part of that *khaṇḍa*. Needless to say that the author of the NP had a different edition than those before the modern editors of the Bombay, Lucknow and Calcutta editions.

As the SK. P. is a stupendously voluminous Purāṇa a detailed analysis of all its contents is not possible here for want of space.

1. VV 7-19 mention the main topics in the Māheśvara khaṇḍa. In the GM editions it covers the following subparts, the total no. of pages of this *khaṇḍa* being 799.

Sub part.	No. of chs.	pages.
I	35	1—254
II Kaumārikā Khaṇḍa	66	255—683
III *Aruṇācala—Māhātmya—Pūrvārdha*	13	684—742
IV —do—	(Uttarārdha) 24	743—799

Out of the vastness of this volume, the NP. merely mentions the topics contained in the following chapters.

Section	*Chapters*
I	1-7, 9-13, 27-31, 34
II	3, 7, 8, 9, 15, 16-33, 37, 38, 39, 40, 53, 66.
III	10-11.

8. The narration of churning the ocean, then the story of Indra, the ruler of the Devas; the narrative of Pārvatī and her subsequent marriage.

9. The birth of Kumāra (Skanda) is narrated thereafter, then the battle with Tāraka, then the narration of Paśupati, alongwith that of Caṇḍa.

10. The narration of being engaged in the game of dice, the meeting with Nārada. Then in the context of the greatness of Kumāra, the story of five Tīrthas (holy centres).

11. The anecdote of king Dharmavarman; the enumeration of rivers and oceans; thereafter, the story of Indradyumna alongwith the story of Nāḍī-jaṅgha.

12. The appearance of the Earth, the story of Damanaka, the contact between the Earth and the ocean, then the story of Lord Kumāra.

13. Then the fight with Tāraka alongwith various anecdotes, the killing of Tāraka, the installation of five Liṅgas.

14. The holy narration of the continents, the orderly arrangement of the upper worlds, the situation and magnitude of the Cosmic Egg, the story of Varkareśa.

15. The origin of Mahākāla and his extremely miraculous story, the greatness of Vāsudeva, thereafter the Koṭi Tīrtha.

16. The narration of different holy centres, Gupta Kṣetra (near the confluence of the Mahī with the sea) the holy story of the Pāṇḍavas and the achievement of great Vidyā.

17. The wonderful conclusion of pilgrimage to holy centres by Kumāra; the greatness of Aruṇācala, the conversation between Sanaka and Brahmā.

18. The description of Gaurī's penance, the review of different holy centres, the narrative of demon Mahiṣa and his wonderful death.

Actually we find that the NP touches a fringe of this part of the SkP and a great number of topics are not even mentioned.

The same is the case with other *Khaṇḍas*. One wonders whether a shorter version of the Sk. P. was used by the NP or a casual mention of a few chapters was looked upon as a table of contents in those days. Many of the topics not mentioned by the NP are found in other *Purāṇas* also and as such one should think thrice before branding them spurious.

19. The permanent residence of Śiva in Droṇācala has ever been glorified. Thus the part of Maheśvara Khaṇḍa has been recounted.

20. The second part is called the Vaiṣṇava Khaṇḍa. Listen to the stories contained in it. At the outset, the narrative of the Earth and Varāha.

21. The greatness of the mountain Veṅkaṭa, destructive of sins is mentioned therein; the holy story of Kamalā, the residence of Śrīnivāsa therein.

22. The story of Kulāla (potter), the story of Suvarṇamukharī,[1] the wonderful tale of Bhāradvāja alongwith different narratives.

23. The dialogue between Mataṅga and Añjana that is destructive of sins, the greatness of Puruṣottama[2] (Jagannātha) in Orissa thereafter.

24. The story of Mārkeṇḍeya, the tale of king Ambarīṣa and the auspicious stories of Indradyumna and Vidyāpati.

25. O Brāhmaṇa, thereafter, there are the stories of Jāimini, Nārada and Nīlakaṇṭha, then the description of Narasiṁha.

26. The story of horse-sacrifice of the king and his attainment of Brahmaloka, the procedure regarding the Ratha Yātrā (chariot procession), the rules regarding the abode of birth.

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*The NP. refers to the following chapters from Sk. P. II in VV 9 1-11 chs : 3-8; 9-15, 16-32, 33, 36-40, 53, 66 (from the GM edition)

The GM text of the Sk. P. devotes the whole of III—Uttarārdha to Aruṇācala.

1. VV 22-23 refer to incidents in the *Veṅkaṭācala Māhātmya* (sub-part I of this Khaṇḍa). The story of Suvarṇa Mukharī covers chs. 29-35 and the dialogue between Mataṅga and Añjana, chs. 39-40. Out of the 40 chapters of this *Māhātmya*, only the above topics are mentioned.

2. *Puruṣottama Kṣetra* is Jagannātha Purī in Orissa though originally a Buddhist shrine but before the time of the NP. it was completely Brahmanised. This *Kṣetra-Māhātmya* consists of 60 chapters which are briefly mentioned here in VV 24-28. Of special interest are *Ratha-Yātrā* (the procession of Jagannātha in a chariot) chs 33, 44. The *Śayana-Utsava* chs 43-44. NP mentions a few more stories e. g. that of Indradyumna and Vidyāpati, Guṇḍiva and Vratas like *Akāmika Pūjā*.

27. The anecdote of Dakṣiṇāmūrti, the tale of Guṇḍiva, the arrangement for the maintenance of the chariot, the glorification of the Śayana-Utsava (the festival of Deity's going to sleep).

28. The story of Śveta is mentioned here; then the review of Pṛthūtsava (the great Festival), the Dolotsava (Festival of the Swing) of the lord and the observance called annual Vrata, the Akāmika Pūjā (worship without entertaining any desire in return) of Viṣṇu. Different kinds of Yoga and means thereto according to the teaching of Uddālaka.

29. The ten incarnations are enumerated; the rite of ablution etc. is glorified; then the greatness of Badarikā[1] that is destructive of sins.

30-32. The greatness of Agni and other holy centres situated in the rock of Vainateya; the cause for the residence of the Lord; the holy centre named Pañcadhārā, the situation of Meru. In the context of Kārttika, the glory of Madālasā.

33. The narrative of Dhūmrakeśa, the daily rites and duties in the month of Kārttika,[2] the description of "Pañca-Bhīṣma" Vrata that bestows worldly pleasures and salvation.

34. Then in the context of the greatness of Mārgaśīrṣa,[3] the rules of procedure regarding the bath, the glorification of Puṇḍra (the mark on the forehead) etc., the meritorious nature of wearing garlands, etc.

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1. VV 29-32 adequately deal with the III section called *Badarikāśrama Māhātmya* as most of the topics like holy centres of the rocks of Vainateya (ch. 4) Kapālamocana, Pañcadhārā (ch. 7) and Meru-Saṁsthāpana (ch. 8) are mentioned herein.

2. VV 32-33 deal with the topics in the "glory of the month of Kārttika" (*Kārttika-māsa-māhātmya*). In the original Sk. P., this section contains 36 chapters. Out of them chapters connected with the glory of religious rites in this month and the *Bhīṣma pañcaka vrata* (ch. 32) are mentioned and the story of Jalandhara ignored unless we identify "Dhūmrakeśa" (mentioned in the NP) with Jalandhara.

3. VV 34-38 deal with the section *Mārgaśīrṣa Māhātmya* which consists of 17 chapters in the original. It contains the various rites regarding bath (ch. 1), the Puṇḍra mark on the forehead (ch. 2), the details of worship (chs. 5, 7, 8, 9). The importance of Ekādaśi and rules of observing that fast (chs. 11-13, 15 & 16) and the glory of Mathurā (ch. 17).

35. The merit in the ablution with Pañcāmṛta, the benefit originating from ringing the bell etc.; the benefit of worshipping with different kinds of flowers, the benefit accruing from the Tulasī leaves.

36. The greatness of Naivedya (food offering) to God, the glorification of Harivāsara (Harī's day i.e. Ekādaśī) The Akhaṇḍaikādaśī (the unbroken Ekādaśī) as well as the merit of keeping awake during Ekādaśī.

37. The rules regarding the festival thereof, the narrative of illustrious names of God, recounting of the merit of meditation, the greatness of Mathurā, etc.

38. Thereafter, the greatness of the holy centre Mathurā is separately mentioned, then the greatness of twelve forests is mentioned.

39. In this context, the greatness of Srīmad Bhāgavata[1] is mentioned in the course of dialogue between Vajra and Śāṇḍilya, the inner sports are revealed.

40. Then the greatness of the months of Māgha[2] is reviewed in ten chapters in regard to bath, charitable gifts and Japas alongwith suitable anecdotes connected therewith.

41. Then in the context of the greatness of the devotees of Viṣṇu the benefit of Śayyādāna (charitable gift of beds) is mentioned; the rules regarding the gift of water are mentioned; then the story of Kāma.

42. The story of Śrutadeva, the wonderful anecdote of the Vyādha (hunter), the special glorification of Akṣaya Tṛtīyā[3] (the everlasting Tṛtīyā i.e. the third day of the bright half of Vaiśākha)

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1. That the SkP has a *Bhāgavata Māhātmya* is less known as generally the *Bhāgavata Māhātmya* in the *Padma P.* is printed at the beginning of different editions of the Bh. P.

2. The GM edition of the Sk. P. does not give *Māgha Māhātmya* but gives *Vaiśākha Māhātmya* instead. The *Māgha Māhātmya mentioned* in the NP consisted of 10 chapters.

3. The Sk. P. gives a section of 25 chapters for *Vaiśākha Māsa Māhātmya.* But the NP mentions only one topic viz. the glorification of *Akṣaya tṛtīyā* (ch. 23 in the original Sk. P.) and ignores all other chapters.

43. In the context of the greatness of Ayodhyā[1] the two holy Tīrthas viz. Cakratīrtha and Brahmatīrtha are mentioned. These two bring about the liberation from the sin of drinking spirituous liquor; the heavenly door with a thousand supports.

44. The description of Candrahari and Dharmahari, the anecdote of Svarṇavṛṣṭi (shower of gold); the confluence of Tilodā and Sarayū.

45. The holy pool of Sītā, the lineage of Guptahari, the confluence of Sarayū and Gharghara; the holy centres of Gopratāra, Dugdhoda and the set of five (Tīrthas) beginning with Gurukuṇḍa.

46. Thereafter, the description of thirteen Tīrthas such as Soma, Arka etc., the greatness of Gaya-kūpa (the well of Gaya) that causes all sins to recede.

47. Thereafter, the holy spots beginning with the hermitage of Māṇḍavya, that of Ajita etc., and Mānasa etc. are mentioned.

48. Thus the second Khaṇḍa called Vaiṣṇava is explained. Hereafter, O Marīci, listen to the Brahmakhaṇḍa that bestows merit.

(The summary of Brahma Khaṇḍa)

49. In the context of the greatness of Setu (Bridge built by Rāma over the sea), the benefit resulting from bath and mere sight; the penance of Gālava, the story of Rākṣasas.

50. The greatness of Cakratīrtha etc, the greatness of Vetālatīrtha which is in Devīpattana[2] (city of the Goddess), the

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1. VV 43-46 mention topics described in the *Ayodhyā Māhātmya*, a section of 10 chapters in the Vaiṣṇava Khaṇḍa of the Sk. P. But one wonders why the whole section called *Śrī Vāsudeva Māhātmya* in this *Khaṇḍa* of Sk. P. is completely ignored in the NP.

The first two *khaṇḍas* viz. Māheśvara and Vaiṣṇava are compared in detail with the topics mentioned in the NP. The omissions of topics in the NP shows that the author of the NP had a different and a shorter edition of the Sk. P. when he enumerated the contents of the Sk. P. As sufficient evidence for this finding is presented above, the comparison with other *khaṇḍas* of the Sk. P. is not given here.

2. This is at a distance of 12 miles from Rāmnad (Ramnath Pur). It is also called Devīpura (Sk. P. III 1. 7. 57. 63) and also Devīpurī (ibid 60). Here Durgā killed the demon Mahiṣāsura.

glorification of the holy place called Pāpanāśa (the destruction of sins).

51. The greatness of Maṅgalā etc., the description of Brahmakuṇḍa etc, the greatness of Hanumatkuṇḍa, the benefit resulting from Agastyatīrtha.

52. The narrative of Rāmatīrtha etc, the review of Lakṣmītīrtha, the greatness of Śaṅkha and other Tīrthas. So also the benefit accruing from Sādhyāmṛta etc.

53-54. The greatness of Dhanuṣkoṭi etc. and that of Kṣīra-Kuṇḍa etc., the greatness of Gāyatrī and other Tīrthas is described here; the greatness of Rāmanātha; the instruction in the perfect knowledge of Reality, the recounting of rules regarding the pilgrimage to Setu which yields salvation to men.

55. Thereafter, the greatness of Dharmāraṇya[1] (forest of Dharma) is mentioned. It was here that Lord Sthāṇu instructed Skanda in Tattva (Philosophic principles).

56. The origin of Dharmāraṇya; the glorification of its merit, the narration of Karmasiddhi (achievements of the fruit of actions, the review of the family-lines of the sages.

57. The greatness of main Apsarastīrthas (Holy centres of the divine damsels) is mentioned; the review of the principles of Dharma (duties) of the castes and stages of life.

58-59. The division of heavenly spots, the auspicious story of Bakulārka, the goddesses Chatrānandā, Śāntā, Śrīmātā, Mātaṅginī and Puṇyadā are stationed herein, the greatness of Indreśvara etc., the review of Dvārakā etc.

60. The narrative of the demon Lohāsura, the review of Gaṅgākūpa, the story of Śrī Rāma, the description of Satya Mandira.

61. The narrative of the repair to the ruins; the acceptance of seats, the mentioning of different castes, the review of the holy rites in accordance with the Smṛtis.

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1. De. gives four locations of Dharmāraṇya but none of them is in the South. It may appear to be a mythological forest near Rāmeśvara but the association of Brāhmaṇas of 24 *gotras* with it (Sk. P. III ii. 9-27) shows the need of its correct location.

62. Then the holy rites prescribed for Vaiṣṇavas are mentioned through different narratives, thereafter, the exposition of holy rites, observances etc., in regard to the holy Cāturmāsya (the four months of the rainy season when special Vratas are observed).

63. The eulogy of charitable gifts, thereafter the greatness of Vratas, the narration of loop-holes (causes of failures) in penance and worship.

64. The narration of making amends for them (loop-holes); the review of Śālagrāma; the means for the destruction of Bhāraka, the glory of the worship of trees.

65. The cause of Viṣṇu in regard to the state of being a tree, then Pārvatī's subsequent penance, the Tāṇḍava dance of Hara, the review of the name Rāma.

66. The fall of the Liṅga of Hara, the story of Baijavana, the story of the nativity of Pārvatī, the wonderful killing of Tāraka.

67. The narration of prosperity through the Praṇava, the activities of Tāraka, the conclusion of Dakṣa's Yajña, the mantra of Twelve syllables (viz. oṁ namo bhagavate Vāsudevāya) which is its embellishment.

68. The narration of the path of knowledge and the greatness of twelve-syllabled Mantra. The merit of Śravaṇa (the means of hearing), etc. that causes happiness to men.

69. Then in the latter half of the Brahmakhaṇḍa the wonderful greatness of Śiva is narrated, then the greatness of the five-syllabled Mantra : Namaḥ Śivāya and that of Gokarṇa.

70. The greatness of Śivarātri, the glorification of Pradoṣa Vrata,[1] the Vrata on Mondays, the anecdote of Sīmantinī.

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1. This *Vrata* is to be commenced on an auspicious day in the bright half of Caitra or Mārgaśīrṣa. Its details are given in ch. 18 of the *Brahmottara Khaṇḍa* of the Sk. P., Kane in HD V. I. 277 gives 6 varieties of this *Vrata*.

71. The narration of the origin of Bhadrāyu, the review of good conduct, the guidance of Śivavarman (?) and the description of Bhadrāyu's marriage.

72. The greatness of Bhadrāyu, the glorification of the greatness of Bhasma (Sacred ashes), the story of Śabara (Hunter), the Vrata called Umā-Maheśvara.

73. The greatness of the Rudrākṣa bead, the merit of the 'Rudrādhyāya' Mantra, the merit of Śravaṇa (hearing), etc. Thus the Brahmakhaṇḍa has been recounted.

74. Henceforth, the fourth part, the excellent Kāśi Khaṇḍa[1] (is summarised). The dialogue between Vindhya and Nārada is described.

75. The greatness of Satyaloka, the arrival of the Devas in the residence of Agastya, the story of a chaste lady, the praising of the pilgrimage to holy centres.

76. Then the narration of the seven cities, the review of Saṁyaminī, the attainment of the worlds of Budha (Mercury), Indra and Agni by Śivaśarman.

77. The origin of fire, the origin of Varuṇa from fire (?) the origin of the two cities Gandhavatī and Alakā and the nativity of Īśvarī.

78. The description of these worlds, viz., the moon, the sun, the mercury, the Mars, Jupiter, Saturn, my world, Viṣṇu's world of Dhruva's world (?) and the Tapoloka.

79. The meritorious story of the world of Dhruva, the survey of Satyaloka, the conversation between Skanda and Agastya, the origin of Maṇikarṇī.

80. The prowess of the Gaṅgā, the thousand names of the Gaṅgā, the praise of Vārāṇasī, the appearance of Bhairava.

81. Thereafter, the origin of Daṇḍapāṇi and Jñānavāpī (the well of Knowledge), then the narration of Kalāvatī and the exposition of good conduct.

82. The narration of a celibate, then the characteristics of women, the stipulation of what should be done and what should not be done, the description of Avimukteśa.

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1. VV 74-91 summarise the main topics in the fourth *khaṇḍa* called *Kāśi khaṇḍa*. It covers the main topics found in the extant *Kāśikhaṇḍa*.

83. The duties of householders and the Yogins, then the knowledge of Kāla (Time), the holy story of Divodāsa, the description of Kāśikā.

84. The appearance on the Earth of Māyā Gaṇapati, the Universe due to Viṣṇu's Māyā, then the liberation of Divodāsa.

85. Then the origin of Pañcanada and that of Bindu Mādhava; then the enumeration of holy centres belonging to Viṣṇu, the arrival at Kāśī of the trident-bearing Lord.

86. The dialogue between Jaigīṣavya and Maheśa, the name Jyeṣṭheśa of Maheśa, the enumeration of holy temples, the origin of Kandukeśa and Vyāghreśvara.

87. The origin of Śaileśa and Ratneśvara as well as that of Kṛttivāsas; the abode of the deities; Durgā's exploit over the Asuras.

88. Durgā's victory, the description of Oṁkāreśa, then the greatness of Oṁkāra, the origin of the three-eyed Lord Śiva.

89. The narration of Kedāra, the story of Dharmeśa born of Viṣṇu's arms (?), the narrative of Vīreśvara, the glorification of the greatness of Gaṅgā.

90. The greatness of Viśvakarmeśa, the origin of Dakṣa's Yajña as well as that of Satīśa, Amṛteśa and others, the benumbing of the arms of Parāśara.

91. The group of holy centres and shrines, the dialogue in the Mukti-Maṇḍapa (The pandal of salvation) the prosperity of Viśveśa and then the circumambulatory pilgrimage.

(Thus the fourth part is summarised)

92. Hereafter, listen to the description of the fifth part called Avanti Khaṇḍa.[1] The narration of the forest Mahākāla Vana; then the chopping off of the head of Brahmā.

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1. VV 92-141. mention the important topics in the fifth khaṇḍa—the *Avanti khaṇḍa*. One fails to understand why so much importance has been attached to this *khaṇḍa* in the NP as it devotes 49 verses to this *khaṇḍa* as compared with the meagre 17 verses to *Kāśi Khaṇḍa* which is now so popular.

It may be further added that the geographical location of each *Tīrtha* mentioned here is expected in the annotations of the *Skanda Purāṇa* proper (translation or original text) and is thus beyond the scope of *Nārada Purāṇa*.

93. The rules regarding expiatory rites; the origin of Agni; the arrival of the Devas, the initiation of the Devas; Śiva's hymn that is destructive of different kinds of sins.

94. The narration of Kapālamocana, the situation of the forest Mahākālavana, the holy centre of the Lord Kanakhala that is destructive of all sins.

95. The pool called after the Apsaras (celestial damsels) and the lake of Rudra that is meritorious, the holy centres of the Lord of Kuḍava, Vidyādhara, and Markaṭeśvara.

96. The holy waters of Svargadvāracatussindhu (the four rivers that constitute the doorways to heaven), Śaṅkaravāpikā (The tank of Śaṅkara), Śaṅkarārka, Gandhavatī Tīrtha, that is destructive of sins.

97. Daśāśvamedhika and Anaṁśa Tīrtha that bestow all Siddhis, the procession of Piśācaka, etc, Hanumadīśvara, Kavaceśvara.

98. The procession of or pilgrimage to Mahākāleśa, the holy centre of Valmīkeśvara, the circumabulations of Kuśasthalī in the fifth Tīrtha called Śukra (?).

99. The centres of Akrūra, Ekapāda and Candrārkavaibhava; the holy shrine called Karabheśa and those of Lakuṭeśa and others.

100-101. Mārkaṇḍeśa, Yajña-vāpī-someśa, Narakāntaka, Kedāreśvara, Rāmeśa, Saubhāgyeśa, Narārkara shrines. Then Keśavārka, Śaktibheda, Svarṇasāra, and other shrines, the holy spots of Oṁkāreśa etc, the glorification of Andhakaśruti.

102. The number of Liṅgas in the Kālāraṇya, the shrine named Svargaśṛṅga (gold horn), the names of Kuśasthalī, Avanti and Ujjayinī.

103. The shrines named Padmāvatī, Kumudvatī, and Amarāvatī the names of Viśālā, and Pratikalpa and Amarāvatī, the subduing of fever.

104. The benefit of the names of Śiva etc., the eulogy of Śiva sung by the Nāgas (Serpents), the narrative of killing Hiraṇyākṣa, the holy centre of Sundarakuṇḍa.

105. The holy centres of Vindhyavāsin (residing in Vindhya) called Nīlagaṅgāpuṣkara, the holy centre destructive of sins, called Puruṣottama.

106. The Gomatī river, the holy pool of Vāmana, the thousand names of Viṣṇu, the lake of Vīreśvara, the shrine of Kālabhairava.

107. The greatness of Nāgapañcamī, the Jayantikā (birth anniversary) of Nṛsiṁha, the procession of Kuṭumbeśvara, the glorification of divine Sādhakas.

108. The holy shrine called Karkarāja, the bearing of Vighneśa and other Devas, the review of many holy centres in the Rudrakuṇḍa (the holy pit of Rudra) and others.

109. The holy pilgrimage of the eight holy centres, the greatness of Revā, the detachment of Dharmaputra, his meeting with Mārkaṇḍeya.

110. Narration of the most excellent experience,* the glorification of Amṛta; Different names of Narmadā in the different Kalpas.

111. The hymn of Narmadā composed by the sages, the story of Kālarātri; thereafter the prayer of Mahādeva, the wonderful stories of several Kalpas.

112. The story of Viśalyā, the story of Jāleśvara, the description of Gaurī Vrata, the burning of Tripuras.

113. The injunctions regarding the casting off of the body, then the confluence of Kāverī, the holy shrines of Dārutīrtha and Brahmāvarta, alongwith the story of Īśvara.

114-115. The following series of shrines are then described : Agni Tīrtha, Ravi Tīrtha, Meghanāda Tīrtha, Ādidāruka Tīrtha, Deva Tīrtha, Narmadeśa, Kapila Tīrtha, Karañja Tīrtha, Kuṇḍaleśa, Pippalāda, Vimaleśa and Śūlabhṛt, then the story of abduction of Śacī and killing of Abhraka. (v. l. Andhaka)

116. The Tīrtha called Śūlabhṛdudbhava where different types of charitable gifts are to be given; then the story of Dīrgha-tapas and that of Ṛṣyaśṛṅga.

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*v.l.— *prāg-layānubhavākhyānam*—The experience of the initial dissolution (deluged universe)

117. Then the holy story of Citrasena, the characteristic feature of the kingdom of Kāśi,* then the description of Devaśilā (The rock of the lord) alongwith the holy centre of Śabarī.

118-121. Then the holy narrative of Vyādha (the hunter); then the holy centre of Puṣkariṇyarka; then the following holy pools and shrines—Āpretyeśvara Tīrtha, Śakra Tīrtha, Karoṭika, Kumāreśa, Agastyeśa, Ānandeśa, Mātṛja, Lokeśa, Dhanadeśa, Maṅgaleśa, Kāmaja, Nāgeśa, Gopāra. Gautama, Śaṅkhacūḍaka, Nāradeśa, Nandikeśa, Varuṇeśvara Tīrtha, Dadhiskanda and other holy centres; then Hanūmateśvara, Rāmeśvara and other holy centres, Someśa, Piṅgaleśvara.

122-129. Ṛṇamokṣa, Kapileśa, Pūtikeśa, Jaleśaya, Caṇḍārka, Yama Tīrtha, Kālhoḍīśa, Vanādika, (v. l. Nāndīka) Nārāyaṇa, Koṭīśa, Vyāsa Tīrtha, Prabhāsaka, Nāgeśa, Saṅkarṣaṇaka, Praśrayeśvara Tīrtha, the holy confluence of Airaṇḍī, Suvarṇaśilā Tīrtha, Karañja, Kāmaha, Bhāṇḍīra, Rohiṇībhava, Cakra Tīrtha, Dhautapāpa, Skanda, the holy place named after Aṅgiras, Koṭi Tīrtha, Tīrtha called Ayonī, Aṅgāra Tīrtha, Trilocana Tirtha, Indreśa, Kambukeśa, Someśa, Kohaneśa, Nārmada, Ārka, Āgneya, the excellent Bhārgaveśvara Brāhma, Daiva, Mārgeśa, Ādivārāhakeśvara, Rāmeśa, Siddheśa Āhalya, Kaṅkaṭeśvara, Śākra, Saumya, Nādeśa, Toyeśa, Rukmiṇībhava, Yojaneśa, Varāheśa, Dvādaśī Śiva Tīrtha, Siddheśa, Maṅgaleśa, Liṅgatīrtha, Vārāha Tīrtha, Kuṇḍeśa, Śvetavārāha, Garbhāveśa, Ravīśvara.

130-135. The holy centres of Śukla etc., Huṅkārasvāmi Tīrtha, Saṅgameśa, Nahuṣeśa, Mokṣaṇa, Pañcagopa, Nāgaśāva, Siddheśa, Mārkaṇḍatīrtha, Akrūratīrtha, Kāmodatīrtha, Śūlāropatīrtha, Māṇḍavya, Gopakeśvara, Kapileśa, Piṅgaleśa, Bhūteśa, Gaṅgā Tīrtha, Gautama Tīrtha, Āśvamedha, Bhṛgukaccha Kedāreśa, the dispeller of sins, Kālakaleśa, Jāleśa, Śālagrāma, Varāhaka, Candraprabhāsa, Āditya, Śrīpati Tīrtha, Haṁsaka, Mūlyasthāna (the original abode), Śūleśa, the Tīrtha called Ugra, Citradaivaka, Śikhīśa, Koṭi Tīrtha, Daśakanya, Suvarṇaka, Ṛṇamokṣa, (that which liberates from

*v.l. *Kāśi-rājasya mokṣaṇam*—Salvation of Kāśirāja

indebtedness), Bhārabhūti, Puṅkha Muṇḍi, Ḍiṇḍima (a drum), Āmaleśa, Kapāleśa, Śṛṅga Eraṇḍī Bhava, Koṭi Tīrtha and Loṭaneśa. Thereafter, there is Phalaśruti (A remark like the Vedic passage indicating the benefit) (phalastuti—praise of the benefit).

136-140. In the context of the greatness of Dṛmijaṅgala,[1] there is the story of Rohitāśva, the narration of Dhundhumāra the strategem of destroying Dhundhu; the killing of Dhundhu and the birth of Citravaha, his greatness, the prowess of Caṇḍīśa, Ratīśvara, Kedāreśa, the Lakṣatīrtha, the holy water originating from Viṣṇupadī (Firmament), Mukhāra, Cyavana, Andhāsya and the lake of Brahmā, the Tīrthas of Cakra, Lalitā, the holy centres full of cows, Rudrāvarta and Mārkaṇḍa, the holy centres that dispel sins, Śravaṇeśa, Śuddhapaṭa, Devāndhupretatīrtha, the origin of holy centre Jihvoda, Śivodbheda and their eulogy in regard to their efficacy.

141. This is the summary of the part called Avanti Khaṇḍa;[2] it is destructive of sins of those who listen. Henceforth, the sixth part named Nāgarakhaṇḍa[3] is being narrated.

The Nāgarakhaṇḍa[4]

142. The narration of the origin of Liṅga, the auspicious story of Hariścandra, the greatness of Viśvāmitra, the attainment of heaven by Triśaṅku.

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1. The topics from *Dṛmijaṅgala* upto *Śivodbheda* mentioned in VV 136-140 are not traced in any extant edition of *Avanti Khaṇḍa* indicating that the author of Nārada Purāṇa had a different version of Sk. P. than the present printed ones.

2. The Veṅkaṭeśvara, Bangabasi and the GM editions of the Sk. P. give a big section of 84 chapters called *Caturaśīti-liṅga-māhātmya.* But the NP does not mention this whole section.

3. It is surprising that the NP does not even mention the big *Revākhaṇḍa* the Uttarārdha of *Avantikhaṇḍa*—which consists of 232 chapters and skips to the *Nāgara-khaṇḍa.*

4. VV. 142-167 give us the main topics in the *Nāgara-khaṇḍa,* many of which are found in the extant Sk. P.

143. In the context of the greatness of Hāṭakeśvara, the killing of demon Vṛtra, the description of the holy centres Nāgabila, Śaṅkha Tīrtha and Acaleśvara.

144-145a. The narration of the city of Camatkāra, that is very interesting, then the description of these holy centres—Gayaśīrṣa, Bālasākhya, Bālamaṇḍa, Mṛgāhvaya, Viṣṇupāda, Gokarṇa, Yugarūpa and Samāśraya (that is the support of the people).

145b-146. Siddheśvara, the holy pool of Nāgas, the holy centre of seven sages, of Agastya as well as that of Bhrūṇagarta, Naleśa, of Bhīṣma, Vaiḍuram, Arkaka (pertaining to the Sun-God), Śārmiṣṭha (related to Śarmiṣṭhā), Somanātha, Daurga, Ātarjakeśvara.

147-150. The story of killing of Jamadagni; the story of (Paraśurāma's vow of) making (the country) devoid of Kṣatriyas, the holy centres of Rāmahrada, Nāgapura, Ṣaḍliṅga, Yajñabhū, the three shrines of Trikārka beginning with Muṇḍīra, the marriage of Satī, the shrines of Rudraśīrṣa, Yāgeśa, Vālakhilya and Garuḍa. The curse of Lakṣmī, the twentyseven palaces of Soma; the shrine called Pāṇḍuka erected by Ambā, Āgneya (belonging to the fire God), Brahmakuṇḍa, Gomukha, the shrine called Lohayaṣṭi, the goddess Ajapāleśvarī, the shrine of Śaniścara, (Saturn), the Rājavāpī (Royal tank) Rameśa, Lakṣmaṇeśvara.

151-158. The excellentmost among the excellent Liṅgas—Kuśeśa and Laveśa. The story of Aṣṭaṣaṣṭi and that of Damayantī, the origin of the holy centre Bhaktikā Tīrtha, Kṣemaṁkarī, Kedāra, Śukla Tīrtha, Mukhārka, the narration of the shrine Satyasandheśvara, the story of Karṇotpalā, Aṭeśvara, the shrines of Yājñavalkya, Gaurī, and Gaṇeśa. Then the description of Vāstupāda, the narration of Ajāgṛha, Saubhāgyāndhu (the well of good fortune), the shrine Śūleśa, the story of Dharmarāja, the story of Lord the bestower of sweets, three shrines of Gaṇapati, the story of Jābāli and the story of Makareśa, the description of Kāleśvarī and Andhaka, the holy pool of Apsaras (celestial damsels), the shrines of Puṣyāditya and Rauhitāśva, the narrative of the origin of Nāgara, the stories of Bhṛgu Viśvāmitra, Sarasvatī,

Pippalāda, Kaṁsārīśa and Peṇḍaka, the story of the Yajña of Brahmā alongwith the narration of Sāvitrī, Raivata, Bhārata Yajña and the survey of the important holy centres.

159. The three Kṣetras (holy shrines) of Kaurava, (i. e. the descendants of Kuru) Hāṭakeśa and Prabhāsa, the three forests of Pauṣkara, Naimiṣa, and Dharma.

160. The three cities viz. Vārāṇasī, Dvārakā and Avanti, the three Vanas (Parks) viz. Vṛndāvana, Khāṇḍavavana and Advaika (?) [ta ?] vana.

161. The three excellent villages, viz. Kalpagrāma, Śālagrāma and Nandigrāma, the three Tīrthas (holy centres) viz. Asi Tīrtha, Śukla Tīrtha and Pitṛ Tīrtha.

162-63a. The three excellent Parvatas (mountains) viz. Śrī Parvata, Arbuda Parvata (mount Abu) and Raivata Parvata; the three rivers Gaṅgā, Narmadā, and Sarasvatī, each of these is glorified as yielding one and a half crore of benefits.

163b-164a. The four holy centres of Kūpikā, Saṅkhatīrtha, Amaraka and Bālamaṇḍana are said to yield the same benefit as Hāṭakeśakṣetra.

164b-165. The Śrāddhakalpa (rituals regarding Śrāddha) according to Sāmba (alongwith Ambā and Āditya ?), that of Yudhiṣṭhira and Andhaka; the holy rite of Aśūnya Śayana in the four months (of the rainy season), lying down on water., the shrine of Maṅkaṇeśa, the festival of Śivarātri, Tulāpuruṣadāna rite.

166. The gift of lands, the shrines of Vānakeśa and Kapālamocaneśvara, Pāpapiṇḍa (the lump of sins), Māsalaiṅga (the worship of Liṅga for a month), the glorification of the extent and magnitude of Yugas.

167. The narration of Nimbeśa and Śākambharī deities, the description of Rudraikādaśa (the eleven Rudras), the narration of the greatness of charitable gifts and the glorification of twelve Ādityas.

The Prabhāsa khaṇḍa[1]

168a. Thus Nāgara khaṇḍa (has been summarised). Now the part called Prabhāsa khaṇḍa is being mentioned.

1. VV. 168 to 212 give the detailed contents of the last—*Prabhāsa*

168b-169. The shrines Someśa and Viśveśa, the great and meritorious holy centre called Arkasthala, the narration of Siddheśvara etc., is made here separately; the shrines of Agni-Tīrtha, Kapardīśa and Kedāreśa and the bestowers of goals (heavenly abodes).

170. The different forms of Hara—viz. Bhīma, Bhairava, Caṇḍīśa, etc., the planets viz. the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Śikhin (Ketu).

171. Then five others Siddheśvara and the forms of Rudra, are stationed there. The goddesses of excellent beauty—Ajā, Pālā, Maṅgalā and Laliteśvarī.

172-74. Then the shrines of Lakṣmīśa, Yādaveśa, Urvīśa, Kāmeśvara, Gaurīśa, Varuṇeśa, Durvāseśa, Gaṇeśvara, Kumāreśa, Caṇḍakalpa and Śakulīśvara. Then the holy story of Koṭīśa, Bālabrahma, etc., then the stories of Narakeśa, Saṁvarteśa and Nidhīśvara, then that of Balabhadreśvara, Gaṅgā and Gaṇapa.

175. Then the good story of the river named Jāmbavatī and the well called Pāṇḍukūpa, the story of Śatamedha (hundred sacrifices), Lakṣamedha (hundred-thousand sacrifices) and Koṭimedha (a crore of sacrifices.)

176-177a. The prominent story of Durvāsas, Arka, Ghaṭasthāna (place of Water pot) and Hiraṇyasaṅgama (confluence of the Hiraṇya), the separate stories of Nagarārka, Kṛṣṇa, Saṅkarṣaṇa and Samudra (sea), Kumārī (Virgin), Ṛṣetrapāla (the guardian of the fields) and Brahmeśa.

177b-178. The glorification of Piṅgalā and Saṅgameśa, Śaṅkara, Arkeśa, Ghaṭeśa, the holy centre Ṛṣitīrtha, Nandārka-tritakūpa, the wonderful story of Parṇārka and Nyaṅkumatī with Sopāna.

179. The news (or the details) of Varāhasvāmin and that of Chāyāliṅga and Gulpha, the story of Kanakanandā as well as that of Kuntī and Gaṅgeśa.

180. Then the story of Camasa, Udbheda, Vidura and Trilokeśa (Lord of the three worlds), then the stories of Maṅkaṇeśa, Traipureśa and Ṣaṇḍa-Tīrtha.

Khaṇḍa which agrees with the extant published Sk. P., showing the degree of authenticity of the *Khaṇḍa*.

181. Then the stories of Sūryaprācī and Trīkṣaṇa (three-eyed) as well as that of Umānātha, the stories of Bhūddāra (the uplifter of the Earth), Śūlasthala (spot of Trident), that of Cyavana and Arkeśa.

182. The story of the holy spots of Ajapāleśa, Bālārka and Kuberasthala, the meritorious story of Ṛṣitoyā, the glorification of Saṅgaleśvara.

183. The narration of Nārada and Āditya, review of Nārāyaṇa, the greatness of Taptakuṇḍa, description of Mūlacaṇḍīśa.

184. The story of the four-faced presiding deity of the attendants and Kalambeśvara, the story of Gopālasvāmin and Vakulasvāmin, as well as the Maruts (Winds).

185. Then the stories of Kṣemārka, Unnata Vighneśa and Jalasvāmi, the stories of Kālamegha, Rukmiṇī, Durvāsā, ĪśvaraBhadra.

186. The stories of the shrines Śaṅkhāvarta, Mokṣatīrtha, Goṣpada and Acyutasadman ((Abode of Acyuta) and of the deities Jāleśvara, Huṁkāreśvara and Caṇḍīśa.

187. The wonderful story of Vighneśa stationed in Āśāpura and that of Kalākuṇḍa, the story of Kapileśa and of Jaradgavāśiva (Siva with an old cow).

188. The story of Nala and Karoṭeśvara and that of Hāṭakeśvara, the Yantra and the Bhūṣā (ornament) of Nāradeśa, Durgakūṭa and Gaṇeśa's story.

189. The story of Bhairavīs called Suparṇā, Elā and that of Bhallatīrtha, the glorification of Kardamāla and Gupta Someśvara.

190. The stories of Bahusvarṇeśa (Lord of much gold), Śṛṅgeśa and Koṭīśvara, the stories of Mārkaṇḍeśvara, Dāmodaragṛha and Koṭīśa.

191. Svarṇarekhā, Brahmakuṇḍa, the shrines of Kuntīśvara and Bhīmeśvara, the pit of Mṛgī (hind) is remembered in the temple of Sarvasva and Vastrāpatha.

192. The wonderful stories of Durgā, Bhileśa, Gaṅgeśa and Raivata, then the story of Arbudeśvara, the glorification of Acaleśvara.

193. The story of Nāgatīrtha, the description of

Vasiṣṭha's hermitage, the great eminence of Bhadrakarṇa and that of Trinetra (the three-eyed) thereafter.

194. The greatness of Kedāra, the glorification of the arrival at the holy centre, the stories of the holy centre in the form of Koṭīśvara and that of Arṣīkeśa.

195. The glorification of Siddheśa, Śukreśvara and Maṇikarṇīśa, the description of Paṅgutīrtha, Yamatīrtha and Vārāhatīrtha.

196. The greatness of Candra Prabhāsa, Piṇḍoda, Śrīmātā, Śuklatīrtha and Kātyāyanī, then the greatness of Piṇḍāraka.

197. Then the glory of Kanakhala, Cakratīrtha and Mānuṣatīrtha, the story of Kapilāgnitīrtha and that of Raktānubhandha.

198. The pilgrimage to Gaṇeśa and Pārtheśvara shrines, the story of Ujjvala, Caṇḍīsthāna (abode of the Goddess), the greatness of Śivakuṇḍa originating from Nāga, the story of Maheśa.

199. The story of Rāmeśvara and the origin of Mārkaṇḍeya, the stories severally of Uddālakeśa, Siddheśa and Gatatīrtha.

200. The origin of Śrīdevakhāta and the shrines of Vyāsatīrtha and Gautama-tīrtha, the greatness of Kulasantāra and that of the Tīrthas of Rāma and Koṭi.

201. The wonderful origin of Candrodbheda, Īśānaśṛṅga, and Brahmasthāna, the auspicious stories of Tripuṣkara, Rudrahrada and Guheśvara.

202. The greatness of Avimukta and Umā-Maheśvara, the glory of Mahaujas, the description of Jambūtīrtha.

203. The story of Gaṅgādhara and Miśraka and the eulogy of the benefit (of reading this). In the context of the greatness of Dvārakā, the story of Candraśarman.

204. The holy rite of Ekādaśī and the narration of (the mode) of worship and keeping awake (on Ekādaśī night), the description of Mahādvādaśikā and the meeting of Prahlāda and the sage.

205. The anecdote of Durvāsas, the glorification of the beginning of Yātrā (pilgrimage), the narration of the origin of Gomatī and the benefit of ablution etc., therein.

206. The greatness of Cakratīrtha, the confluence of the river Gomatī (near Dvārakā) and the ocean (the Arabian sea), the narration of the Hrada (deep pool) of Sanaka and others, then the story of Nṛgatīrtha.

207. The holy story of Gopracāra, the arrival of cowherdesses at Dvārakā, the narration of Gopīsaras (the lake of the cowherdesses); the glorification of Brahmatīrtha.

208. The narration of the advent of five rivers, alongwith different stories and the glorification of Śivaliṅga, Gadātīrtha and the worship etc. of Kṛṣṇa.

209. The story of the Mūrti (the idol) of Trivikrama, the conversation between Durvāsas and Kṛṣṇa, the benefit of the recital of death of Kuśa daitya and the special worship thereof.

210. The glorification of the advent of all the Tīrthas in Gomatī and Dvārakā, the survey of Kṛṣṇa's temple and the coronation at Dvārāvatī.

211. There the story of the residence (of all Tīrthas) that holy centre; the glorification of the merit of Dvārakā. O Brāhmaṇa, this is the summary of the seventh part called Prabhāsikā Khaṇḍa.

212-213. In the course of description of the greatness of Śiva in the Skanda Purāṇa with all the gloriousmost stories, he who writes this out and gives it to a Brāhmaṇa on the full moon day in the month of Māgha, receiving him duly and with the charitable gift of a gold trident, rejoices in the region of Śiva.

CHAPTER ONE HUNDRED AND FIVE

The Vāmana Purāṇa[1] : *Contents*

Brahmā said :

1. O dear one, listen, I shall recount to you the Purāṇa named Vāmana. It contains stories of Trivikrama and comprises ten thousand verses.

2. It contains the narratives of events of the Kūrma Kalpa; it has stories descriptive of Vargatraya (the three aims of life viz. virtue, love and wealth). It is in two parts. It is auspicious to the narrator as well as to the listener.

3. At the outset, there is the enquiry about the Purāṇa; the cutting off of the head of Brahmā, the story of Kapālamocana, the destruction of Dakṣa's Yajña.

4. The description of (and narration about) Hara in the form of Kāla, then the burning of Kāma, the fight between Prahlāda and Nārāyaṇa, the war between the Devas and the Asuras.

5. The narration of the story of Sukeśī and Arka, then the Bhuvanakośa (description of the worlds), then the description of Kāmyavratas (Vratas performed with some desired object), then the story of Śrī Durgā.

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1. According to the NP. Vāyu, Mt. P., Bh. P. the *Vāmana* P. consists of 10,000 verses. Further the NP states that the *Vāmana* consists of two parts *Pūrvabhāga* and *Uttara bhāga* (or *Vṛddha Vāmana*) the latter containing the following *saṁhitās* viz. the *Māheśvarī*, *Bhāgavatī*, *Saurī* and *Gaṇeśvarī*, each consisting of 1000 verses (VV. 13-14). But the whole of the *Uttarabhāga* is lost leaving the Pūrvārdha of 6000 verses. But actually in Veṅkaṭeśvara edit. there are 5451 verses (chs. 26, 44 and 93 being in prose).

There is a discrepancy in the total number of chapters in the MSS of this Purāṇa e. g. Devanāgarī MSS (94 chs.), Telugu MSS (89 chs.), Śāradā code (85 chs.), Adyar Mss (67 chs.). (A. S. Gupta—PJ. V. pp. 360-66). Although many of the topics mentioned in the NP are found in the printed edition, the absence of the *Uttarārdha* and the no. of verses in the extant Purāṇa show that the NP refers to a different version of the *Vāmana Purāṇa*.

By the way it may be noted that though this was originally a Vaiṣṇava Purāṇa, Śaivism has considerably influenced it as the episodes of Śiva are also described in details. This synthetic tendency—harmonizing Vaiṣṇavism, Śaivism etc. by regarding these deities as representatives of the *Brahman*—is found practically in all Purāṇas.

6. Then the story of Tapatī, description of Kurukṣetra, the incomparable greatness of Satya, the glorification of the nativity of Pārvatī.

7. Her penance, and then the marriage, thereafter, the story of Gaurī, thereafter, the subsidiary story of Kauśikī and then the story of Kumāra.

8. Then the story of killing Andhaka, then the narrative of Sādhyas, afterwards, the story of Jābāli, the wonderful story of Arajā.

9. The fight between Andhaka and Īśvara, Andhaka given the status of a Gaṇa (attendant of Śiva), the narration of the Maruts, then the story of Bali.

10. Then Lakṣmī's story, thereafter the story of Trivikrama, then auspicious stories are being narrated in the course of pilgrimage of Prahlāda.

11. Thereafter, the story of Dhundhu; then the story of the Preta (Ghosts), the story of Nakṣatrapuruṣa (The name of a Vrata), then the story of Śrīdāma.

12. At the end of the story of Trivikrama, there is an excellent hymn composed by Brahmā. In the course of conversation between Prahlāda and Bali in Sutala (Netherworlds), Hari is praised.

13. Thus the story of the first half of this Purāṇa is mentioned to you. Hereafter, listen to its latter half called Bṛhad Vāmana.

14. There are four Saṁhitās (compendiums) therein each consisting of a thousand verses. They are Māheśvarī, Bhāgavatī, Saurī and Gaṇeśvarī.[1]

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1. According to the NP, the Kūrma Purāṇa consists of Brāhmī, Bhāgavatī, Saurī and Vaiṣṇavī Saṁhitās and has 17,000 verses in all (verse 3), a figure endorsed by the Bh. P. (XII. 13, I). But the *Vāyu* and *Matsya* credit it with 18,003 verses, while according to AP (272-10) it has 8000 verses only. The *Kūrma B* itself states that it consists of *Brāhmī*, *Bhāgavatī*, *Saurī* and *Vaiṣṇavī Saṁhitās* and the *Brāhmī* contains 6000 verses. But actually Veṅkaṭeśvara Press edit. gives 5925 verses. The NP. gives the topical analysis of each *Saṁhitā* and states the sub-sections of each Saṁhitā e. g. the Bhāgavatī Saṁhitā has five sections (*Pañca-padī*), the Saurī, six (*ṣoḍhā*), Vaiṣṇavī, four (*catuṣpadī*). The total No. of verses in each section is given as 6000, 4000, 2000 and 5000 verses respectively. Ch. 106.

15. In the compilation called Māheśvarī, there is the glorification of Kṛṣṇa and his devotees. In the compendium Bhāgavatī, there is the wonderful story of the incarnation of the Mother of the Universe.

16. In the compendium Saurī, the glory of the Sun is spoken (praised) which is destructive of sins. In the compendium Gaṇeśvarī there is the story of Gaṇeśa and Maheśa.

17. This is a wonderful Purāṇa named Vāmana. It is narrated by Pulastya to the noble-souled Nārada.

18. Then it was acquired from Nārada by Vyāsa, a very great Ātman. From Yyāsa his disciple Romaharṣaṇa acquired this.

19. He will narrate it to the Brāhmaṇas of Naimiṣa forest. Thus the auspicious Vāmana Purāṇa has been traditionally handed down and acquired.

20-22. Those who read this or listen to this, attain the greatest goal. He who writes this out and gives it to a Brāhmaṇa Vedic scholar at the time of autumnal equinox alongwith ghee and a cow, uplifts his Pitṛs (ancestors) from hells and leads them to heaven. After enjoying all worldly pleasures and dying thereafter, he attains the great region of Viṣṇu.

All this evidence shows that the author of the NP had positively a different and a larger version than the extant KP.

The extant (both Veṅkaṭeśvara and Kāśirāja) editions of KP tally to a great extent with the *Brāhmī Saṁhitā* and the other *Saṁhitās* seem to have been lost.

Hazra notes that originally the *Kūrma* was a *Pāñcarātra Purāṇa* which was subsequently Pāśupatised. (vide PR. pp. 57. ff.)

CHAPTER ONE HUNDRED AND SIX

The Kūrma Purāṇa : Contents

God Brahmā said :

1-2. O dear child, O Marīci, listen to the Purāṇa called Kūrma. It covers the events of the Lakṣmī Kalpa. In the context of Indradyumna, the merciful Hari, assuming the form of a tortoise, proclaimed it to the sages the respective greatness of virtue, love, wealth and salvation.

3. It consists of seventeen thousand verses.[1] It is very auspicious with four Saṃhitās. O sage, many of the Brāhma dharmas (religious duties) mentioned formerly, have been explained in it.

4. They are dealt with in the context of different stories. They are the bestowers of good position (hereafter) unto men. In the first subdivision there is the usual beginning at the outset.

5. There is the dialogue between Lakṣmī and Indradyumna and the conversation between the Divine Tortoise and the groups of sages. Then is the account of the four castes (Varṇas) and stages in life (Āśramas, and their (prescribed) duties, the narration of the creation of the Universe.

6. There is a brief description about the calculation of Time (such as Yugas, Manvantaras), at the end of the dissolution, there is the eulogy of the Lord (by Siddhas), then a brief description of the creation (of the universe) and the story of Śaṅkara.

7. The thousand names of Pārvatī, the exposition of the Yoga philosophy, the description of the family of Bhṛgu, and then that of Svāyaṁbhuva (Manu).

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1. According to the VP, Vāyu, Bh. P. (xii. 13. 4-9) and Mt. P, itself, this Purāṇa consists of 14,000 verses while AP credits it with I3000 (or I3,003 as per A. S. Gupta) the BVP with 18,000 verses. The Ānandāśrama Press edit. contains 14,062 verses and its contents agree in general with those given in the NP. This agreement is probably due to its being the best preserved and the earliest of the 18 Purāṇas (Kane—HD. vii. p. 899). Kane also notes that it has perhaps the largest number of *Smṛti* chapters among Purāṇas and assigns 200 A. D. to 400 A. D. as its probable date.

8. The origin of the Devas and others, then the destruction of Dakṣa's Yajña, the story of the creation by Dakṣa, then the narration of the lineage of Kaśyapa (containing the account of the Solar and Lunar dynasties).

9. The description of the family of Atri, the auspicious story of Kṛṣṇa, the dialogue between Kṛṣṇa and Mārtaṇḍa (The Sun-god) and the conversation between Vyāsa and the Pāṇḍavas.

10. The narration of the characteristic nature of different Yugas (Yugadharma), the glorification of Vyāsa and Jaimini, the greatness of Vārāṇasī and Prayāga.

11-12. The description of the three worlds, the review of the branches of Vedas. In the latter half of the Purāṇa there are the Īśvaragītā and the Vyāsagītā. These two illuminate the different kinds of Dharmas; the greatness of the different holy centres is mentioned separately.

13. Then there is the narration of Pratisarga (Dissolution of the Universe). This much is the summary of the first division named Brāhmī Saṁhitā. Henceforth, the compendium Bhāgavatī Saṁhitā is reviewed.

14. In this division, the separate activities of the different castes are narrated. In the first quarter of this Saṁhitā, the determination of duties etc. of the Brāhmaṇas has been narrated.

15. O dear one, it consists of good and disciplined life and it enhances their enjoyment and the happiness of worldly pleasures. In the second quarter, the functions of the profession of the Kṣatriyas are clearly enunciated.

16-19a. If a (Kṣatriya) abides by these, he shall eschew sins and go to heaven. In the third quarter, the fourfold activities of the Vaiśyas have been explained. If these are followed, one shall attain excellent salvation. In its fourth quarter, the activities of the Śūdras are explained. If these are followed, Lord Viṣṇu becomes pleased and increases the welfare of men. In the fifth quarter the duties and functions of the mixed castes are explained. If they are followed, one attains excellent state of future life.

19b. O sage, thus is narrated the second compendium (Saṁhitā) consisting of five sections (Pañcapadī).

20. The third compendium is called Saurī. It lays down the various duties of men. To men who desire (to obtain some objects), it instructs the six karmans and their Siddhis in six different ways.

21. The fourth compendium is called Vaiṣṇavī. It is glorified as the bestower of Liberation from Saṁsāra. It consists of four sections (Catuṣ-padī). It is veritable Brahma i.e. the Veda incarnate to the twice-borns.

22. The four Saṁhitās contain respectively six thousand, four thousand, two thousand and five thousand verses.

23. This Kūrma Purāṇa yields the benefit of four Vargas (the aims of life) viz. Dharma, Artha, Kāma, Mokṣa. It yields the best of all goals to the men who read and listen to it.

24. He who writes this (Purāṇa) with devotion and gives it to a Brāhmaṇa during the transit of the sun from the tropics, alongwith the replica of a tortoise in gold, attains the greatest goal.

CHAPTER ONE HUNDRED AND SEVEN

The Matsya Purāṇa : Contents

Lord Brahmā said :

1. O excellent Brāhmaṇa, I shall, henceforth, recount the Matsya Purāṇa to you. In it, all the events of the seven Kalpas in the world, have been condensed.

2. It has been composed by Vyāsa, a scholar in the Vedas, in about fourteen thousand verses.* He has begun by describing Narasiṁha.

*The *Vāyu*, the *Matsya* and the *Bh. P.* state this figure, but AP. gives 13000 and the Br. V. 18000 verses as the figure. Actually the Ānandāśrama edition contains 14,062 verses. The contents of that edition tally with those given by the NP. here.

3. The discussion between Manu and Matsya, then the narration (description) of the Cosmic Egg; the creation of the Devas, Asuras and the Marut (wind) from the Brahman.

4. Madana-Dvādaśī (the twelfth lunar day in honour of Madana) and the worship of the guardians of the worlds; the survey of the Manvantaras, the description of the government of the kingdom by the Vaiśyas.

5. The birth of Vaivasvata (Manu) from the sun, the contact with Budha (Mercury), the narration of the lineage of the Pitṛs; the opportune time for (performance of) Śrāddha).

6. The peregrination among the Pitṛ-Tīrthas, the origin of Soma (the moon), the glorification of the lunar race and the story of Yayāti.

7. The story of Kārttavīrya, the narration of the created race, Bhṛgu's curse to Viṣṇu to take ten births on the Earth.

8. Then the glorification of Puru's race, the race of Hutāśana (the fire), the path of activity. Thereafter, the narration of the Purāṇa.

9. The Vrata (holy rite) called Nakṣatra Puruṣa, Mārtaṇḍa-śayana, the Vrata of Kṛṣṇāṣṭamī (the eighth day of the dark half of Śrāvaṇa observance in honour of Kṛṣṇa's birth) and that of Rohiṇīcandra.

10. The greatness of constructing tanks; the gift of the trees, the Vrata called Saubhāgya and Śayana Agastya Vrata.

11. The Vrata of Anantatṛtīyā, that of Rasakalyāṇinī, that of Ānandakarī and then the Sārasvata (belonging to Sarasvatī) Vrata.

12. Uparāgābhiṣeka (Ablution at the time of eclipse Saptamī śayana, Bhīma Dvādaśī, Anaṅgaśayana rite.

13. Aśūnyaśayanavrata, Aṅgārakavrata (holy rite of Mars) Saptamī saptaka (seven Saptamīs i.e. seventh lunar day) Viśokadvādaśīvrata (holy rite on the twelfth lunar day for wiping off grief).

14. The gift of Meru, ten-fold specification of evil planets; the narration of the forms of planets, Śivacaturdaśī (the fourteenth day of Śiva).

15. The abandonment of all fruits, the holy observance of Sūryavāra (Sunday), the taking of bath at the time of

Saṅkrānti (Solar Transit from one sign of Zodiac to another), the holy rite of Vibhūti Dvādaśī.

16. The greatness of Ṣaṣṭhīvratas (holy rites on the sixth Lunar day) (leading Ṣaṣṭivratas—sixty holy rites), then the rules of procedure regarding holy baths, the greatness of Prayāga, the description of continents and the worlds.

17. The movement in the firmament, the greatness of Dhruva (Pole Star), the abodes of the leading Devas, the illumination of the three cities.

18. The greatness of leading Pitṛs, the description of Manvantaras, the creation of the set of four Yugas and the review of Yugadharma (the characteristics peculiar to the different Yugas).

19. The birth of Vajrāṅga and the nativity of Tāraka, the greatness of the demon Tāraka, the glorification of God Brahmā.

20. The nativity of Pārvatī, the penance-grove of Śiva, the burning of the body of Anaṅga (Cupid) and the grief of Rati.

21. The penance-grove of Gaurī, soothing by Śiva, the conversation between Pārvatī and the sages, the auspicious celebration of Śiva's marriage.

22. The birth of Kumāra and the victory of Kumāra, the terrible killing of Tāraka, the description of Narasiṁha.

23. The creation of the lotus-born deity; the killing of Andhaka, the greatness of Vārāṇasī as well as that of Narmadā.

24. The description of Pitṛs according to the Gotras and Pravaras, the glorification of the Pitṛgāthā (song of Pitṛs) Ubhayamukhīdānam (gift of a cow while giving birth to a calf and hence two-faced) and the gift of Kṛṣṇājina (deerskin of a black antelope).

25. Then the story of Sāvitrī, the duties of a king, the narration of different kinds of evil portents ending with eclipses.

26. The narration of omens at the time of journey, the glorification of auspicious signs in dreams, the greatness of Vāmana and that of Varāha (Boar) thereafter.

27. The churning of the ocean, the suppression (nullification) of the poison Kālakūṭa, the clash between the Devas and

the Demons; then the science of Engineering (planning the foundation and construction of a house).

28. The characteristic features of an image (idol); then (the construction) of the temple, the characteristic features of a mansion, the characteristics of a pavilion.

29. The indication of future kings, the glorification of great gifts, the narration of Kalpas—All these are narrated in this Purāṇa.

30. This Purāṇa is pure and conducive to welfare; it causes increase in longevity and fame. He who reads this or listens to it, goes to Hari's abode.

31. He who writes this and gifts it over to a Brāhmaṇa after worshipping him on the equinoctial transit, alongwith a gold fish and a cow attains the greatest region.

CHAPTER ONE HUNDRED AND EIGHT

The Garuḍa Purāṇa : Contents

God Brahmā said :

1. O Marīci, listen, I shall recount to you the auspicious Garuḍa Purāṇa.[1] On being asked, the Lord Viṣṇu, seated on Garuḍa, recounted this to Garuḍa.

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1. The GP (*Garuḍa Purāṇa*) is an ancient encyclopaedia of Indian wisdom, though its *Preta-kalpa* section adds little to its glory. According to the NP. Bh. P. (xii. 13. 8) and BV. P., GP consists of 19,000 verses while according to the *Vāyu* and *Mt. P* the total no. of its verses is 18,000 (Kane HD. vii. 832) and according to AP 272, 21, 8000 verses. Kane's statements need revision as the Vāyu 104.8 (GM. edt.) clearly states, 19000 as its total No. of verses.

ekona-viṁśa-sāhasraṁ Vainateyam udāhṛtam|

But GP (I. 1. 35) states 8800 verses as its extent.

aṣṭau-śloka-sahasrāṇi tathā cāṣṭau śatāni ca|
Purāṇaṁ Gāruḍaṁ Vyāsaḥ purā'sau mā'bravīd idam ||

2. It consists of nineteen thousand verses. The story deals with the events of the Tārkṣya Kalpa. There is the usual enquiry about the beginning of the Purāṇa, creation of the Universe is described svccinctly.

3. O Brāhmaṇa, there are rules of the procedure of the worship of the sun; thereafter, the rules regarding initiation ceremony; then there is the worship in connection with Śrāddhas, after this (injunctions regarding) the worship of nine Vyūhas (manifestations of the Lord).

4. Then the injunctions regarding the worship, the Pañjara (ritualistic cage) pertaining to Viṣṇu, the chapter on Yoga system and the glorification of Viṣṇu's thousand names.

5. The meditation on Viṣṇu, then the worship of the Sun, thereafter, the Arcanā (worship) of Mṛtyuñjaya, the Mālāmantra (Garland mantra), the worship of Śiva and then the worship of his attendants.

6. The adoration of Gopāla, the worship of Śrīdhara, the fascinator of the three worlds, the worship of Viṣṇu of the five Tattvas, the discus and the worship of the Lord.

7. The rites of Nyāsa, etc., the Upāsti, performance of Sandhyā prayers, the worship of Durgā and then the worship of the Devas, the worship of Maheśvara, and then the rite of wearing the Pavitra (Darbha grass with a loop worn in the finger like a ring) and worshipping.

8. The meditation on the idol of the Lord, the measurements of the sites of the buildings; the characteristics of palaces, the mode of installation of all the Devas with the several modes of worship.

The confusion is due to difference in Mss. or versions of the GP. available to the writer of the Purāṇa, e. g. GP. I. ch. 107 (ref. to the Parāśara Smṛti) is not known to the NP. noted by Dr. Ramshankar Bhattacharya (GP. Intro, p. 14-15)., the table of contents given in the NP agrees more closely with the Jibanand edt. of the GP. (though Veṅkaṭeśvara edt. of GP also tallies with that of the NP).

The *Pretakalpa* in the NP. differs in some respects from all the printed editions of the GP as accretions went on increasing in the Pretakalpa (R. S. Bhattacharya—ibid, p. 16).

A few slips in the readings of the NP (Veṅkaṭeśvara) edt.

NP. *Śrāddha* (verse 3) for GP. I. 10 *Śreyādi Pūjā.*

NP. *Vidhi Kriyā* (verse 9 for GP. I. 53) *Nidhi Kriyā.*

9. The Yoga with its eight ancillaries, the Dharmas regarding the charitable gifts, the activity and the rules of procedure regarding the expiatory rites, the narration of different continents and their Lords, the description of hells, the solar system (planetary system around the sun) and Jyotiṣa (Science of Astrology and Astronomy.)

10. The science of Sāmudrika (Palmistry of prediction based on the characteristic marks on the body), the knowledge of the notes, scrutiny tests of the Navaratnas (the nine precious stones) the glory of the holy centres, the excellent greatness of Gayā.

11. Then the description of the Manvantaras severally alongwith their divisions, the enumeration of the Pitṛs, the duties of the different Varṇas (castes), the purification of the materials of worship, the dedication of benefit unto God.

12. Śrāddha, worship of vināyaka, Grahayajña (sacrifice for propitiating the planets), the Āśramas (stages of life), the impurity due to birth and death (in the family), Nītiśâstra (science of Polity and Ethics), statements about the holy rites.

13. The Solar race, the lunar race, the narration of the incarnations of Hari, the story of Rāma, (the Rāmāyaṇa), the genealogical line of Hari (the Harivaṁśa) and then the story of Bhārata.

14. The science of life, pathology at the outset and (then) the treatment, then materia-medica (Dravyajā Guṇāḥ), the Kavaca (Mantras as coat of mail) that dispels ailments and which pertains to Viṣṇu and Garuḍa, the mantra pertaining to Tripura.

15. Praśna-cūḍā-maṇi (a treatise on answering astrologically problems asked) at the end, the exposition of the veterinary science branch about Horses, the enumeration of the names of drugs and then discussion about grammar.

16. The science of prosody, good conduct and discipline, and then the rules regarding ablution, the rites of Tarpaṇa Vaiśvadeva, the twilight prayers and the holy rites (offering ablutions to Pitṛs during Parvans such as the full moon and the new moon days and such other special days.

17. Nityaśrāddha (the daily Śrāddha), the description of

Sapiṇḍa rite, the essence of Dharma, the atonement of sins, the secondary creation, the dissolution and the particular characteristics of the Yugas are narrated, the benefit of religious rites.

18. The system of Yoga philosophy, the devotion to Viṣṇu, the benefit of obeisance to Hari, the greatness of Viṣṇu, the excellent hymn to Narasiṁha.

19. The nectar of perfect knowledge, the set of eight verses in praise of Guha (Kārttikeya), the eulogy of Viṣṇu, the principal tenets of Vedānta and Sāṁkhya, the knowledge of the Brahman and the Ātman.

20. The gist of the Bhagavadgītā, glorification of the fruit thereof—these are the topics mentioned in the first section. Then in the second section Pretakalpa (the rituals after the death) is narrated.

21. O Brāhmaṇa, on being asked by Tārkṣya (Garuḍa) the lord communicated all these things, the revelation of Dharmas, the cause of salvation of the Yogins.

22. The benefit of charitable gifts etc. is mentioned and then the Mantras for the rites of obsequies, then the description of the path leading to the world of Yama.

23. The details (regarding the performance) are stated alongwith the fruit of sixteen Śrāddhas. Expiatory rites in regard to the path of Yama, then the greatness of Dharmarāja.

24. Specific mention of the harassment of the Pretas (ghosts), review of the characteristic signs of the Pretas, the narration of the stories of the Pretas; the cause of ghosthood.

25. Consideration of religious rites for the ghosts; statements regarding Sapiṇḍīkaraṇa (the rite regarding the offerings of the balls of rice to the departed), the description of the release from ghost-hood, the charitable gifts for the purpose of salvation (of the ghosts).

26. The indispensable excellent charitable gift; the inference of things causing happiness to the ghosts; the description of the embodied soul, the description of Yama's world.

27. The narration of the uplift from ghosthood; the specification regarding the holy rites and the doer, the narra-

tion of the rites to be performed before death, the exposition of subsequent rites.

28. The 'middle' sixteen Śrāddhas, the stipulation of activities for the attainment of heaven, the reckoning of Sūtaka (period of impurity due to birth), the rite of Nārāyaṇa Bali (oblation unto Nārāyaṇa.)

29. The greatness of Vṛṣotsarga (the rite of setting a bull calf free), the avoidance of forbidden activities, statement of the rites when accidental and premature death takes place, the fruits of human action.

30. The consideration of Kṛtya and Akṛtya (what should be done and what should not be done), meditation on Viṣṇu for the purpose of Salvation, narration of the rites laid down for the attainment of heaven, the description of happiness in heaven.

31. The description of Bhūrloka, (the Earth,) the description of seven nether-worlds, the narration of five upper worlds, the description of the position of the Cosmic Egg.

32. Many stories concerning the cosmic egg, the exposition of the Brahman and the Jīva (the individual soul); the narration of the ultimate dissolution (of the Universe) and the narration of the eulogy of benefits.

33. Thus is the Purāṇa named after Garuḍa; it yields worldly pleasures and salvation; it is glorified as destructive of sins of those men who read and listen to it.

34. He who writes out this Purāṇa and gifts it to a Brāhmaṇa at the time of equinoctial transit, alongwith a pair of swans made of gold, goes to heaven.

CHAPTER ONE HUNDRED AND NINE

The Brahmāṇḍa Purāṇa : Contents

God Brahmā said :

1. O dear one, listen, I shall recount to you the ancient (Purāṇa) named Brahmāṇḍa.[1] It comprises twelve thousand verses. It deals with the events of the Ādikalpa.

2. It has four Pādas (quarters), the first one is called Prakriyāpāda, then is the Anuṣaṅgapāda, the third one is Upodghāta Pāda (quarter of Introductory matter) and the fourth one is Upasaṁhāra (conclusion).

3. The first two quarters constitute the first or earlier section, the third quarter forms the middle section and the fourth quarter, the final section.

4. At the beginning, there is the stipulation of duties, then the story of the Naimiṣa forest, the origin of Hiraṇyagarbha, the conception of the different worlds.

5. This is the (summary of the) first quarter. O bestower of honour, listen to the second. The narration of the Kalpas and the Manvantaras, the knowledge of the worlds, thereafter.

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1. According to the NP., Bh. P. (xii. 13. 8), AP. (272. 23), the Brahmāṇḍa P. consists of 12,000 verses and 12,200 according to Mt. P. 53. 54. But the Veṅkaṭeśvara edt. gives 14,286 verses. Its contents are divided into three parts (the preliminary (*Pūrva*) part containing 2 sections: *Prakriyā* (Introduction in 5 Chs.) and *Anuṣaṅga* (various *kalpas*, *manu-ages*, etc. in 33 Chs.) Part II (*Upodghāta*) deals with the genealogies of kings or dynastic history. Part III (*Upa-saṁhāra*) is a recapitulation of the creation of the Universe, Manu-epochs, dissolution of the Universe). It is however, called a Purāṇa with four parts (catuṣpāda) v. 29.

Kirfel in his *Purāṇa Pañcalakṣaṇa* has noted the close similarity in hundreds of verses in the *Vāyu* and *Brahmāṇḍa Purāṇas* and proposed a theory that they formed one Purāṇa originally.

The *Purāṇa* traces the tradition of authorship as follows: God Brammā→Vasiṣṭha→Parāśara→Jātūkarṇya→Vāyu or Prabhañjana→Vyāsa (vv. 33-34).

This table of contents in the NP tallies in general with those of the printed editions of the Brahmāṇḍa Purāṇa except the 40 chapters of the Lalitā episode.

(vide table of contents of the Purāṇa Edt. Jagadish Sastri MLBD, Delhi, pp ix-xi,)

6. The narration of the mental creation, the description of Rudra's offsprings, the elegance and prowess of Mahādeva and thereafter, the creation by the sages.

7. The conquest of fires, the description of the existence of Kāla (Time), the specification of the family of Priyavrata, the length and extent of the Earth.

8. The description of the (sub-continent) Bhārata and then the review of other sub-continents, the description of Jambūdvīpa and other continents, then the description of the nether-worlds.

9. The enumeration of the upper worlds, and thereafter, the movements of the planets, the narration of the Solar Array (Planetary system), the enumeration of the Divine planets.

10. The explanation of the name Nīlakaṇṭha, prowess of Mahādeva, description of the New moon day, the review of the principles of the different Yugas.

11. The institution of the Yajñas, the last two Yugas and their activity, the characteristic features of the human beings etc. in different Yugas, the description of the spiritual lineage of the sages.

12. The narration of the classification of the Vedas, the description of Svāyambhuva Manu and the enumeration of the remaining Manvantaras and then the milking of the Earth.

13. The first part, the second quarter ends with the current creation in the Cākṣuṣa Manvantara. Then in the Upodghāta quarter, the glorification of the seven sages.

14. The family of Prajāpati; the birth of the Devas and others therefrom; the desire for victory, the narration of the origin of the Maruts.

15. The narration of the descendants of Kaśyapa, the review of the families of the sages, the narration of the Pitṛ Kalpa, and thereafter, the Śrāddha Kalpa (the rituals regarding the Śrāddha).

16. The origin of Vaivasvata Manu and thereafter, the creation by him, and the family of Manu's sons, ultimately the review of the Gandharvas.

17. The narration of the family of Ikṣvāku, the family

of the noble-souled Atri, the family of Amāvasu and the wonderful story of Raji.

18. The story of Yayāti, the review of the family of Yadu; the story of Kārttavīrya, thereafter, the story of Jamadagni and his son.

19. The description of the family of Vṛṣṇi, the birth of Sagara, the story of Bhārgava (Paraśu-Rāma) subsequent to the killing of his father.

20. The story of Sagara, the story of Bhārgava once again, the story of the battle between the Devas and Asuras, the description of the manifestation of Kṛṣṇa.

21. The meritorious hymn in praise of Indra glorified by Śukra, the narration of the greatness of Viṣṇu and the review of the family of Bali.

22. The story of the future kings after the advent of the Kali age. This is the quarter of Upodghāta in the middle section, the third quarter (in the Purāṇa).

23. I shall recount the fourth quarter viz. Upasaṁhāra (Conclusion) in the final section, the narration of Vaivasvata Manvantara precisely and in detail.

24. What has been mentioned before is mentioned here succinctly; thereafter; the story of the future Manus.

25. The specification of the Kalpas and the dissolution (then), thereafter the measurement of Time, then the fourteen worlds are mentioned along with their respective characteristics.

26. The description of hells (attained) by impious activities, the narration of Manomayapura (City of Mind) and thereafter, the Prākṛtika Laya (Dissolution within Prakṛti).

27. Thereafter, the description of Śiva's city. The threefold goal of creatures, thanks to the contact with the Guṇas, is described.

28. Thereafter, the description by means of positive and negative assertions (i. e. invariable concomitance and logical discontinuance) of the Brahman, the great Ātman, that is beyond specifications and argumentation.

29. Thus the quarter section on Upasaṁhāra has been summarised. Thus the Brahmāṇḍa Purāṇa comprising four quarters has been described to you.

30-33a. O Brāhmaṇa, this Purāṇa called Brahmāṇḍa is the eighteenth Purāṇa, the most essential of all chief (Purāṇas). What is originally composed of four hundred thousand verses has been narrated separately in eighteen books, O bestower of honour, by the sage Vyāsa the son of Parāśara who is the real instructor of all the sages of purified souls. Those sages who by nature practise religious virtues and bless the wretched ones, heard these Purāṇas from me and revealed them to the world.

33b-36a. Formerly, this Purāṇa has been narrated by me to Vasiṣṭha; it was passed on by him to his son Śakti, by him it was recounted to Jātūkarṇya. Then Vyāsa obtained it from the mouth of the Wind-God, making it authoritative in the world; he propagated this excellent Purāṇa in the Public (the world). O dear one, whoever glorifies this and listens to it with great concentration, dispels all sins and attains the world devoid of ailments.

36b-37. He who writes out this Purāṇa and gives it to a Brāhmaṇa after covering it with a cloth and placing it on a gold throne, attains the world of Brahman. No doubt need be entertained in this respect.

38. O Marīci, these eighteen Purāṇas narrated briefly by me to you should be heard in full.

39. The excellent man who listens to the eighteen Purāṇas or narrates them in accordance with the injunctions, is not born here again.

40. The Sūtra (summarised form) of the Purāṇas which has been mentioned by me to you now, should be practised everyday by one who desires the benefit out of the Purāṇas.

41. This should not be narrated to any one who is arrogant, hypocrite, sinful, malicious to the Devas and preceptors, knavish or one who hates good men.

42. It must be imparted to one who is quiescent, of tranquil mind, interested in service, devoid of indecent rivalry, is pure and is a good devotee of Viṣṇu,

CHAPTER ONE HUNDRED AND TEN

The Exposition of Vratas to be performed on Pratipads, the first day of the Lunar fortnight

Nārada said :

1. O holy sir, I have heard the full gist of all the Purāṇas, conveyed by you directly and orally in the same manner as it was narrated to Marīci by Brahmā, the highest deity.

2. O highly blessed one, now recount to me, in due order, the story of the Tithis (i. e. the details of the different lunar days) whereby the holy rites and observances can be decided upon.

3. Now please narrate to me the particular holy Vrata (vow or rite) alongwith its detailed procedure of worship etc. and enlighten me on what (particular) holy lunar day (tithi) and in what (particular) month that Vrata is to be performed.[1]

Sanātana said :

4. O Nārada, listen I shall recount to you the holy rites (Vratas) of the Tithis separately. They bring about all the Siddhis (accomplishments of objects) in the order of the Tithis and their lords.

5-6. God Brahmā created the entire Universe on the first day in the bright half of Caitra, at the time of sunrise.[2] It was in the beginning of the year and that of the spring in the kingdom of Bali (?). The Pratipad is to be taken always

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1. Vratas are of different types. Some are to be performed on particular *tithis*, some on days, some depend on the constellation of the particular day etc. (AP. 175.1). AP later gives some general rules for observing Vratas.). Here Nārada wants to know the details of *Tithi-vratas*.

2. The belief that the Universe was created by god Brahmā at the time of sun-rise on the 1st day of the bright half of Caitra, is common to other Purāṇas. CC on Vrata, pp. 360-65, *Vrata-rāja* (VRJ.) ch. I., p. 21 quotes Bm. P and prescribes *Mahāśānti* and the worship of god Brahmā as in the NP.

when it is in conjunction with the previous Tithi, by wise persons.[1]

7. At that time, the great rite of Śānti (the pacificatory rite) should be performed. It is destructive of all sins. It subdues all evil portents. It dispels the sins of Kali.

8. It bestows longevity, causes nourishment and enhances wealth and good fortune. It is auspicious and holy and is conducive to happiness in both the worlds.

9-10. On that day, at the outset, god Brahmā who had assumed the physical body of the fire-god, should be worshipped with respectful formalities such as washing the feet with water and other respectful offerings (Pādyas, Arghyas), flowers, incense, clothes, ornaments, meals, sacrificial oblations, presents and the propitiation of the Brāhmaṇas. Thereafter, the worship of deities should be performed separately of each god.

11-12. After paying obeisance to the Oṁkāra with (the offerings of) water from the Kuśa grass, gingelly-seeds and raw rice-grains, (the devotee) shall give religious fee or gift (Dakṣiṇā) to a Brāhmaṇa who is a Vedic Scholar, alongwith clothes and gold for the purpose of complete and perfect performance of the Vrata. This Vrata that has such a special Pūjā in it, is called Saurī Vrata[2] (Vrata pertaining to the Sun).

13-14a. O Brāhmaṇa, this holy rite yields good health to men. O sage, Vidyāvrata[3] is also to be performed on that day. O sage, on the same Tithi, the holy rite called Tilaka[4] was told by Kṛṣṇa to Ajātaśatru (Yudhiṣṭhira).

14b-16. In the month of Jyeṣṭha, in the bright half, on the first day at sunrise, one should worship the pleasing Karavīra

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1. VRJ. quotes this as *Vṛddha Vasiṣṭha Smṛti* and states that even if the *Pratipad* is associated with *amāvāsyā* (*pūrva-vṛddhā*), it should be taken as the proper beginning of the year.

2. Probably the same as *Ārogyapratipad vrata* (VRJ. I p, 23).

3. NP gives no details of this Vrata, for which *vide CC* on *Vrata* I. 338 40, VRJ. p. 23.

4. After worshipping Saṁvatsara (the year), the performer has to apply on his forehead a *Tilaka* with white sandal-wood paste for one year (CC on Vrata I. 348-50.

tree that grows in the temple garden.[1] It must be tied with a red thread, scents, incense and unguents must be offered alongwith the germinating seven grains, oranges and pomegranates. It must be sprinkled with water mixed with unbroken rice grain. The following Mantra should be uttered for praying for forgiveness.

17-19a. "Obeisance to you O Karavīra, the residence of meritorious acts, beloved of the sun, always liked by (one who wields thunderbolt Dambholi) i.e. Indra, Mṛḍa, (Śiva), Durgā and other deities." He should then crave forgiveness through the Vedic Mantra[2] "Ā Kṛṣṇena" etc. (ṚV. I. 35.2). After worshipping thus with great devotion and after giving due Dakṣiṇā to a Brāhmaṇa, he should circumambulate and go to his house.

19b-20. On the first day in the bright half of the month of Śrāvaṇa, there is a great Vrata[3] that yields good fortune and intellect. It is the cause of all the Puruṣārthas) viz. virtue, wealth, love and liberation.

O Brāhmaṇa, beginning on a Monday, this Vrata should be continued for three and a half months.

21-22. After observing fast on the fourteenth day in the dark half of the month of Kārttika, the devotee, earnest and interested in the Vrata, should worship Śiva on (the following) full moon day. On the Pratipad following it He should offer Vāyana (sweet-meats and other presents) alongwith a gold flute (?) to a Brāhmaṇa for the purpose of increase in the wealth. O leading sage, it is highly meritorious and it increases the pleasure of the deities.

23. On the first day in the bright half of Bhādrapada, the Vrata named 'Mahātmā' (the greatest one) should be

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1. VV 14-19a. describe the *Karavīra-pratipad-vrata* It is observed on *Vaiśākha Śuddha Pratipad* in Tamil Nad. Cf. CC. I. 353.

2. V. 17 which is a prayer in Purāṇic SK is said to be the 'Mantra' *ā Kṛṣṇena* etc. is a Vedic Mantra in RV. I. 35. 2.

3. VV 19b-22 describe the *Roṭaka Vrata*, although NP does not disclose the name of this *mahāvrata*, Vrj., pp. 25-26 describe it as *Roṭaka Vrata*. It is also called *Bilva-roṭaka vrata*.

performed. Some call this Vrata by the name of Mauna[1] (silence). Śiva is worshipped in this rite.

24-27a. The devotee shall, in silence, cook three times sixteen fruits alongwith ground flour. He shall give one set of sixteen to a Brāhmaṇa. He shall give another set of sixteen to the Deity. One set of sixteen, he himself eats. Over the water pot, the knower of the injunctions worships a gold image of Śiva and gives everything of it to the preceptor alongwith a cow. O Brāhmaṇa, after observing this Vrata of the trident-bearing Lord of the Devas for fourteen years, the devotee enjoys worldly pleasures, till his death (thereafter), he attains to Śiva.

27b-29. O Brāhmaṇa, a man who performs Aśokavrata[2] on the first day in the bright half of the month of Āśvina, (himself) becomes Aśoka (free from grief). He is endowed with riches and grains. The Aśoka tree must be worshipped by those who are exclusively devoted to these observances and rites. At the end of the Vrata in the twelfth year, he should offer the replica of an Aśoka tree with great devotion to the preceptor. He is thereby honoured in Śivaloka.

30. One shall begin Navarātra[3] (the festival of nine nights) on this very Pratipad. He should worship the goddess in the forenoon alongwith the rite of installing the water-pot.

31. He should sow to germinate barley grains mixed with wheat. He should take only one meal once a day. The food consumed should not be one that is requested for.

32-33. In accordance with his ability, he should observe fast. The worship of the goddess, repetition of the Mantras and recitation of the holy texts (the Saptaśatī) should also be done in accordance with one's capacity. O Brāhmaṇa, the three Caritas (stories) mentioned in the Mārkaṇḍeya Purāṇa should be read for all the nine days, by one who desires to get worldly

1. VV. 23-27a detail the *Mauna Vrata*. HD V. 383-384 gives a Vrata of a similar name but the details are somewhat different.

2. VV 27-29 describe *Aśoka-vrata*. This is different from that given in CC II. 279-283. HD V. i. 295 also differs.

3. VV. 30-34 describe the *Navarātra* or *Durgā Pūjā* which is observed all over India. It is described in details in HD V. i., pp. 154-187. The *Carita* in the *Mk. P.* mentioned in V. 32 is most probably *Devī Māhātmya* (chs. 78-90) or the *Saptaśatī*.

pleasures and salvation. The worship of virgins alongwith the rite of feeding, is praised.

34. O Brāhmaṇa, after performing the Vrata thus, the man becomes a receptacle of all Siddhis on the Earth, by the grace of Durgā.

35. On the first day in the bright half in the month of Urja (Kārttika), one should perform all the rites mentioned for Navarātra. Particularly, the rite called Annakūṭa[1] (a heap of cooked articles of food) causes the increase in the delight of Viṣṇu.

36. In the course of worship of Govardhana, Annakūṭa must be made with all cooked articles and with all milk products by everyone, for achieving all objects by the worshipper.

37. In the evening the devotee should worship Govardhana mountain alongwith the cows, and offer suitable Dakṣiṇā. He shall attain worldly pleasures and liberation.

38-40a. The excellent Dhanavrata[2] is to be performed on the first day in the bright half of the month of Mārgaśīrṣa. Viṣṇu is to be worshipped at night alongwith Homas. The observer of the Vrata should give a replica in gold of the fire-god to a Brāhmaṇa after covering it with two red clothes. By performing this vrata thus, one becomes flourishing in wealth and food-grains on the Earth. With his sins burned in fire, he is honoured in the Viṣṇuloka.

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1. VV. 35-37 describe the *Govardhana Pūjā* (in the memory of Kṛṣṇa's triumph over Indra) or *Annakūṭa*. Though v. 35 instructs "to perform all the rites mentioned for Navarātra," the essential difference is that the *Navarātra* is pertaining to Devī (Śākta) while Govardhana Pūjā is a strictly vegetarian Vaiṣṇava Vrata. Vrj. p. 33 quotes *Sanatkumāra Saṁhitā* to describe the procedure of worship of *Annakūṭa*. There are minor regional differences in performing the *Annakūṭapūjā*.

2. VV. 38-40a describe *Dhana-vrata* which is otherwise called *Dhanya-vrata* (AP. 167. 5-6) or *Dhanya pratipad Vrata*. CC I. 355-56 bases its description on the *Varāha Purāṇa* 56. 1-16 which is somewhat different from what is given here. HD. V. i. 320 lists a *Dhana-vrata* which begins on *Phālguna-Śuddha-Trayodaśī* and is concerned with Kubera and as such is different from the *Dhana-Vrata* in the NP.

40b-41a. On the first day in the bright half of the month of Pauṣa, one should worship the Sun-god with devotion. The man must restrict his diet to one meal a day. Performing the Vrata thus, that mortal being shall attain the world of the Sun.

41b-42a. On the first day in the bright half of the month of Māgha, one shall worship the Fire god as Maheśvara himself, in accordance with the injunctions. He becomes rich and flourishing on the Earth.

42b-44a. On the first day in the bright half of the month of Phālguna, one should, with water, sprinkle Digambara (the naked Lord Śiva), the Lord of the Devas, all of whose limbs have turned grey due to dust. He should sprinkle the water all over his body. Indeed, god Maheśvara is delighted even with such secular rites and activities. On being worshipped with devotion, he grants his own Sāyujya (Salvation wherein the devotee becomes one with the Deity).

44b-46.[1] On the first day in the bright half of the month of Vaiśākha, one shall worship Viṣṇu who sports in the Universe. He should worship in accordance with the injunctions. The man who observes the Vrata should feed the Brāhmaṇas. Similarly, on the first day in the bright half of the month of Jyeṣṭha and Āṣāḍha, one shall worship Brahmā, the preceptor of the worlds. Thereat, accompanied by Viṣṇu, Brahmā the Lord of the chiefs of all worlds, grants identity with himself. The devotee shall then attain all the Siddhis.

47-48.[2] O excellent Brāhmaṇa, Vratas to be observed on the first day of the twelve months—Vratas bestowing worldly pleasures here and Liberation from Saṁsāra hereafter have been recounted to you. Brahmacarya (observance of celibacy) is laid down in all these Vratas. The diet during these Vratas is prescribed as Haviṣyānna (cooked rice soaked in ghee) as common to all.

1. The last redactor of the NP seems to have rectified the missing *Vratas* on Vaiśākha Śukla 1st, by adding vv. 44b-46.

2. VV. 47-48 prescribe the general rules about observance of Vratas mentioned (vide AP. 175).

CHAPTER ONE HUNDRED AND ELEVEN

Exposition of Vratas to be observed on Dvitīyās (second Tithi in lunar fortnight)

Sanātana said :

1. O Brāhmaṇa, listen. I shall recount to you the Vratas of Dvitīyās (to be observed on the second day of the lunar fortnight). On observing them with devotion, a man is honoured in the Brahmaloka.

2-3a. On the second day in the bright half of the month of Caitra, the devotee should propitiate Brahmā alongwith his Śakti. He should eulogise the deity and propitiate him with Haviṣyānna (cooked rice soaked in ghee), scents and other things. He shall thus attain the benefit of all sacrifices. After realising all desires, he shall attain the region of the supreme spirit in the end.

3b-4a. O Brāhmaṇa, on this very day, others worship the rising crescent moon at the beginning of the night. They attain worldly pleasures and liberation.

4b-6. Or on this day, one shall devotedly worship the twin gods, Aśvins and offer gold and silver eyes to a Brāhmaṇa covering them with a pot filled with curd or ghee ? O leading Brāhmaṇa, by performing this Netravrata[1] for twelve years one becomes verily a king. He attains a comely form. He becomes valorous against the hosts of his enemies. He becomes interested in Dharma, and the chief of all kings.

7-8a. On the second day in the bright half of the month of Rādha (Vaiśākha), one shall worship Brahmā in the form of Viṣṇu in accordance with the injunction, over a pitcher containing seven kinds of grains. After enjoying all desirable worldly pleasures here one attains Viṣṇuloka thereby.

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1. VV 4b-6 describe the *Netra-vrata* or *Cakṣu-vrate*. CC on *Vrata* I. 392-93 mentions that the *Vratin* (observer of the Vrata) is to subsist on curds and ghee on this tithi.

8b-9. On the second day in the bright half of the month of Jyeṣṭha, one should worship the Sun-god, Lord of the worlds who has assumed the form of the four-faced Lord, in accordance with the injunctions. After feeding the Brāhmaṇas with devotion, he shall attain the world of Sun-God.

10-12. The second day in the bright half of the month of Āṣāḍha is very meritorious. On that day, the observer of the Vrata takes Balarāma in procession alongwith Subhadrā. He goes round the various parts of the city, alongwith Brāhmaṇas and others. After going near a tank or a river, he should celebrate the great festival. At the end of it, he should re-instate them duly in the Lord's abode. He should feed Brāhmaṇas for completing the holy rite.

13. Prajāpati or the creator of the universe sleeps on the second day in the bright half of the month of Nabhas (Śrāvaṇa) That tithi is therefore very sacred. It is called Aśokaśayanā.[1]

14-16a. One should worship the four-faced deity lying in the bed alongwith his Śakti. After bowing down to the Lord of the worlds, one shall utter this Mantra : "O Śrīkānta (lover of Śrī) O Śrīvatsadhārin (one who bears the Śrīvatsa mark), Śrīvāsa (abode of good fortune), O Śrīpati (Lord of Śrī), O Dharmārtha-Kāmada (the bestower of virtue, wealth, and love) may not my wedded life perish." Here the charitable gift of a crescent made of gold is recommended. It brings about all Siddhis.

16b-17a. On the second day in the bright half of the month of Bhādrapada, one should worship the creator of the

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1. VV. 13-15 describe the *Aśoka-Śayana-Vrata*, also called *Aśūnya-Śayana-Vrata*. It is meant for both men and women. NP prescribes the worship of the four-faced god Brahmā while he is lying in bed with his Śakti, in this *Vrata*. But in *Viṣṇudharmottara*. I. 145. 6-20 and AP. 177. 3-12 the worship of Viṣṇu and Lakṣmī is prescribed. Strangely enough after worshipping Brahmā the prayer is addressed to Viṣṇu in the NP (v. 15); the name of the Vrata is based on the prayer.

Lakṣmyā na śūnyaṁ varada yathā te śayanaṁ vibho|
Śayyā mamāpyaśūnyā' stu tathaiva madhusūdana||

—AP. 177. 7b-8a.

It is to be observed for four months from Śrāvaṇa,

universe in the form of Indra in accordance with the prescribed injunctions. He shall obtain the fruit of the performance of all sacrifices.

17b-21.[1] The second day in the bright half of the month Āśvina is very holy. The charitable gift made on this day is said to yield endless benefits. Formerly, Yama was fed by Yamunā in her house on the second day in the bright half of Kārttika. Hence, this is called Yamadvitīyā.[1] If one takes food in the house of one's sister on this day, it is conducive to nourishment. He must give her clothes and ornaments. It is the tithi on which Lord Yamarāja was fed by Yamunā with her own hand, out of sisterly affection. Hence, he who takes his food from the hand of his sister on that day, attains excellent jewels, wealth and food-grains.

22. Pitṛs should be worshipped through Śrāddha on the second day in the bright half of the month of Mārgaśīrṣa. Then the devotee obtains good health alongwith his sons and grandsons.

23-24. On the second day in the bright half of the month of Pauṣa, the rite of sprinkling with the water a cow's horns, is the bestower of all desires unto men. The sight of the rising moon is also conducive to the attainment of all desires. For the purpose of achieving virtue, love and wealth, the devotee should restrict his diet to cooked rice soaked in ghee and subdue his sense-organs and worship the rising moon by offering Arghya and flowers alongwith ghee.

25-29a. On the second day in the bright half of the month of Māgha, one shall duly worship Prajāpati in the form of Sun, with red flowers and red unguents. He shall make an image of the deity in gold, according to his capacity. He should take a copper vessel full of wheat or rice grains. He should dedicate all these things to the Lord and offer the same to a Brāhmaṇa. If this Vrata is thus performed, the devotee shall

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1. VV. 18b-21 describe the *Yama dvitīyā Vrata.* It was on the 2nd day of the bright half of Kārttika that Yama, the god of Death, was fed by his sister Yamunā that people are advised to go to their sisters on this day and take meal and gift her with clothes and ornaments. The story is told in *Bṣ.*

be like the rising sun. The man will be unapproachable and unthwartable in the world. After enjoying all excellent worldly pleasures here, he attains Brahmā's region in the end. He will be seated in an excellent aerial chariot, eulogised frequently by the Devas.

29b-31. An excellent Brāhmaṇa should worship Śiva with white and fragrant flowers on the second day in the bright half of the month of Phālguna. He should make a canopy and decorate it with flowers and ornamental fittings. He should propitiate the Lord with Naivedyas of various kinds. He should offer incense and lights. He should perform Nīrājana rite (waving of lights). Prostrating on the ground with eight limbs touching it, he shall make obeisance to the Lord.

32. Worshipping the Lord of the Devas thus, the man becomes free from all sickness. With plenty of wealth and food-grains, he shall certainly live for a hundred years.

33. The injunctions regarding the Dvitīyās of the bright half of the month should be followed in the case of those of the dark half of the month also, by the people clever in the matter of procedures.

34. It is the fire-god alone that is worshipped separately in the different months. He assumes different forms and so is worshipped on the Dvitīyās. The vow of celibacy etc. are to be observed as before.

CHAPTER ONE HUNDRED AND TWELVE

Enumeration of Vratas to be observed on Tṛtīyās (third day of a lunar fortnight

Sanātana said :

1. O Nārada, listen. I shall recount to you the Vratas pertaining to Tṛtīyā (third day in the lunar fort-night). On

P. Uttara 14. 18-23. It is also known as *Bhrātṛ-dvitīyā* (*Bhaiyyā-dūja* and people make it a point to go to their sister's place and offer her some gift. *Vrj.* quotes *CC.* wherein the *Bṣ. P.* mentioned above is quoted. *Vrj.* quotes from the *Sanatkumāra Saṁhitā*, LP & Pd. P. in support of this *Vrata* which is an act of fraternal affection.

observing these Vratas perfectly, a woman shall attain married bliss and good fortune.

2-5. An unmarried virgin desirous of a bridegroom, and one desirous of matrimonial bliss and good fortune for her sons and husband, should perform Gaurī Vrata.[1] The image of Gaurī is made of gold, silver, copper or clay along with that of her Lord (Śiva) on the third day in the bright half of the month of Caitra. O Brāhmaṇa, she then worships it with scents, fragrant flowers, clothes, auspicious ornaments, and bundles of Dūrvā grass. She observes fast. She propitiates Brāhmaṇa women whose husbands and sons are alive and girls with auspicious characteristics, by offering them saffron, collyrium, clothes and other things. Delighted in her mind, she should keep awake that night with the desire to fulfil the Vrata.

6. O Brāhmaṇa, she should give that image to the preceptor if it is metallic. If it is made of clay, she should immerse it in a tank or a river.

7. She should perform this auspicious Gaurī Vrata for twelve years. With the due formal resolve to donate, she should offer twelve cows also for the achievement of her desires.

8. What more needs be spoken ? There is no other bestower of good fortune and matrimonial bliss to women in all the three worlds like Gaurī.

9. A woman attains wealth, good husband, sons, learning, ability to command, fame and happiness—in fact all desired happiness, by worshipping Gaurī with devotion.

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1. VV. 2-9 describe the *Gaurī Vrata* which if observed for twelve years, confers a good consort to the lady observer if unmarried, uninterrupted matrimonial bliss, if married, good fortune and all desired happiness. *HD* V. i. p. 296 gives five varieties of this *Vrata* some of which are to be observed in Āśvina (*Kṛtyaratnākara* 219), on the 4th day of Jyeṣṭha (Bd. p). It is similar to *Gaurī-tṛtīyā-Vrata* observed on the 3rd day of the bright half of *Caitra, Bhādrapada, Māgha*—(*Samaya-mayūkha* 36).

There is another *Gaurī Vrata* to be observed on the 4th day in the bright half of Māgha. It is also called *Ḍhuṇḍhi Vrata, Kuṇḍa Vrata, Lalitā Vrata* and *Śānti Vrata, vide infra* I. 113. 80.85.

10. The third day in the bright half of the month of Vaiśākha is glorified as Akṣaya Tṛtīyā.[1] That is the Tithi on which Tretāyuga began. Whatever holy rite is performed on this day is made everlasting (Akṣaya) by this Tṛtīyā.

11-12a. Wise men know that two inaugural days of Yugas (viz. that of Kṛta and Tretā) were in the bright half of the month, while those of the other two Yugas (viz. Dvāpara and Kali) were in the dark fortnight (of the lunar month). The two (inaugural) days in the bright fortnight are to be accepted (observed) in the earlier half of the day. Out of the Yugādi days in the dark fortnight, Dvāpara began in Māgha while the Kali Age commenced in Bhādrapada. Thus commenced the Yugas[2] on these days.

12b-13. The devotee should worship Nārāyaṇa, the preceptor of the universe accompanied by Śrī, with flowers, incense and unguents on the third day in the bright half of the month of Vaiśākha. Or if he takes his holy dip in the waters of the Gaṅgā, he is absolved of all sins.

14. He should worship Viṣṇu with unbroken rice-grains. He shall have his ablution with water mixed with unbroken

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1. VV 10-15 describe the *Akṣaya Tṛtīyā Vrata* which falls on the 3rd day of the bright half of Vaiśākha. Any meritorious act performed on this day, becomes ever-lasting. Hence the epithet *Akṣaya*. The speciality of this day is that it marks the beginning of the *Tretā Yuga*. The rite pertains to the worship etc. of god Viṣṇu accompanied by Śrī. The performer devotee attains the region of Viṣṇu. Cf. *Viṣṇu Dh. S.* 90. 16-17: also *Bhaviṣyottara* P. 30. 2-3 & 19.

2. VV 11-12a. give the Yugādi *tithis* vide *Supra I* 56. 147-48 for the *Yugādi Tithis*—the *tithi* on which a particular Yuga began. According to the NP. the following are the *Yugādi tithis* for the following Yugas.

Yuga		*Tithi*
1. Kṛta	—	9th day Kārttika, Śu. (bright half) (Śuddha)
2. Tretā	—	3rd day Vaiśākha, Śu.
3. Dvāpara	—	15th day of Māgha (Vd—Vadya—dark half)
4. Kali	—	13th day of Bhādrapada, Vd.

VP. III. 14. 12-13 supports this, though AP. 209. 14 differs about Kṛta-Yuga.

As *Yugādi* days are recommended for the performance of *Śrāddha* etc., the first half of the day is preferable for *Yugādi* day in the bright half of a month, while the latter half is recommended for the Yugādi days in the dark half of the month.

rice grains. He should feed Brāhmaṇas with the flour of barley first fried and then ground. He himself shall partake of it.

15. O Brāhmaṇa, the man who performs the rites thus and who is devoted to Viṣṇu attains Viṣṇu's world. He is bowed to by all the Devas.

16. The third day in the bright half of the month of Jyeṣṭha is well known by the name Rambhā.[1] On that day, one should duly worship and honour an excellent Brāhmaṇa accompanied by his wife.

17-18a. With the desire for conjugal blessedness a woman should perform this holy rite and worship the Brāhmaṇa couple with scents, fragrant flowers, silken garments, etc. O Brāhmaṇa, if this holy Rambhā rite is duly observed, it yields wealth, sons, and auspicious inclination towards Dharma (virtuous and religious rites).

18b-21a. The lady who desires conjugal bliss should wear white clothes in the third day in the bright half of the month of Āṣāḍha and worship Keśava accompanied by Lakṣmī symbolised or represented in a Brāhmaṇa accompanied by his wife. She should propitiate them with meals, charitable gifts of cows, clothes and ornaments and pleasing words. By observing this Vrata, the lady shall be blessed with wealth and food-grains. By the grace of the Lord of the Devas, she shall attain Viṣṇu's world.

21b. Svarṇa-Gaurī Vrata[2] is to be performed on the third day in the bright half of the month of Śrāvaṇa.

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1. VV 16-18 mention *Rambhā Vrata* which consists of worship of a Brāhmaṇa couple. It yields wealth, sons and inclination to Dharma. The *Rambhā Vrata* mentioned in the *Bhaviṣyottara* P. 18. 1-36 and *CC* on *Vrata* I. 426-430 is different, as it recommends that worship of Devī, and *homa*, etc. are to be performed therein.

2. VV 21b-29 describe the *Svarṇa Gaurī Vrata* to be performed by ladies, on the 3rd day of Śrāvaṇa Śu. for the propitiation of goddess Gaurī or Bhavānī. In Karnāṭaka it is observed on the 3rd day of Bhādrapada (Vrj. p. 45). Herein the number 16 is very significant. Goddess Gaurī is worshipped with 16 *upacāras* and prayed for conjugal blessedness, sons and wealth. The *Vrata* is to be observed for 16 years at the end of which a gold image of Gaurī is to be worshipped, 16 wickerworks filled with 16 edibles are to be given to 16 couples of Brāhmaṇas and the gold image to be given to the

22a-23a. The lady devotee should worship goddess Bhavānī by means of the sixteen Upacāras (articles and modes of worship and service) with the Prayer—"O goddess of holy rites, obeisance be to you. Be pleased to grant me sons and wealth, grant me conjugal blessedness. Do bestow on me all other desired things."

23b-24a. After praying thus to Bhavānī the goddess of the Devas, accompanied by God Śiva, the lady devotee, desirous of completion of the holy rite should make the gift of sweet meats etc. to Brāhmaṇas.

24b-25a. After performing this auspicious Vrata for sixteen years, she should perform the concluding ceremony of the Vrata (Udyāpana) with great devotion. She should not exhibit stinginess in the matter of expenses.

25b-28. In a pandal in a pure Maṇḍala (mystic diagram) she should perform the worship of Gaṇeśa and other gods. She should then place a flat saucer-like copper-dish over the water pot and worship a gold-image of Bhavānī therein with scents and fragrant flowers. Thereafter, the Homa should be performed. Sixteen bamboo vessels (baskets) shall be filled with sweet dishes and cooked rice, offered to the Devī as Naivedya and distributed among Brāhmaṇas, kinsmen and relatives.

29. The woman interested in the observance of this Vrata shall attain the full benefit by giving the gold image to the preceptor and monetary gifts to the other Brāhmaṇas.

30. On the third day in the bright half of the month of Bhādrapada, the lady devotee should perform the Vrata of Haritālikā[1] with great devotion, in accordance with the in-

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preceptor. The *Vrj.* quotes a story from the *Sk. P.* about this *Vrata.* The *Udyāpana* (concluding ceremony) of this Vrata agrees with that in the Sk. P. as quoted by *Vrj.*, pp 46-47.

1. VV 30-35 describe the *Haritālikā Vrata.* This is very popular in Maharashtra but not in Gujarat or Bengal. Only women are eligible for this and they observe a fast on this day and propitiate goddess Umā and Śiva. This Vrata is found in late mediaeval digests like the *Nirṇaya Sindhu* (p. 133). *Vrj.* pp. 48 quotes the story of Haritālikā from the *Bhaviṣyottara Purāṇa.* The *Udyāpana*-rite in the NP is similar to that in the

junctions, alongwith the rites of Pādya (viz. offering water for washing the feet, hands, worship) Arghya and Arcana.

31-32. Then the cooked rice and the Dakṣiṇā should be placed in a gold, silver, copper, bamboo or a clay vessel alongwith fruits and clothes. The same shall then be given to a Brāhmaṇa. At the end of it, she should have the Pāraṇā (break the fast) alongwith the kinsmen.

33. The woman who observes this holy rite shall enjoy all desirable pleasures. She shall become a friend and attendant of Gaurī, thanks to the efficacy of this Vrata.

34. Sixteen bamboo-baskets filled with bliss-yielding articles and clothes should be enthusiastically given to a Brāhmaṇa in accordance with the injunctions.

35-36. She should then give generous monetary gifts to the other excellent Brāhmaṇas also for the satisfaction of the goddess. The woman who performs this holy rite of Saubhāgya Vardhana (that which increases conjugal blessedness) certainly attains it, thanks to the grace of the Goddess.

37-38. When the Tṛtīyā in the month of Bhādrapada coincides with the constellation Hasta, the Vrata taught by Śauri (Kṛṣṇa ?) is called Hastagaurīvrata[1]. The Vrata called Koṭiśvarī and Lakṣeśvarī[2] has been proclaimed by Śiva the Pinākabearing Lord. Its rules of procedure are being mentioned:

VRJ, pp. 48-52. Sixteen wicker-baskets containing 'bliss-yielding articles (indicating *Saubhāgya*—conjugal happiness) and cloth are to be given to Brāhmaṇas. This *Vrata* increases conjugal blessedness. The term *Saubhāgya Vardhana* here does not imply a new Vrata of that name. Dr. Kane in HD. V. 1., p. 456 mentions three *Saubhāgya Vratas* but they are quite different.

1. VV 37-39 describe *Hasta-Gaurī-Vrata* which is to be observed when the constellation *Hasta* coincides with the 3rd day of Bhādrapada Śu.. Kṛṣṇa has told this *Vrata*. The *Vratārka* requires contemplation of Gaurī, Hara and Gaṇeśa in this *Vrata*, for 13 years and the *Udyāpana* (conclusion) of this *Vrata* in the 14th year (HD. V. i. p. 462).

2. VV 38-45a describe the *Koṭīśvarā* alias *Lakṣeśvarī Vrata* to be observed on the 3rd day of Bhādrapada Śu. (*Śuddha Pakṣa*—The bright half). It is called Lakṣeśvarī as a paste of one hundred thousand grains of rice or Sesame seeds is used to form the image of Pārvatī. Fast is to be observed on that day. *CC on Vrata* I. 459-461 quotes the *Sk. P.* for this *Vrata*. also vide HD. V-I. p. 290.

39. On this day, the Vrata has to be taken up for four years. O Nārada, every year it has to be performed alongwith the observance of fast.

40. Unbroken rice grains or gingelly seeds should be selected, O leading sage, to the extent of one hundred thousand. They should be cleaned and put in boiling water.

41. When the grains are cooked well, a splended image of the goddess should be made. It should be embellished with scented flowers and flower garlands.

42-44. Goddess Pārvatī should be installed therein and worshipped with great devotion, with scents, fragrant flowers, incense, lights and detailed Naivedya offerings and fruits. O Brāhmaṇa, she should bow to the goddess and crave forgiveness. Then she should immerse the image of the goddess in the middle of a water-tank. Dakṣiṇā is then offered to the Brāhmaṇas who are knowers of religious rites and procedures. She should then partake of her food the next day. Thus, O Brāhmaṇa, the Koṭi Lakṣeśvarī Vrata has been narrated to you.

45a. In the end she goes to the world of Gaurī, thanks to the power of this Vrata.

45b. On the third day in the bright half of the month of Iṣa (i.e. Āśvina), the lady devotee should perform BṛhadGaurī[1] Vrata.

46. O Nārada, this Vrata is to be performed for five years in accordance with the rules of procedure mentioned above. At the end, she should worship the main preceptor and other Brāhmaṇas with cash presents etc.

47-50. Five Suvāsinīs (married women whose husband are alive) should be worshipped as Haripriyās (beloveds of Hari) with clothes, ornaments, sandal paste, bodices, earrings and necklaces; five bamboo baskets are used and they are tied round

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1. VV. 45 b-53 describe the *Bṛhad-Gaurī-Vrata* to be observed on the 3rd day of Āśvina Śu. (*Śuddha*) according, to NP., but on Bhādrapada Kṛ. (*Kṛṣṇa*) *Tṛtīyā* as per VRJ. In southern Maharashtra and in Karnataka, a plant *Dorlī* or *Riṅgaṇī* (in Marathi) is brought along with its roots, fruits and branches for worship. A thread is wound round the neck in the name of Gaurī. VRJ. (pp. 53-54) narrates the story about this *Vrata* from the *Bhaviṣyottara P.*

with threads. The baskets are filled with saffron, cumin-seeds, and bliss-yielding articles. Vāyanas (presents of sweet-meats) comprising of ground wheat flour, fresh Apūpa (baked pies), fruits etc. These must be given to the Suvāsinīs who also be fed. After giving as worshipful gift half the materials gathered as Vāyanas, she shall silently take her food. For the increase of the desired objects, a fruit (out of the gift) should be worn round the neck.

51. Getting up early in the morning, bedecked in ornaments and accompanied by her friends, she should go to a river to the accompaniment of songs and instrumental music. There Gaurī image is ritualistically bidden farewell to (into the river) with the prayer :

52. "O gentle lady, you had been invoked by me and worshipped duly (as per procedure), you may be pleased to go away at will, for granting me conjugal bliss".

53. After observing the holy rite, thus, O Brāhmaṇa, and after enjoying all worldly pleasures, thanks to the grace of the goddess, she shall attain Gaurī's world after death.

54-55. On the third day in the bright half of the month of Ūrja (Kārttika), she (the lady) should perform Viṣṇugaurī-vrata.[1] After worshipping the goddess worthy of being saluted by the whole world, with different modes of worship and services and after feeding the suvāsinī (a married woman with husband alive) who has been honoured duly with auspicious articles, she should bid farewell to the goddess after bowing to her, for obtaining the grace of satisfaction of Viṣṇugaurī.

56. On the third day in the bright half of the month of Mārgaśīrṣa, a woman should perform the auspicious HaraGaurī Vrata[2] in accordance with the injunctions laid down before, in the above-mentioned Vrata and should worship Jagadambikā (Mother of the Universe).

57. As a result of the prowess of this Vrata, she shall enjoy all charming worldly pleasures. Attaining the world of the goddess, she rejoices with her.

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1. VV. 54-55 briefly describes the *Vrata* called *Viṣṇu Gaurī*.
2. VV. 56-57 deal with *Hara-Gaurī Vrata*.

58-59a. On the third day in the bright half of the month of Pauṣa, a woman should perform the Brahmagaurīvrata[1] in accordance with the injunctions laid down above. O excellent Brāhmaṇa, on being worshipped, BrahmaGaurī shall be delighted. Thanks to her grace, the lady devotee becomes associated with the goddess and rejoices herself.

59b-60. On the third day in the bright half of the month of Māgha, (goddess) Saubhāgya-Sundarī[2] should be worshipped in accordance with the rules of procedure mentioned before, by means of offering Arghya with coconuts. Delighted and rendered pleased by means of the Vrata, the goddess grants her own world.

61. The third day in the bright half of the month of Phālguna, is the bestower of family happiness. If the goddess is worshipped with scents, fragrant flowers etc., she shall be the bestower of all auspiciousness.

62. O sage, in all these Tṛtīyās (vratas on the third days of the lunar fortnight) the rules regarding the Pūjā of the goddess, the honour to the Brāhmaṇa, the charitable gifts, Homa and the ritualistic dismissal of the goddess are the same.

63. Thus the Vratas to be performed on Tṛtīyās have been narrated to you here. If observed with great devotion, they shall bestow all desirable objects cherished in mind.

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1. VV. 58-59a describe *Brahma-Gaurī Vrata*. It will thus be seen that the *Gaurī Vratas* are the same but are associated with each member of the Trinity of gods and are performed on the 3rd days of lunar fortnights.

2. VV. 59b-60 describe the *Saubhāgya-Sundarī Vrata* (to propitiate goddess Umā, though the NP. is silent about the name of the deity). VRJ. prescribes its performance on Mārgaśīrṣa or Māgha (Kr.) *Tṛtīyā*, especially when it is conjoined with the next (4th) *Tithi*, and not with the previous one. VRJ (pp. 54-47) quotes a long story from the *Bhaviṣyottara P.* glorifying this *Vrata*.

CHAPTER ONE HUNDRED AND THIRTEEN

The Exposition of the holy rites to be performed on Caturthis (the fourth day in the Lunar fortnight)

Sanātana said :

1. O Brāhmaṇa listen, I shall recount to you the holy vows and rites to be observed on Caturthī days.[1] On observing them, men and women shall attain their cherished desires.

2-3a. On the fourth day in the Lunar fortnight in the month of Caitra,[2], one should duly worship Gaṇapa (i.e. Gaṇeśa) in the form of Vāsudeva and offer gold as Dakṣiṇā to a Brāhmaṇa. He will be bowed to by the Devas (thereby), and then go to Viṣṇuloka.

3b-4. On the Caturthī day in the month of Vaiśākha, the devotee should pray to the deity called Saṁkarṣaṇa. By giving a conch-shell to imporant Brāhmaṇa householders, the knower of religious injunctions shall attain the world of Saṁkarṣaṇa and rejoice there for many Kalpas.

5. On the Caturthī day in the month of Jyeṣṭha the person should worship the deity in the form of Pradyumna. By giving fruits and roots to the herds (of cattle or beasts), he shall attain heaven.

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1. Just as all the third days in the lunar fortnights are sacred to the goddess (in any form of the Trinity), the fourth days of the lunar fortnights are sacred to god Gaṇeśa. The *Vrata* gives special merit or fruit, if the 4th *Tithi* falls on Sunday or Tuesday. (VV. 90-91 below).

2. VV. 2-6 synthesize the *Catur-vyūha* doctrine of the Pāñcarātrins with a Śaiva god like Gaṇeśa, by identifying him with Viṣṇu. This is Vaiṣṇavization, as the NP. is a Vaiṣṇava Purāṇa, while in the *Kūrma P*, we find Pāśupatization of an originally Vaiṣṇava Purāṇa

The *Gaṇeśa Vyūha* accepts the names of the Pāñcarātrins.

Thus we find :

God Gaṇeśa to be worshipped on the 4th Tithi of :	*Name of the Vyūha*
1. Caitra	Vāsudeva
2. Vaiśākha	Saṅkarṣaṇa
3. Jyeṣṭha	Pradyumna
4. Āṣāḍha	Aniruddha

This *Vrata* is to be observed for 12 years.

6. On the Caturthī day in the month of Āṣāḍha, a man should worship Aniruddha. By giving pot-gourd-vessels to ascetics, he attains the cherished desires.

7. After performing these holy rites of the four Mūrtis for twelve years, the Udyāpana rite should be performed in accordance with the injunctions, by the devotee who wishes for the benefit thereof.

8. On the Caturthī day in the month of Jyeṣṭha, there is another Vrata viz. the excellent Satīvrata. By performing it, the devotee rejoices in the world of the mother of Gaṇapati on a par with him.

9-10. There is another auspicious Vrata on the Caturthī day in the month of Āṣāḍha, since it is the day on which Kalpa called Rathantara began. The man should worship Gaṇeśa duly with his mind sanctified by faith. He shall attain the benefit inaccessible even to the Devas and others.

11-17a. On the Caturthī day in the month of Śrāvaṇa, O sage, when the moon has risen, the devotee, the most excellent among the knowers of the procedure, should offer Arghya unto Gaṇeśa. He shall meditate on Lambodara (God Gaṇeśa), the three-eyed, four-armed deity who is red-complexioned, whose face beams with pleasure, and who is bedecked in different kinds of jewels and ornaments. He should worship him with all modes of services such as invocation, etc. He should offer Modaka (sweet meat) as Naivedya which gives pleasure to Gaṇeśa. After performing the Vrata thus, he shall partake of the Modakas. During the night, after the worship, he should gladly sleep on the bare ground. Thanks to the power of this Vrata, he shall obtain all desires cherished in his mind in this world, and (after death) shall attain the region of Gaṇeśa. In all the three worlds, there is no other Vrata like this. Hence, it must be observed with all (possible) efforts by one who wishes to attain all cherished desires.

17b-18a. O celestial sage, some wish that the holy rite called Dūrvāgaṇapativrata[1] should be performed on this very

1. VV. 17b-23 describe the *Dūrvā Gaṇapati Vrata*. VRJ (pp. 60 ff) states that it commences on the 4th day of Śrāvaṇa Śu. 4 or Kārttika Śu. 4, and quotes stories from the *Saura P.* and the SK.P. to glorify this

same day. I shall tell you the injunctions regarding its performance.

18b-23a. The devotee should make the image of Gaṇapati in gold and place it over a copper vessel after covering it with a red cloth. He should worship the (entire set) on the mystic diagram called Sarvatobhadra, with red flowers five kinds of leaves viz. Bilva, Apāmārga, Śamī, Dūrvā, and Haripriyā (i.e. Tulasī). With these leaves and other flowers he should perform worship. He shall offer fruits and sweetmeats as Naivedya. After that, O ascetic, with pleasure, he should offer the Arghya. Then, O sage, after praying to it, he should give the image of Vighneśa (gaṇeśa) alongwith the adjuncts to the preceptor who knows the rules of procedure. He should honour him befittingly and then give it to him. He should continue the Vrata for five years, after duly performing worship. After enjoying all pleasures here he will go to the world of Gaṇapati.

23b-27a. On the Caturthī day (in the dark half) of the month of Bhādrapada, is the holy rite called Bahulādhenuka. On this day, the deity cow is to be assiduously worshipped with scents, garlands, barley, and other things. After circumambulating the cow deity, he should offer charitable gifts, if he can afford. If he cannot afford it, he shall bow to it and set it free. He should continue the Vrata for five, ten or sixteen years. He shall then perform the Udyāpana rite and give a milch cow (as charitable gift). Thanks to the power of this Vrata, he shall enjoy all charming worldly pleasures, and duly honoured and greeted by groups of Devas, he shall attain Goloka (the world of cows).

27b-30. On the fourth day in the bright half (of the month of Bhādrapada) is the holy rite called Siddha-Vainayaka-[2]

Vrata. As per SK. P., the *Vrata* is to be observed from Śrāvaṇa Śu. 4 to Māgha Śu. 4. VRJ. gives two more varieties, one allowing its commencement on any *Śukla Caturthī* if it falls on a Sunday, and another prescribing 21 days duration from Śrāvaṇa Śu. 5 to Śrāvaṇa Kr. 10.

1. VV. 23b-27 describe *Bahulā-dhenuka Vrata* to be performed on Bhādrapada Kṛ. 4, the deity being the cow.

2. 27b-39 describe the *Siddha-Vināyaka Vrata* so popular as *Gaṇeśa Caturthī* in Maharashtra and other parts of India, though with some

vrata (or 'Siddhi-Vināyāka vrata). Through invocation and all other modes of service, the worship should be performed. Concentrating the mind, he should meditate on Siddhivināyaka. He should meditate on Lord Gaṇeśa as Ekadanta (single-tusked) Śūrpakarṇa (one with winnow-like ears), Gajavaktra (elephant-faced), Caturbhuja (four-armed), Pāśāṅkuśa-Dhara (one holding in his hand, a noose and a goad), the Lord resembling molten gold (in complexion). He should offer twentyone leaves uttering the twentyone names (one by one) with devotion. Listen to those names.

31-37. Śamī-leaf should be offered to Sumukha (the good-faced Deity), the Bhṛṅga-leaf to Gaṇādhīśa, the Bilva-leaf to the son of Umā, Dūrvā-grass to the elephant-faced God, Badarī to Lambodara (the big-bellied deity), Dhattūra to the son of Hara (Śiva), Tulasī-leaf to Śūrpakarṇa (God with ears like winnowing baskets) Śami-leaf to Vakra-tuṇḍa (God with a curved trunk), Apāmārga leaf to Guhāgraja (Elder brother of Kārttikeya), Bārhata leaves (those of brinjals) to Ekadanta (Single-tusked god), Sindūra (saffron) to Heramba, leaf of the fragrant plant called Patra to Caturhotra, the leaf of the Agastya tree which is pleasing to Sarveśvara (Lord of all).

He should them take up a pair of the leaves of Dūrvā grass along with scents, fragrant flowers and unbroken rice-grains. With great devotion, he should offer worship and five Modakas as Naivedya. After the rite of Ācamana, obeisance and prayer, he should ritualistically bid farewell to the Deity.

O sage, he should give the image of Vināyaka, made of gold, to the preceptor along with adjuncts. He should then

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different procedure than that given in the NP. VRJ (pp. 68 ff) quotes SK. P. from Hemādri (*CC-Vrata* 1.525-29). A strange restriction is that one should not look at the moon on this night, lest one should be accused of theft. It was due to this that Lord Kṛṣṇa was accused of stealing away Syamantaka jewel. If, however, one happens to catch a glimpse of the moon, he should repeat Verse No. 39 given below in the NP. recounting the Syamantaka episode. This verse is quoted from VP. IV. 13.42 and is found in the *Vāyu P.* 96. 42 and the *BR.P.* 16.36 referring to the same story.

give Dakṣiṇā (religious gifts) to Brāhmaṇas. O Nārada, one who performs worship with devotion like this for five years, shall attain all cherished desires as a result of his Upāsanā (devotion and worship) here, as well as all splendid things hereafter.

38-39. Never shall one look at the moon on this Caturthī day (i.e. night). There is no doubt about this that, if one looks at the moon, he will be falsely accused. In order to mitigate the defect thereof (i.e. of looking at the moon this night), this (following) Mantra from the Purāṇa* should be recited :

"The lion killed Prasena, the lion was killed by Jāmbavān. O gentle boy, Do not cry. This Syamantaka jewel is offered to you."

40-43a. On the Caturthī day in the bright half of the month of Āśvina, one should worship Vināyaka (Kapardīśa—the god with cowrie-like knotted hair) by means of the Puruṣa Sūkta. He should render services without any reason (i.e. without any ulterior motive). He should offer the rice grains alongwith the shell-coins to a Brāhmaṇa religious student who is worshipped with scents and fragrant flowers with prayer : "The rice grains have Viśve Devas as their deity. They are mixed with the shell coins whose presiding deity is Hara. May the leader of the Gaṇas of Śiva (Kapardin) be pleased, when (the couries) are so dedicated."

43b-44a. The holy rite called Karakavrata[1] is to be performed on the Caturthī day in the dark half of the month of Kārttika. Only women are authorised to perform this Vrata. The rules of the procedure on it are being mentioned.

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*Like other material, the NP. seems to have borrowed this verse from the VP. IV. 13.42. The verse appears in a similar context in the *Vāyu P.* 96. 42 and Br. P. 16.36

1. VV. 43b-51a describe the *Karaka Vrata. Karaka* is a water-vessel for ascetics, (some times made of coconut shell also). Only women are eligible to observe this. It is to be performed on Kārttika Kṛ. Caturthī (Āśvina by *amānta* reckoning followed in VRJ., pp. 81-82 which quotes the *Vāmana* P. for its details). VRJ. (pp. 79) narrates a Daśa-*ratha Lalitā Vrata* on the same day, but does not mix up the two as is done in *Puruṣārtha Cintāmaṇi*. The NP. does not mention the picture of Gaurī (and her family) as the main deity but treats it as a *Gaṇeśa Vrata.*

44b-45. The woman should take her bath and bedeck herself. She should then worship god Gaṇeśa. In front of the deity ten bowls filled with cooked rice shall be kept and be dedicated to the Lord of the Devas with devotion and purity of the mind.

46-47. She should utter (pray) :—"May the deity be gracious unto me." Saying this she should dedicate them to God Gaṇeśa. Presents shall be given respectfully to Suvāsinīs (married women) and the Brāhmaṇas according to desire. Then at night, when the moon rises, she should duly offer Arghya and partake of sweet-meats and cooked rice for the fulfilment of the Vrata.

48. Or O sage, the bowls may be filled with milk or water alongwith a rice, a betel nut, rice-grains and jewels and gifted over to a Brāhmaṇa.

49. The woman devotee should perform this holy rite for sixteen or twelve years. After making the due presents, she should ritualistically conclude this Vrata.

50-51a. Or the holy rite shall be observed by the woman throughout her life with a desire for conjugal blessedness. There is no other Vrata like this that yields conjugal blessedness to women. Hence it should be continuously performed.

51b-53. On the fourth day in the bright half of the month of Kārttika, the holy rite Nāgavrata[1] is to be celebrated. The devotee shall perform the Saṁkalpa rite in the morning, and drink pure water from a cow's horn. After the bath, he shall worship the serpents Śaṅkhapāla and others as well as Śeṣa by means of diverse services (in worship) beginning with invocation. He should make Āpyāyana (developing and nourishing) by means of milk. This is known as Nāgavrata.

54. O leading Brāhmaṇa, if this auspicious observance of Nāgavrata is performed thus by men, poisons perish ere long, and serpents do not bite them.

55-59. O leading sage, this Vrata is to be celebrated on the fourth day in the bright half of the month of Mārgaśīrṣa.

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1. VV. 51b-54 deal with the *Nāgavrata*. *CC-Vrata* I. 530 quotes this from the KP.

The full extent of the holy observance is for a period of four years, beginning with this Caturthī day. He must spend the first year, taking only a single meal per day. He must spend the second year by taking meal only at night every day. He shall spend the third year by taking in only the food obtained without solicitation. He shall spend the fourth year also similarly. If no food is offered, he observes a fast. After completing the vrata at the end of the fourth year, he should perform the rite of ablution. He is then a Mahāvratin (a man of great Vratas). He shall then make the replica of the 'mouse-chariot' of Vighneśvara (i.e. god Gaṇeśa) made of gold. If he cannot afford this, he should make the mystic diagram of a lotus with good petals, by means of colours. The jar is placed over it alongwith a copper vessel, that is filled with raw rice-grains. Image of Gaṇeśvara (i.e. Gaṇeśa) is placed over it covered with two clothes. The devotee should worship the deity with scents and other things.

60-61. Modaka is to be offered as Naivedya saying : "May Gaṇeśa be pleased." The night shall be spent by keeping awake through songs and instrumental music as well as in the narration of the Purāṇas. After the day has dawned, he should take bath and perform Homa in accordance with injunctions, with gingelly seeds, rice grains, barley grains and white mustard along with ghee and sugar-candy.

62-64. The following sixteen names of the deity should be uttered in the dative case. Om is prefixed to them and Namaḥ is added at the end. (For example, here the 1st name is Gaṇa. It should be uttered and addressed as : Om Gaṇāya namaḥ).

The names of the god are : Gaṇa, Gaṇādhipa, Kūṣmāṇḍa, Tripurāntaka, Lambodara, Ekadanta, Rukma-daṁṣṭra, Vighnahā, Brahmā, Yama, Varuṇa, Soma, Sūrya, Hutāśana, Gandhamādin and Parameṣṭhin.

With the utterance of each name, one oblation is offered into the fire. A hundred and eight Homas are performed with the utterance of 'Vakra-tuṇḍa' and 'Varman' in the dative case (i.e. Vakra-tuṇḍāya and Varmaṇe.

65-66. Thereafter, he performs Homas with Vyāhṛtis to the extent of his capacity and then the Pūrṇāhuti is performed. After worshipping the guardians of the quarters, he should

feed Brāhmaṇas (twenty-four in number) with sweet-meats and milk-pudding. He should then give a cow along with its calf to the preceptor, along with monetary gifts.

67-69a. He shall give cash presents to others also, according to his capacity (the more the better). After obeisance and circumambulation (around the Brāhmaṇas), the excellent Brāhmaṇas should be bidden farewell to. He should, then, with great delight in his mind, take his food along with his kinsmen. By performing this vrata, a man enjoys excellent worldly pleasures here, and attains the Liberation called Sāyujya (absorption in the Deity) with Viṣṇu, thanks to the Grace of Gaṇeśa.

69b-70a. O Nārada, some call this by the name Varavrata.[1] Its rules of procedure and benefit are the same as in the case of the former.

70b-71. On the Caturthī day in the month of Pauṣa, the devotee should pray to Vighneśa with great devotion. He should feed a single Brāhmaṇa with sweet-meats and offer monetary gifts also. O sage, if this is performed, the Vratin (the performer of the holy vow) shall become the recepient of riches.

72-73a. The holy vow Saṁkaṣṭavrata[2] is to be observed on the fourth day in the dark half of the month of Māgha. The Vratin should decide on observance of fast upto the rise of the moon, with his mind controlled.

73b-74a. After the rise of the moon, the image of Gaṇeśa, made of clay, should be placed on the pedestal alongwith his weapons and the vehicle.

74b-75. It should be worshipped with the sixteen Upacāras (modes of service) in accordance with injunctions. Modaka and ground gingelly seeds alongwith jaggery shall be offered as Naivedya. Arghya is offered in a copper vessel mixed with red-sandal paste.

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1. VV. 55-70 describe the *Mahāvrata* or *Vara-Caturthī* (in the SK.P., *vide CC-Vrata*, I. 530-31). The observer gets *Sāyujya* (identity) with Viṣṇu by observing this Gaṇeśa *Vrata*--a Vaiṣṇavite tilt.

2. VV. 72-79 prescribe the *Saṅkaṣṭavrata* on the 4th day in Māgha Kṛ., but it is observed every month on Kṛ. 4 in Maharashtra. VRJ. (pp. 82-88) calls it *Saṅkaṣṭa-hara Gaṇapati Vrata* (a Gaṇeśa *Vrata* destroying extreme calamities) and attributes the illustrative story to *Nārada* P.

76-78. Kuśa grass, Dūrvā grass, flowers, raw rice grains, Śamīpatra (leaves of the Śamī tree) and curds should be mixed together and offered to the Moon (with the prayer), "O moon, the ruby in the ocean of the firmament, O Lord of Dakṣa's daughters, O representative of Gaṇeśa, kindly accept the Arghya offered by me." Uttering this he should offer the divine Arghya, that is destructive of sins to Gaṇeśa. After feeding excellent Brāhmaṇas in accordance with his capacity, he should take food himself with their formal permission.

79. O Brāhmaṇa, by performing this auspicious Vrata called Saṁkaṣṭa, he shall become flourishing with wealth and foodgrains. He shall never attain difficulty or pain.

80-82. The excellent holy vow Gaurīvrata[1] is to be observed on the fourth day in the bright half of the month of Māgha. On that day, Gaurī is to be worshipped alongwith the groups of Yoginīs by men as well as by women in particular. The articles of worship are the following : Kunda flowers, Kumkuma, red threads, red flowers, Alaktaka (the juice of red lac), incense, lights, oblations, ginger with jaggery, milk and milk puddings, salt and the greens called Pālakas.

83. Married women who are not widows and splendid Brāhmaṇas are to be worshipped for the increase in conjugal bliss. Gifts must be made. One shall take food alongwith kinsmen.

84. O Brāhmaṇa, this Gaurīvrata is conducive to the increase of conjugal blesssedness. This must be performed every year both by men and women.

85. The same holy rite is called Dhuṇḍhivrata by others. By some it is called as Kuṇḍavrata. Others call it Lalitāvrata and still others call it Śāntivrata.

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1. VV. 80-86 describe the *Gaurī* alias *Ḍhuṇḍhi* or *Lalitā* or *Śānti Vrata*. Though observed on Magha Śu. 4, it is essentially a *Devī Vrata*, not directly connected with Gaṇeśa, though the NP. attributes its fruits to the Grace of Gaṇeśa. In VRJ. (p. 82), it is called *Gaurī Caturthī Vrata* and VRJ. quotes from *Brahma P.* from *CC—Vrata* I. 531.

86. Ablution, charitable gift, japa and homa, O sage, all these rites performed on this day shall become thousandfold, thanks to the Grace of Dantin (god Gaṇeśa).

87. On the fourth day in the month of Phālguna falls the auspicious Vrata of Dhuṇḍhirāja. Brāhmaṇas are fed with cakes of ground gingelly-seed flour. The vower should also partake of it himself.

88. One who is interested in the propitiation of Gaṇeśa shall attain Siddhi by offering religious gifts, Homa and Pūjā with gingelly seeds alone, thanks to His grace.

89. The image of the elephant-faced deity should be made of gold. After worshipping assiduously, it must be given to an excellent Brāhmaṇa, for the flourishing increase in all riches.

90. If a Caturthī day coincides with Sunday or Tuesday in any of the twelve months, O leading Brāhmaṇa, it yields special benefits.

91. In all the Caturthīs, whether of the dark half or of the bright half of the month, Vighneśa (God Gaṇeśa), the Lord of the Devas should be worshipped by those who are eagerly engaged in devotion."

CHAPTER ONE HUNDRED AND FOURTEEN

The Exposition of Holy Vratas to be performed on Pañcamī days (fifth days of Lunar fortnight)

Sanātana said :

1. O Brāhmaṇa, I shall recount to you the Vratas to be performed on Pañcamīs[1] (fifth days in the halves of Lunar months). On observing these rites with devotion, one shall attain all cherished desires.

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1. Just as *Caturthī Vratas* are mainly concerned with god Gaṇeśa, *Vratas* on the 5th days of lunar fortnights are auspicious for the worship of

2. The Pañcamī (fifth day) in the bright half of the month of Caitra is called Matsya jayantī. On this day, the worship of the incarnation of the Lord as (Divine) Fish is to be performed with great festivities, by devotees.

3-4a. This is called Śrīpañcamī[1] also. On this day, the worship of Śrī is to be performed by the articles of worship such as scents etc., and the Naivedyas of milk pudding etc., Lakṣmī never forsakes a person who worships Lakṣmī here (on this day).

4b-5a. Pṛthvīvrata, Cāndravrata and Hayagrīvavrata are also to be performed by those who wish to attain different Siddhis, in accordance with the respective injunctions.

5b-6a. On the Pañcamī day in the month of Vaiśākha, the man shall worship Śeṣa, endowed with the attributes of serpents. He shall attain the desired benefit.

6b-7a. The intelligent devottee shall worship the Pitṛs (Manes) on the Pañcamī day in the month of Jyeṣṭha. He shall have the acquisition of all desired benefits through feeding the Brāhmaṇas.

7b-11a. O sage, Vāyu who is present everywhere is to be worshipped on the Pañcamī day in the month of Āṣāḍha. He should go out of the village and climb up to the ridge of a mountain. To a bamboo pole he should tie a banner of five colours. It should be succintly high. He should fix the pole in the middle of the mystic diagram of a lotus. O Nārada, at its root in all the quarters, he should worship the guardians of the quarters and test the direction of the blow of the wind. Beginning with the first Yāma, (period of three hours), he shall duly worship the Lord of that quarter in which the wind blows.

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serpents (NP. verse 61 below), though worship of Sages (*Ṛṣi-pañcamī*) in VV. 34b-48, and of goddess Lalitā (*Lalitā Pañcamī* VV. 49-53) is also given importance in the NP.

1. There are a number of days (e.g. Mārgaśirṣa Śu. 5, Māgha Śu. 5) on which a *Śrī Pañcamī Vrata* is prescribed. The *Śrī Vrata* described in the NP. is mentioned in the *Smṛti Kaustubha* 92. VRJ. is silent about it. On this day (Caitra Śu, 5) *Vratas* called *Pṛthvī*, *Cāndra* and *Hayagrīva* are also observed.

11b. He shall thus stay there for four Yāmas without taking food.

12. He should then return home in the evening. He should partake light food. With concentration of mind and after bowing down to the guardians of the world, he should lie down on bare yet clean ground and go to sleep.

13. The dream that comes to him in the fourth Yāma (quarter) on that night shall come true. So says Śiva.

14. If anything inauspicious happens in the dream, the devotee should be engaged in the worship of Śiva and observe fast for all the eight subsequent Yāmas (i.e. 24 hours) or for the day alone (i.e. 12 hours).

15-16a. He should then feed eight Brāhmaṇas. Thereby he shall attain auspicious benefits. This holy rite is called "Śubhāśubha-Nidarśana"[1] (The test for auspicious and inauspicious results). It causes blessedness to men in this world as well as in other world.

16b. The auspicious rite called Anna-samṛddhi-da[2] (the bestower of plentitude of food) is to be observed on the Pañcamī day in the dark half of the month of Śrāvaṇa.

17-19. O Nārada, on the previous Caturthī day when there is yet some part of the day, the intelligent devotee shall put all cooked food in different vessels and pour water therein. Then he should put it in another vessel after draining off all water. The next day, after sunrise, he should worship the Pitṛs, the sages and the Devas after due ablution. He should then offer Naivedya to the Devas. With delighted mind, he shall give cooked food to beggars.

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1. VV. 7b-16a describe a peculiar *Vrata* leading to veridical or prognosticating dreams or omens by worshipping the wind-god. No primitive Meteorology should be read in the prescription of setting up a flag on a hill-top and notice the direction of the wind per three-hour period and worship the wind-god according to its direction of blowing.

2. VV. 16b-26b deal wtth a *Vrata* giving abundance of food in every birth and aptly called *Anna-samṛddhi-Vrata* or briefly as *Anna*. The NP. prescribes this Śaiva Vrata as goddess Annapūrṇā is Pārvatī, the spouse of Śiva. Kane (HD.V. i) does not mention it. It is probably an original contribution of the NP. to *Vratas*.

20. He shall spend the whole of the day in this activity. At sunset he shall go to Śiva's temple and worship the Lord Īśvara in the form of Liṅga.

21. After duly worshipping Maheśvara with scents, fragrant flowers, etc he shall repeat the five-syllabled Mantra (Oṁ Śivāya Namaḥ) a hundred or thousand times.

22-23a. After dedicating the benefit of Japa to Lord Śiva, the embodiment of the universe, he should eulogise the Lord with all Vedic and Paurāṇic hymns. Without agitation or perturbation, he should pray to Lord Īśāna for the sake of perpetual acquisition of cooked food.

23b-24a. "In all my births may I be richly blessed with all those foodgrains whether harvested during the autumn or during the spring."

24b-26. After praying thus to the Lord of the Devas, he should come back to his own house. He should give cooked food to the Brāhmaṇas and eat it himself silently. O Brāhmaṇa, this Annavrata (Holy rite of cooked food), if observed duly by men, is conducive to the production of all food and wealth in this world, and yields salvation in the other world.

27-29. This rite (in propitiation of serpents) is performed on the fifth day in the bright half of the month of Śrāvaṇa, by men firm in their belief in the Vedas. On either side of the door-way, figures of poisonous serpents should be drawn in cowdung. He should worship them with scents, etc. Thereafter he should worship Indrāṇī with gold, silver, etc, curds, raw rice-grains, water from Kuśa grass, scents, fragrant flowers, incense, lights and hoards of Naivedyas. After circumambulating and bowing down, he should pray with great devotion. He should give the articles of worship to leading Brāhmaṇas.

30. "In all my births, may these gold, silver, etc. that have been given to Brāhmaṇas be productive of endless benefit."

31. O Nārada, he who gifts away along with this utterance, the articles with great devotion, will delight Kubera, the presiding deity of wealth, who bestows affluence like gold, upon his devotees.

32. After observing the holy rite, the man should feed

Brāhmaṇas with devotion. Thereafter, he should partake of his food surrounded by his wife, children and friends.

33-34a. The devotee should propitiate serpents with milk on the fifth day in the dark half of the month of Bhādrapada, (thereby) the entire family upto the seventh generation shall be free from the fear of serpents.

34b. One should worship the excellent sages[1] on the fifth day in the bright half of the month of Bhādrapada.

35.37a. In the morning, he should take his bath in the river etc. and perform Nitya rites, Sandhyā prayers etc. He should then return home and make a platform with clay. He should smear and clean it with cowdung and decorate it with flowers. O Brāhmaṇa, he should then strew Kuśa grass thereon and worship the seven sages, by means of scents, different flowers, incense and splendid lights.

37b-39. The sages are Kaśyapa, Atri, Bharadvāja, Viśvāmitra, Gautama, Jamadagni and Vasiṣṭha. Arghya should be duly offered to these. The intelligent devotee should cook

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1. This is the well-known *Ṛṣi-pañcamī Vrata*. The NP. records an early stage when this *Vrata* was performed both by men and women. Later on it came to be regarded as efficacious in warding off sin in 'polluting' things with their touch by women in their menses, as monthly course or menstruation came to be regarded as part of the sin of Brāhmaṇa-slaughter (*Brahmahatyā*) committed by Indra in killing Vṛtra. Naturally women (especially in Maharashtra) begin to perform it after attaining puberty. VRJ. (pp. 91-96) records a story from the *Bhaviṣyottara P.* how the sin of Brāhmaṇa-slaughter perpetrated by Indra (in killing Vṛtra) came to be equally distributed in Fire, rivers, mountains and women (viz. the menstruation of women) to expiate which women should observe this *Vrata*.

VRJ-also quotes *CC-Vrata* I. 568-572 which records the account of this *Vrata* according to the *Brahmāṇḍa P.* There are some differences in the details of the worship as given in the NP. and other works (for example non-inclusion of Arundhatī in seven sages in the NP.), prescription of this *Vrata* even to men. *Vratārka* and VRJ. specifically assert that this *Vrata* is to be observed by women only to ward off the sin of 'polluting' things by their touch during their monthly course.

The prescription to eat food that is naturally grown without ploughing the field in this *Vrata* shows that it belongs to the period of food-gathering economy. This explains why men and women were eligible for this *Vrata* in the older stage.

Śyāmāka and other grains that have not been cultivated, as Naivedya. After the food offerings, he should ritualistically bid farewell to them and eat the same cooked grains himself.

40-41. In this manner, he should perform this holy rite every year, for seven years. At the conclusion of the Vrata, he should choose seven Vedic scholars as his Ācāryas (preceptors). He should make seven images in gold, according to his capacity. They must have matted hair, rosary and water pot.

42. These images should be placed in copper vessels or clay pots and the rite of ablution is performed severally with Pañcāmṛta.

43-44. With sixteen types of services and articles of worship, they are worshipped with devotion. Arghya is offered then, and the homa is performed with gingelly seeds, grains, or barley grains etc. The Ṛk. 'Sahastomā' (ṚV X.130.7) should be used while performing homa or the names of the sages shall themselves be the Mantras. Or with other holy mantras also the homa can be performed. Then the Pūrṇāhuti is offered.

45-46. He should then give seven cows as gifts, fully bedecked in ornaments and clothes. He should worship his preceptor also with clothes, ornaments, etc. With the permission of the preceptor, he should thereafter dedicate the images unto the Brāhmaṇas. After feeding them with devotion, he should bow down to them and bid them farewell.

47. Thereafter, the food left over by the Brāhmaṇas consisting of articles of six different tastes should be taken by him along with kinsmen.

48. After performing this holy rite with its ancillaries he shall enjoy all desired worldly pleasures, thanks to the grace of seven sages. He shall go hence in an excellent aerial car.

49-52. On the fifth day in the bright half of the month of Āśvina, the holy rite of Upāṅga-Lalitā-Vrata[1] is to be observed.

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1. VV. 49-52 briefly describe *Upāṅga-Lalitā-Vrata* popularly known in Maharashtra as *Lalitā Pañcamī*. The detailed procedure of this *Vrata* as observed in the Deccan is given in VRJ. (pp. 97-103) and the story about

O Nārada, the image of the goddess should be made in gold in accordance with one's ability. The devotee should worship her in accordance with the injunctions, with all the sixteen types of services. In order to make the Vrata perfect and complete, cooked rice alongwith fruits, ghee and monetary gifts should be given to an excellent Brāhmaṇa— "The boon-granting deity accompanied by Śakti has been worshipped by me alongwith her vehicle. O Mother, you may be pleased to go to your own abode after blessing me" (The foregoing is the final prayer).

53. O excellent Brāhmaṇa, the holy rite of the excellent Jayā vrata is to be observed on the fifth day in the bright half of the month of Kārttika with good faith, for the destruction of sins.

54-55. O Brāhmaṇa, the devotee should, with great concentration, worship Jayā according to injunction. Clean (in body and mind) and bedecked in ornaments, he should worship her with sixteen types of services. He should feed a single Brāhmaṇa and give him monetary gifts. Then he should bid farewell to him and himself partake of his food silently.

56. If any one takes his holy dip on the day of Jayā, with great devotion, all his sins perish like dear attacked by a lion.

57. O Brāhmaṇa, the fruit that has been glorified as the result of the Avabhṛtha (concluding) bath in a horse sacrifice, is attained by bath on the day of Jayā.

58. One devoid of sons gets a son, a barren woman becomes pregnant, a sick man is freed from ailments and a prisoner is released from bondage.

59. By worshipping serpents duly on the fifth day in the bright half of the month of Mārgaśīrṣa one attains fearlessness from serpents and rejoices alongwith the kinsmen.

60. In the month of Pauṣa too, on the fifth day in the bright half, one attains all cherished desires by worshipping Madhusūdana. No doubt need be entertained in this matter.

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its importance is quoted from the SK. P. It is probably a later development.

For *Lalitā-Ṣaṣṭhī Vrata* vide *infra* Ch. 115.8-29.

61. O Nārada, the worship of the Pitṛs and the serpents on the fifth day in the bright or dark half of any month is recommended in every respect.

CHAPTER ONE HUNDRED AND FIFTEEN

The Exposition of the holy vows to be observed on Saṣṭhī (sixth) days (in lunar fortnights)

Sanātana said :

1. O Brāhmaṇa, listen. I shall recount to you the holy rites to be observed on Ṣaṣṭhī days[1] (sixth day in the lunar fortnight). On observing them perfectly, one shall obtain all cherished desires.

2-3a. On the sixth day in the bright half of the month of Caitra, the excellent holy rite of Kumāra Vrata is to be observed. By worshipping the six-faced Lord on that day in accordance with the different injunctions of worship, one shall attain a son who is endowed with all good qualities and who will live for a long time.

3b-4a. On the sixth day, in the bright half of the month of Vaiśākha, the devotee should worship Kārttika (Skanda). By doing so, one attains motherly affection and happiness. No doubt need be entertained in this respect.

4b-5a. By duly worshipping Divākara (the Sun) on the sixth day in the bright half of the month of Jyeṣṭha, one attains all desired benefits, thanks to his Grace. There is no doubt about this.

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1. It is noteworthy that most of the sixth days in lunar fortnights are sacred to god Skanda and most of the *Vratas* have Skanda as the presiding deity, the main exception being *Lalita Ṣaṣṭhī* and *Kapilā Ṣaṣṭhī*.

5b-6. The excellent holy rite of Skanda is to be observed on the sixth day in the bright half of the month of Āṣāḍha. The devotee should observe fast and then worship the beloved son of Śiva and Umā. He attains all cherished desires and the continuation of the line of sons and grandsons.

7-8a. On the sixth day in the bright half of the month of Śrāvaṇa, the devotee, endowed with great devotion, should worship Śarajanman (i. e. Kārttikeya) with the sixteen Upacāras (types of services). Thanks to the grace of the six-faced Lord, he attains all desired objects.

8b-10. The holy vow that has to be observed on the sixth day in the month of Bhādrapada, the Lalitā Vrata[1] is being recounted. A woman devotee should take morning bath duly on that day. She should wear white cloth and white garlands. She should take the sand from the confluence of a river, in a bamboo basket. She should then make five lumps of the sandy soil and meditate on goddess Lalitā, the sportive lady of the forest.

11-12. She should then take one hundred and eight flowers of each of lotus, Karavīra Nepālī, Jasmine, blue lotus, Ketakī and Tagara and twentyeight unbroken buds. With these she should worship the goddess.

13-15. Sitting in front of the goddess, the beloved wife of Śiva, she should pray as follows : "By taking bath in Kanakhala, on the mountain Nīlaparvata, in the Kuśāvarta, in the Gaṅgādvāra and in the Bilvaka you obtained Hara as husband. O blessed goddess Lalitā, the bestower of happiness and conjugal blessedness, grant unto me endless blessedness. Obeisance, unto you again and again." Uttering this Mantra, she should worship the goddess with splendid Campaka flowers duly. She should then place the Naivedya in front of the goddess.

16-20. The Naivedya should consist of Trapuṣa (a kind of fruit) Kūṣmāṇḍa (gourd), coconut, excellent pomegranates, Tuṇḍīra, Kāravella (the gourd Momordica charantia), Cirbhaṭa

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1. VV. 8b-29a describe the *Lalitā Ṣaṣṭhī Vrata*. VRJ. (pp. 103-104) quotes *Bhaviṣyottara* P. from *CC. Vrata* I. 617-620). It is popular in Gujarat according to VRJ.

(a sort of cucumber) and other seasonal fruits taken fresh. The surroundings of the image of the goddess should be beautified with rows of excellent lights and germinating food grains. There should be incense of Sargaṇaka (?) alongwith Sauhālakha and Karañjaka (?). Guḍapuṣpa (Bassia latifilia) should be placed as ornament of the cars. According to one's affluence, sweetmeats of large and small varieties of various kinds should be used as Naivedya. After worship, she should celebrate the festival of keeping awake with songs and instrumental music, as well as dances and other scenic items of various types. The chaste lady should spend the whole of that night with her female friends.

21-26a. The woman devotee shall not close her eyes throughout the four Yāmas (yāma—3 hours) (of the night). By closing her eyes, she will become sinful, barren and unhappy. After keeping awake thus, she should take (everything) to a river on the Saptamī day (i. e. seventh day) to the accompaniment of songs and instrumental music. O excellent Brāhmaṇa, she should give that Naivedya etc. to a leading Brāhmaṇa. After taking her bath, she should return home and get the Homa performed in the fire. The Devas, Pitṛs and human beings (i. e. guests) shall be worshipped. She should worship and feed married women, virgins and fifteen Brāhmaṇas with various kinds of foodstuffs and edibles. She should give them various charitable gifts as well. Saying "May Lalitā be pleased with me", she should bid farewell to them.

26b-29a. Listen to the merit of this Vrata that bestows conjugal blessedness whether performed by a man or a woman. O Nārada, of what avail is much talk ? That benefit which one desires by means of holy rites, austerities, charitable gifts and observances is attained by this holy rite. After death, the devotee attains the eternal Śivaloka and rejoices along with goddess Lalitā like her companion in the world of Śiva for a long time.

29b-30. The sixth day in the bright half of the month of Bhādrapada is called Candana Ṣaṣṭhī. By worshipping the goddess on that day, the devotee attains the same world as that of the deity. If the Ṣaṣṭhī coincides with the constellation

Rohiṇī, the astronomical division called 'Vyatipāta' and Tuesday it is called Kapilāṣaṣṭhī.[1]

31. The observer of the Vrata devoted to the observance, should worship the Sun on that day. Thanks to the grace of Sun-God, he attains cherished desires.

32. O excellent celestial sage, the charitable gift of cooked food, Japa, Homa, the rites of Tarpaṇa to the Pitṛs, Devas and sages, when performed on this day, all these should be known as everlasting.

33. After worshipping a tawny coloured cow with clothes, garlands and unguents, it shall be given to a Vedic Scholar for propitiating the sun.

34. On the sixth day in the bright half of the month of Āśvina, O Brāhmaṇa, goddess Kātyāyanī should be worshipped with scents and other auspicious articles and also with various kinds of Naivedya.

35-36a The devotee should then crave forgiveness from the goddess of the Devas, bow to her, and bid farewell to her.

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1. One wonders why such a rare and important occasion like *Kapilā-Ṣaṣṭhī* which comes but once in 60 years, is so casually treated here. "The bright half of Bhādrapada" given in the NP. is by *amānta* reckoning *Bhādrapada Kṛṣṇa*. The occurrence of Rohiṇi Constellation in combination with other five factors (Tuesday, *Vyatīpāta yoga* etc) is possible in *amānta* reckoning. Hemādri states the following combination as *Kapilā Ṣaṣṭhī* : Bhādrapada Kṛ. 6th day, Tuesday, Vyatīpāta Yoga and Rohiṇi Nakṣatra. VRJ. confirms these by quoting from another source. But the *Karavīra Māhātmya* a *Sthala Purāṇa* of Kolhapur (regarded as a part of the *Pd. P.*) *allows even Sunday as an alternate* to Tuesday for *Kapilā Ṣaṣṭhī*. IT states:

ṣaṣṭhī bhādre ca kṛṣṇā garaja-kṛti yutā rohiṇi-pātayuktā
vāre Bhanau ca Bhaume' pyatha ca mṛga-śire deva-pūjyetha saṁsthe

The commentator-Dājibā Joshi Rao-quotes from *Purāṇasamuccaya*:

bhādra māsyasite pakṣe bhānau caiva kare sthite
pāte kuje ca rauhiṇyāṁ sā ṣaṣṭhī kapilā bhavet

The Com. concludes: "As the text (*Karavīra Māhātmya*) states that this (Kapilā) Saṣṭhi can fall either on Sunday or Tuesday, even Sunday is important. (*atra mūle bhānu-bhaumavārayoḥ kathanād bhānu-vāra-yogo'pi mukhyaḥ.*)

As this *Vrata* is for the propitiation of the Sun-god, Sunday might have been allowed for *Kapilā-ṣaṣṭhī* in the *Karavīra Māhātmya*. I could not trace it to any other authority. The gift of a tawny cow, being an integral part of this *Vrata*, it probably came to be known as *Kapilā Ṣaṣṭhī*.

On this day, either the image made of Sandy soil or the chaste wife of a Brāhmaṇa should be joyfully worshipped by means of clothes and auspicious ornaments, for the satisfaction of Kātyāyanī.

36b-37a. No doubt need be entertained in this respect that, thanks to the grace of Kātyāyinī,* a virgin shall attain the desired bridegroom and a woman the desired son.

37b-39. The highly blessed army of the Devas was entrusted (dedicated) to him (Skanda) by the Devas and hence acquired by the nobleminded six-faced Lord on the sixth day in the bright half of the month of Kārttika. Hence, on that day, the devotee should worship the army of the Devas consisting of excellent Devas as well as the six-faced Lord with all charming Upacāras. O excellent Brāhmaṇa, he shall achieve Siddhi mentally desired by him.

40. The worship of the fire-god is also prescribed for this day. The devotee should carry it out perfectly alongwith the worship of fire, and Homas, with different kinds of articles of worship.

41-42. The Asura Tāraka was killed on the sixth day in the bright half of the month of Mārgaśīrṣa. The Satkṛti (honour and greetings) offered by Brahmā and other gods were received by Skanda. Hence on this day, the devotee should worship Skanda with scents, fragrant flowers, raw rice grains, fruits, clothes, ornaments and diverse kinds of Naivedya.

43. If the Ṣaṣṭhī coincides with Sunday or the constellation Śatabhiṣak or Śatatāra, O excellent sage, it is called Campāṣaṣṭhī.[1]

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*The NP uses both forms—Kātyāyani : Kātyāyinī

1. This delimitation of the term *Campā Ṣaṣṭhī* is supported by Hemādri (*CC-Vrata* I. 590-596 wherein he quotes the SK.P.) and by *Smṛti Kaustubha* 221-222. VRJ. (p. 108) requires Vaidhṛti Yoga, Tuesday and Viśākha Nakṣatra on this day to call it *Campā Ṣaṣṭhī*. But this combination is so rare that it occurs once in 30 years or so. It is strongly recommended that god Maheśvara should be seen on this day. But in Maharashtra, Mārgaśirṣa Śu. Saṣṭhī is called *Campā Ṣaṣṭhī* irrespective of the day or Yoga.

44. On that day, Lord Viśveśvara, the destroyer of sins, should be seen, worshipped, known and remembered by one who wishes for happiness.

45a. Holy dip, charitable gift etc., performed on this day are proclaimed to be everlasting.

45b-47. O Brāhmaṇa, it was on the sixth day in the bright half of the month of Pauṣa that Dinapati (the Sun) manifested himself in the form of eternal Viṣṇu, the protector of the Universe. Hence, on this day, he is to be worshipped with scents and other articles of worship, Naivedyas, clothes and ornaments by those who desire for all kinds of happiness.

48-50a. The sixth day in the bright half of the month of Māgha is called Varuṇa[1] Ṣaṣṭhī. On that day, one should worship god Varuṇa who has the eternal form of Viṣṇu, with scents, red silken garments, flowers, Naivedyas, incense and lights. By worshipping thus in accordance with the injunctions, the man obtains whatever he desires. After attaining all the fruits he rejoices, thanks to his grace.

50b-51. On the sixth day in the bright half of the month of Phālguna, O Brāhmaṇa, the devotee should make an image of Lord Paśupati duly in clay and worship it with Upacāras (sixteen articles and modes). He should bathe the image with water or Pañcāmṛta while uttering Śatarudra mantra.

52-53. While unguents shall be smeared over the image, the deity should be worshipped with raw rice-grains, white flowers and fruits. Different kinds of Naivedya should be offered. Nīrājana (waving of lights) is duly performed. After bowing to and craving forgiveness of the Lord, he should be ritualistically sent to Kailāsa.

54. O sage, whether he is a man or a woman, whoever performs the worship of Śiva thus, enjoys all worldly pleasures here and in the end attains the goal of Śiva

1. This seems to be a contribution of the NP. as Kane does not mention it in HD.V. i.

CHAPTER ONE HUNDRED AND SIXTEEN

The Exposition of the rites to be observed on the Saptamī (Seventh) day.

Sanātana said :

1. O Nārada, listen. I shall recount to you the holy rites to be observed on the Saptamī[1] days (seventh day of a lunar fortnight). On observing them with devotion, the man attains Sāyujya (entire identity) with the Sun-god.

2-7. One shall take external (i. e. outside the village or town in a river or well) bath on the Saptamī (seventh) day in the bright half of the month of Caitra. He should draw the mystic diagram of the eight-petalled lotus on an altar on the dry ground smeared with cowdung and strewn with white sand. Vibhāvasu (the sun-god must be placed in the pericarp. The two devas Kṛta, Dhātuka (?) should be placed in the eastern petal; the Gandharvas, Kṛta, Kāraka should be placed in the South-east petal; two Rākṣasas shall be placed in the Southern petal. O excellent sage, the two Ākṛtas (?) shall be placed in the South-west petal, the two great serpents, the sons of Kadrū, should be placed (as if they are) in motion in the Western petal, two Yātudhānas should be placed in the north-west petal, two sages shall be placed in the northern petal; O excellent Brāhmaṇa, the devotee should fix one planet in the north-east petal. Their worship is to be performed by means of scents, garlands, unguents, lights, incense, Naivedyas, petel leaves, areca nuts and other things.

8-9. After worshipping them thus, the devotee should perform Homa with ghee. He should give one hundred and eight oblations to the sun-god and offer as oblations eight Āhutis for each of the others, in due order, uttering their names as mantras. Thereafter, he should perform Pūrṇāhuti on the

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1. Just as the 4th day of a lunar fortnight was sacred to god Gaṇeśa or the 6th day to god Skanda, the 7th day in a lunar fortnight has the sun as the special presiding deity. Hence the observance of *Saptamī Vratas* are said to lead to *sāyujyatā* (identity) with the sun-god. Hence in V.72 below, people are exhorted to propitiate the sun-god on all *Saptamī* days.

altar. O Brāhmaṇa, in accordance with one's capacity, monetary gifts should be given to Brāhmaṇas.

10. After carrying out all these injunctions, the devotee shall attain all happiness. At the time of death, he penetrates his way through the disc of the Sun and goes to the greatest region.

11. It was on the seventh day in the bright half of the month of Vaiśākha that Jāhnavī (the Gaṅgā) was angrily drunk up by Jahnu himself and subsequently let off through the right ear.

12. On that day, the devotee should worship Jāhnavī after taking bath in the pure water, early in the morning. He should worship with scents, fragrant flowers, unbroken rice grains and other things, with all requisite upacāras (articles of worship), etc.

13. Then, a thousand pots are to be given (as gifts) in the course of this Gaṅgāvrata. If devotedly performed, this Vrata[1] is competent to take seven generations in his family to heaven.

14-18a. The holy rite of Kamalavrata[2] is also recommended on this day.[3] Its procedure is being proclaimed. An auspicious lotus is made out of gold of the weight of a gingelly seed. It is then covered with two clothes. The devotee should then worship it with scents, incense and other things, and pray as follows : "Hail to you the lotus-handed god; obeisance to you the supporter of the universe. O Divākara, (Sun-god) salutations to you. O Prabhākara (Sun-god), homage to

1. Although the N.P. does not disclose the name of this *Vrata*, it is called *Gaṅgā saptamī* (VRJ, p. 110; *Smṛti Kaustubha* 112 where it quotes Br. P.). This is celebrated as Jahnu drank up the river Gaṅgā and on prayer from King Bhagiratha, let it flow through his right ear (VR. I. 35-38)

2. Although NP. prescribes this Solar *Vrata* on Vaiśākha Śu. *Saptamī*, the Mt. P. 78. 1-11 and Pd. P. V. 21. 281-290 & following them Hemādri on *Vrata* I. 640-41 prescribe them on Caitra Śu. *Saptamī*.

3. Mt. P. 77. 1-17 describe a *Kamala Vrata* to be performed on this (Vaiśākha Śu. 7 and *not* Caitra Śu 7 as Kane states in HDV. i. 422-23), but the procedure and details are different. Hemādri (*CC-Vrata* I. 642-43) quotes from Pd. P-V. 21. 263-279.

you." After praying thus to the Lord of the Devas, he should offer that lotus alongwith the water pot and a Kapilā (tawny coloured) cow to a Brāhmaṇa, after sunset. He should observe fast throughout that day and take food only on the next day. By feeding the Brāhmaṇas with devotion, he shall attain the entire benefit of the Vrata.

18b-21a. The holy rite Nimbavrata is also to be performed on this day. Listen to its injunction even as I recount it. O excellent Brāhmaṇa, the worship of the sun is to be performed with the leaves of Nimba (Margosa), uttering the Mantra 'Khakholkāya' (TĀ 10. 59. 1, TĀĀ 10. 66) etc. beginning with the Praṇava; O Nārada, he should then eat the leaves of Nimba silently and lie down on the bare ground. After feeding the Brāhmaṇas the next day, he should himself take food alongwith his kinsmen. This Nimbapatravrata bestows all happiness on those who observe it.

21b-26a. The holy rite of Śarkarāsaptamī is also to be observed on this day. Listen to its procedure also from me. While the sun was drinking nectar by means of his hand, drops of Amṛta (nectar) fell on the ground, and they grew into the plants of Śāli rice, Mudga (green gram), Yava (barley) and Ikṣu (Sugarcane). Śarkarā (sugar) is therefore the essence of sugarcane and nectar-like and so is liked by the sun. It is holy and used in Havya and Kavya. Śarkarā Saptamī yields the same benefit as the horse-sacrifice. It pacifies all miseries. It increases the line of sons and daughters. On this day sugar must be given as gift and taken alongwith food. This holy rite must be assiduously performed, as it is liked by the Sun-god. He who observes this with great devotion, shall attain the goal of the good (i.e. Heaven).

26b-27. Indra himself was born as the sun on the seventh day in the bright half of the month of Jyeṣṭha. He should be worshipped according to the injunction. The devotee observes fast and subdues his sense-organs. O Brāhmaṇa, thanks to the grace of Devendra, he attains heaven.

28-29a. On the seventh day in the bright half of the month of Āṣāḍha, the sun god became Vivasvān

(the refulgent Sun). The devotee worships him separately with scents and fragrant flowers. O leading Brāhmaṇa, he (the observer of this Vrata) attains identity with the Sun.

29b-30. The auspicious holy rite called Avyaṅgavrata[1] is to be observed on the seventh day in the bright half of the month of Śrāvaṇa. At the end of the Pūjā of Gopati (sun) in order to propitiate him, he must give a cotton cloth four and a half Hastas long. This Vrata is very auspicious.

31. If this Saptamī coincides with the Hasta constellation it will be destructive of sins. Charitable gifts, Japa, Homa,—everything performed on this day shall attain everlasting status.

32-33. The holy rite of Amuktābharaṇa is to be observed on the seventh day in the bright half of the month of Bhādrapada. The worship of Maheśa accompanied by Umā is glorified on this day. He is worshipped alongwith Gaṅgā and others with the sixteen Upacāras. After the prayer and (paying) obeisance, he should ritualistically bid farewell to the deity, for the flourishing increase of all desires.

34-39. The holy rite of Phalasaptamī[2] is also to be observed on this day. Its procedure is being described: The seven fruits are—a coconut, a brinjal, an orange, a pomegranate, a white gourd, Bṛhatī and areca nut. These are placed in front of Maheśa. A thread in which seven threads are turned and seven knots are made is also placed in front of Maheśa, O excellent Brāhmaṇa, after worshipping the Lord with great devotion, the woman-devotee shall wear the thread round her left hand and the man-devotee round his right hand.

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1. As Kane notes (HD. V. i., pp. 264), this form of sun-worship was imported from Iran (from Magas or Śākadvīpiya Brāhmaṇas) or borrowed from Parsis. Sk. *Avyaṅga* here is hyper-Sanskritisation of Avestan *Aivyaṅghana* 'a girdle'. '*Aivyaṅga*' is a hollow strip made of fine white cotton thread, resembling a serpent's slough, 122 fingers in length. The Brahmanisation of this Vrata becomes complete by Japa, Homa and Dakṣiṇās.

2. This is a special variety of *Phala-Saptamī*. For other varieties vide HD. V. i, pp. 353-354. According to Pd. P. V. 21. 249-262 (quoted by Hemādri also) the Sungod, and *not* Mahādeva, is the chief deity as in the NP.

This shall be worn till the end of a year. He should feed seven Brāhmaṇas with milk puddings and bid farewell to them. The intelligent devotee shall partake of it himself. In order to make Vrata perfect and complete, those fruits are given to seven Brāhmaṇas. O Brāhmaṇa, the observer of the Vrata continues it for seven years with due observances of fast. Such an observer of this Vrata attains identity with Mahādeva.

40-45a. The holy rite Śubhaśaptamī[1] is to be observed on the seventh day in the bright half of the month of Āśvina. On that day, the devotee should begin the holy rite by taking his bath and worshipping the deity. He should make excellent Brāhmaṇas read the holy books. He should then worship a Kapilā cow and pray thus—"O gentle one, I am gifting you away. May Aryamā, the sun himself be pleased. Protect you, the entire Universe, since you are born of Dharma." After praying thus, he gives the cow to a Vedic Scholar, alongwith the monetary gift. O Brāhmaṇa, after, bowing down to him, he himself should set the cow free. He should take in only Pañcagavya. Thus, the Vrata is concluded. On the next day he should feed Brāhmaṇas. He should partake of that food that is left over by them. O Brāhmaṇa, this Vrata that is performed thus, is well praised. A person endowed with faith shall attain worldly pleasures and salvation, thanks to the grace of the Lord of the Devas.

45b-47. The holy rite called Śāka Saptamī[2] is to be observed on the seventh day in the bright half of the month of Kārttika. On that day, the devotee should give seven different vegetables to seven Brāhmaṇas alongwith gold lotuses. He himself shall take in only vegetable food. On the next day, he should feed the Brāhmaṇas and give them monetary gifts as well. After bidding farewell to them, he himself should partake of the food silently alongwith his kinsmen.

48-51. The holy rite of Mitravrata is to be observed on the seventh day in the bright half of the month of Mārgaśīrṣa.

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1. Cf. Mt. P. 79. 1-14.

2. This is a different variety of *Śāka Vrata*. For others vide HD. V, 1. P. 423.

The sun was born of Aditi and Kaśyapa and was named Mitra and Viṣṇu made him his right eye. Hence on this day, O Brāhmaṇa, the devotee shall worship him duly and feed seven Brāhmaṇas with sweets and other things. He should then bid farewell to them and take food himself. After duly performing this, the devotee shall certainly attain the world of the Sun. A Brāhmaṇa devotee attains Brahma's world and a Śūdra devotee takes his rebirth in a good family.

52-54. The holy rite called Abhaya Saptamī is to be observed on the seventh day in the bright half of the month of Pauṣa. The devotee observes fast and performs the holy rite standing on the bare ground (dharā-sthitaḥ). He worships the sun during the three Sandhyās (dawn, noon and dusk), then gifts to a Brāhmaṇa a Prastha-measure of sweet meats alongwith cooked rice soaked in milk. Thereafter, he feeds seven other Brāhmaṇas and gives Dakṣiṇā to all the eight, which may be in the form of a piece of land or gold. He then bids farewell to them and takes food himself. This is the holy rite called Abhaya. It bestows fearlessness (or Liberation from Saṁsāra) on all.

55. Other Brāhmaṇas call this by the name of Mārtaṇḍa Vrata. But learned men say that both are the same, the deity being one and the same.

56-60a. The holy Vrata called Sarvāpti[1] (Saptamī) is to be observed on the seventh day in the dark half of the month of Māgha. The devotee observes fast during the day and worships the disc of the Sun made of gold, with scents, fragrant flowers, etc. and keeps awake at night. The next day he should feed seven Brāhmaṇas with milk-puddings and give them coconuts as Dakṣiṇā. To the preceptor, he gives the gold replica of the Sun's disc alongwith other Dakṣiṇās. He should pray to him earnestly and bid farewell to him. Thereafter, he takes food himself. This is called the holy rite of Sarvāptidā. It yields all cherished desires. Thanks to the power of this Vrata, dualism (Dvaitaṁ) is achieved in every respect (? desires are fulfilled).

1. This is a special variety of this Vrata in the NP. For another variety vide HD. V. i. p. 444.

60b-62a. The holy rite of Acalāvrata is performed on the seventh day in the bright half of the month of Māgha. This is also called Trilocana Jayantī (Birth anniversary of the three-eyed Lord). It is remembered as the destroyer of all sins.

62b-64. It is also Ratha Saptami[1] that grants (even) emperorship. The devotee should worship the image of Sun made of gold. The image is placed in a chariot yoked to golden horses. Alongwith elephants, he shall give this (as gift to a deserving person). He who performs this Vrata devoutly joyfully enjoys all the pleasures in this world and goes to the region of god Śiva. This Saptamī is Bhāskarī Saptamī and is comparable to a crore of shining planets. On this day, it is laid down that one shall take one's bath at the time of Aruṇodaya (day-break). He shall place on his head seven leaves each of Arka and Badarī and take his bath for absolving the sins of seven births.

65-68. Lord Sun has himself prescribed a Putraprada[2] Vrata (holy rite that grants sons) on this day. "I shall be born with a part of mine as the son of the person who duly worships me on the seventh day in the bright half of the month of Māgha. I will be very much delighted." Hence, the devotee should conquer his sense-organs and observe fast for a day and a night. On the next day, he should perform Homa and feed the Brāhmaṇas with cooked rice mixed with curds or milk and puddings. He who performs the holy rite of Putra Saptamī according to these injunctions, shall get a good son who will be free from ailments and will live for a long time.

69-70. One should perform the rite of Arkapuṭa on the seventh day in the bright half of the month of Tapasya (Phālguna). He should worship the sun with the leaves of the Arka (the sun) plant. He shall eat the leaves of the Arka plant. He

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1. This is an important *Vrata* in the Deccan. VRj. pp. 115-116 gives a different *Vrata* in detail and quotes *Bhaviṣyottara* P. story how Kṛṣṇa's son was restored to health thereby, *vide* HD. V. i. pp. 388-389.

2. Kane records a number of *Vratas* to be observed on different days in different months, all granting a son as their fruit (vide HD. V. i. pp. 343-345) but this one in the NP is different from the *Putra-Saptamī Vrata* in HD. V. i. 345.

shall repeat the names of the sun continuously. Thus is the holy rite called Arkapuṭavrata. It bestows sons and wealth. It destroys all sins.

71. O Brāhmaṇa, some call this holy rite Trivargada-Vrata (a Vrata that bestows Dharma, Artha and Kāma the three aims of life), others call it Yajñavrata on account of the rite of Homa duly performed in it.[1] O excellent Brāhmaṇa, it is said that the sun is to be propitiated in all the Saptamīs in all the months. It shall enable one to realise all desires.

CHAPTER ONE HUNDRED AND SEVENTEEN

The review of the Vratas to be observed on Aṣṭamī (eighth days of Lunar fortnights)

Sanātana said :

1. Bhavānī's birth is reported to have taken place on the eighth day in the bright half of the month of Caitra. The great festival of Yātrā (procession) must be performed by making a hundred circumambulations.

2. The vision of the mother of the Universe is the bestower of all joys and pleasures on men. On this very same day the holy rite of Aśoka-Kalikā-Prāśana (drinking of water mixed with the tender sprouts of the Aśoka tree) also has to be observed.

3. Those who drink (water mixed with) eight buds of the Aśoka tree on the eighth day in the bright half of

1. With exception of Vratas like *Kṛṣṇa-Janmāṣṭamī*, majority of the *Aṣṭamī Vratas* are for the propitiation of some female deity—be it Jagadambā (Pārvatī), Mahālakṣmī or Reṇukā. The Bhavānī Yātrā is given in the Kāśī Khaṇḍa of the SK.P.—VJr., P. 118.

the month of Caitra, when the constellation of Punarvasu coincides with it, never experience any sorrow.[1]

4a. This is also called Mahāṣṭamī since the worship of goddess is ordained.

4b-7a. On the eighth day in the bright half of the month of Vaiśākha, the devotee observes fast. He takes his bath (in cool) water and performs the rite of ablution to the goddess Aparājitā by means of the water from Māṁsī (Indian Spikenard) and Bālaka (a fragrant root of the Plant Andropogom Muricatus. After worshipping with scents etc., Naivedya comprising of sugar is offered. Before performing breakfast on the following Navamī day, he should feed some virgins. O Brāhmaṇa, thanks to the grace of the goddess, he will move about in the worlds (above) in a refulgent aerial chariot, himself brilliant like the sun.[2]

7b-9a. By worshipping the three-eyed Lord on the eighth day in the dark half of the month of Jyeṣṭha, the devotee shall remain in the Śiva Loka. He will be bowed to by all the Devas. The man who worships the goddess on the eighth day in the bright half of the month of Jyeṣṭha moves about in an aerial chariot alongwith the groups of Gandharvas and Apsaras.

9b-12. On the eighth day in the bright half of the month of Āṣāḍha, the devotee takes his bath in water, mixed with turmeric powder. With the same water, he shall perform the rite of ablution of the goddess in accordance with the injunctions. After bathing the deity in pure water, subsequently, he should smear the deity with camphor and sandal paste. After offering Naivedya consisting of sugar, water for Ācamana rite should be offered. He should then feed Brāhmaṇas and give them suitable gold and monetary gifts. After bidding them farewell, he should take food himself silently. By performing this holy rite, the man shall attain to the world of the goddess.

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1. The NP has omitted the *mantra* at the time of worshipping Aśoka as the worship of the Aśoka tree is deleted. But this verse (and the *mantra tvam aśoka harābhīṣṭa*) are given in the GP. I. 133. 1-2, and in the LP quoted in Hemādri's *Vrata* I. 862-63.

2. This *Vrata* is not recorded in the VRJ and in Kane (HD. V. i).

13-14* On the eighth day in the bright half of the month of Śrāvaṇa, the devotee should worship the goddess in accordance with the religious injunctions. After bathing the idol in milk, he should offer sweet cooked rice as Naivedya. He should feed Brāhmaṇas on the next day, take food himself and conclude the holy rite. This holy rite increases the progeny.

15. The holy rite called Daśāphala vrata[1] is on the eighth day in the dark half of the month of Śrāvaṇa. The devotee decides on fasting, takes his bath and performs the Nitya (usual, prescribed) rites.

16-17. With ten leaves of black-coloured Tulasī, he worships uttering (in the dative case) these ten names of the Lord—Kṛṣṇa (i.e. Kṛṣṇāya namaḥ) Viṣṇu, Ananta, Govinda, Garuḍadhvaja, Dāmodara, Hṛṣīkeśa, Padmanābha, Hari and Prabhu. One should always worship Lord Kṛṣṇa by means of these names.

18. He should then circumambulate the deity and prostrate himself before it. Thus he should perform the most excellent of all the Vratas for ten days.

19. In the beginning, in the middle and in the end, he should perform homa in accordance with the injunctions. Uttering the Mantra of (the names of) Kṛṣṇa, he should perform hundred and eight Homas with Caru (cooked rice soaked in ghee).

20-21. At the end of the Homa, the intelligent devotee should worship the preceptor duly. He should get a replica of the leaf of Tulasī exquisitely made in gold and place it in a vessel made of gold, copper, clay or bamboo. He should get an

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*The text : *nabhomāse sitāṣṭamyām* need be emended as *nabhomāse' sitāṣṭamyām*. The *avagraha* (marked here as') before *sita* is necessary as this Vrata falls on Śravaṇa K. ṛ8th (HD. V. i. P. 311, also VRJ. p. 122 ff) If *amānta* reekoning is not taken, it will fall on Bhādrapada which is not recognised in the NP here.

1. VV. 15-26 describe the *Daśā-phala Vrata* in honour of Lord Kṛṣṇa. The *Vrata* is detailed in VRJ. P. 122 ff. and is briefiy described in HD. V. i. 312. The misprint *site* for *asite* is pointed out in a footnote to that verse.

image made in gold and worship it in accordance with the injunctions.

22. He should place the image in the vessel and offer it to the preceptor. A cow alongwith its calf, should be given fully bedecked in ornaments and clothes.

23. For ten days, he should offer ten Pūrikās (fried cakes of wheat flour) to the Lord Kṛṣṇa. The observer of the rite shall either offer these Pūrikās to a knower of the mode (of worship) or eat them himself.

24. O excellent Brāhmaṇa, a bed also should be given as gift in accordance with his capacity. On the tenth day he should give the image to the preceptor.

25-26. At the conclusion of the holy rite, ten Pūrikās should be given to each of the ten Brāhmaṇas. He should continue this rite for ten years. After performing this excellent Vrata for ten years and after duly observing the fast, the devotee shall realise all his cherished desires. There is no doubt in this that in the end, he will attain Sāyujya (One-ness) with Kṛṣṇa.

27-28a. This day remembered as (Kṛṣṇa-Janmāṣṭamī)[1] removes the sins of men. Merely by observing fast on this birth-

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1. VV 27-40 describe the *Kṛṣṇa-Janmāṣṭamī Vrata*, popular all over India. Not merely the NP but other Purāṇas like Pd. P. III. Ch, 13, Mt. P. Ch. 56, AP Ch. 183 highly glorify this *Vrata*. In the *Bhaviṣyottara* P. 44. 1-60 Kṛṣṇa himself narrates this *Vrata* to Yudhiṣṭhira : Mediaeval writers on Dharma Śāstra relying on Purāṇas, other than the *Bhāgavata*, have discussed a great deal about the procedure etc. of performing this *Vrata* and brought in the Mīmāṁsā and Astronomy in distinguishing between the *Janmāṣṭamī* and *Jayantī-Vratas*. But that is academic. The NP gives the main features of fast, worship, *jāgara* (remaining awake that night), though he does not mention the breaking of the fast. By the way, it may be noted that the *Varāha Purāṇa* (46.14) records that Kṛṣṇa was born on 12th day in the bright half of Āṣāḍha.

In passing, I may record a peculiar custom called *Gopāla-Vāla* or *Dahī-haṇḍī* in Maharashtra. It is based on the Bh. P. X. 5.15 where the cowherds expressed their delight (at the birth of Kṛṣṇa) by sprinkling curds, ghee etc. on each other. On this occasion, people in Maharashtra hang up earthen pots full of curds, butter milk etc. and celebrate with songs etc. the birth of Kṛṣṇa and some one breaks the pots and people vie with each other to get themselves drenched in the curds etc. falling from the holes in the pots.

day of Hari, one is undoubtedly liberated from the sins of seven births.

28b-31a. The devotee who observes fast shall take his bath with gingelly seeds mixed in the pure water of a river etc. The intelligent devotee shall make a mystic diagram on the platform erected in a good place. In its middle, a Kalaśa (vessel) made of copper or clay is placed. Over this vessel, another copper vessel is placed. Above this latter vessel, the auspicious golden image of Kṛṣṇa is placed and covered with two cloths. With a pure mind, he should then worship it with Pādya and other Upacāras.

31b-34. In the eight quarters he should worship Devakī, Vasudeva, Yaśodā, Nanda, Vraja (colony of the cowherds), cowherds, cowherdesses and cows. Ārārtika rite (waving of lights before the deity) is performed. Forgiveness is craved for, by bowing down with devotion. The devotee remains thus till midnight, when he bathes Hari with Pañcāmṛta and pure water. He should again worship the Lord with scents and other things. He should then offer the following things as Naivedya in a silver vessel : viz. Coriander, barley, ginger, sugarcandy, and ghee. O Nārada, these should be offered as Naivedya.

35. After performing the Ārārtika (waving of lights in front of the deity) rite once again, he should think of the Lord as assuming ten different forms. He should then offer Arghya to the rising moon.

36. After requesting the Lord of the Devas for forgiveness the observer of the holy rite should pass the rest of the night by reciting hymns from the Purāṇas and sing diverse songs in accompaniment of instrumental music.

37. After the daybreak, he should feed eminent Brāhmaṇas with sweet cooked rice. Delighted in his mind, he should offer Dakṣiṇā and bid them farewell.

38. Thereafter, he should give that image of Viṣṇu to the preceptor alongwith gold, cow and plot of land as well as monetary gifts. After bidding farewell to him, the devotee should partake of his food.

39. After performing thus the holy rite, the man attains Goloka itself, in the company of his wife, children, friends

and servants. He goes there, seated in an excellent aerial chariot.

40. In the whole of the three worlds, there is no other holy Vrata equal to this. By performing this, the benefit of a crore of Ekādaśī Vratas is acquired.

41-43. On the eighth day in the bright half of the month of Nabhasya (Bhādrapada) a person should perform the holy rite of Rādhāvrata.[1] As before, he should perform the worship of the gold image of Rādhā placed on the pot. At mid-day, after worshipping her, the devotee should take in a single meal. The devotee who is physically strong observes fast (for the complete day). On the next day, he feeds the Suvāsinīs in accordance with injunctions. He then offers the image to the preceptor. He shall partake of his food and formally conclude Vrata.

44. O Brāhmaṇa sage, if this holy rite is performed duly, the observer of Vrata obtains the esoteric secret of the Vraja (of Kṛṣṇa's time) and stays among the followers of Rādhā.

45-46. The holy rite of Dūrvāṣṭamī[2] too is to be observed on this day. Listen to it from me. O excellent Brāhmaṇa, the Liṅga is to be placed on the Dūrvā-grass growing in a pure and clean spot. He should then worship it with flowers, incense, scents, lights and Naivedyas, viz. curds, raw rice grains and fruits. At the end of Pūjā, he should, with great concentration, offer Arghya uttering the two Mantras.

47-49a.[2] "O Dūrvā grass, bowed to by the Devas and the Asuras, your birth is from nectar. Grant blessedness and line of children to me. Be a bestower of achievements of

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1. Pd. P. III. 7. 21-23. It is performed on the 8th day in both the fortnights of Bhādrapada (HD. V-1. 392).

2. VV. 25-52 describe the *Dūrvāṣṭamī Vrata* associated with Śiva Liṅga. Women and men of all castes are eligible for this. The *Smṛti Kaustubha* 228-230 and the *Bhaviṣyottara* P. 56 give another variety in which the *Dūrvā-grass* itself (unassociated with any deity like Śiva or Gaṇeśa) is the deity—that tenacity of the Dūrvā grass for its spread and survival is prayed for the spread of one's own race. VV. 47-49a are repeated as the prayer to Dūrvā-grass,

my works. Just as you are spread over the ground with your branches and branchlets, so also grant me growing progeny that shall be immortal and unageing."

49b-50. The devotee then circumambulates it, feeds Brāhmaṇas, gives Dakṣiṇā to the Brāhmaṇas, takes food himself and returns home. Alongwith the monetary gifts, he should give Brāhmaṇas splendid, fragrant and sweet fruits.

51. Thus, O Brāhmaṇa, the holy rite of Dūrvāṣṭamī is sacred and destructive of the sins of men of all the four castes and particularly of the woman folk.

52. If any woman, out of delusion, does not worship Dūrvā duly, undoubtedly she becomes a widow for three births.

53. O Brāhmaṇa, if the Aṣṭamī coincides with the constellation Jyeṣṭhā, it should be known as Jyeṣṭhāṣṭamī.[1] If worshipped, it is destructive of sins.

54. The holy rite of Mahālakṣmī begins on this day and lasts for sixteen days. It brings about all riches.

55. "O Mahālakṣmī, I am devoted to you and I shall perform your Vrata. Hence, thanks to your grace, may it come to a conclusion (May it be completed) without any impediment."

56. After saying this, the devotee twists round sixteen threads to form a string. He ties sixteen knots therein and ties the string round his right hand.

57. The observer of the holy rite should worship Mahālakṣmī everyday, with scents and other things, upto the following Aṣṭamī in the dark half.

58a. On that day the intelligent devotee should perform the rite of Udyāpana (concluding rite).

58b. Under the canopy of cloth, the devotee makes the mystic diagram called Sarvatobhadra. The Kalaśa (vessel) is installed thereon and a lamp is lit.

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1. VV. 53-74a describe *Jyeṣṭhāṣṭamī Vrata* which is in honour of goddess Lakṣmi. The wearing of threads with sixteen knots is still popularly practised by women in Maharashtra, but not other details of gold images, Homa etc. VRJ. (pp. 135-156) gives the details of this *Vrata*, *Pūjā* and *Udyāpana* (concluding rite) on the basis of the *Bhaviṣyottara* P. *vide* HD. V. 1 pp. 304 and 376.

59-62. He should take off strings from the arm and keep it below the water pot. Four images in the form of the deity are made in gold, and they are bathed in water and Pañcāmṛta. After worshipping them in accordance with the injunctions, with the sixteen types of Upacāras, the devotee keeps awake till midnight, to the accompaniment of songs and instrumental music. At midnight, when the nectar-rayed moon rises, Arghya is offered to Mahālakṣmī stationed in the middle of the moon's disc, in accordance with the injunctions, together with Śrīkhaṇḍa (sandal) and other material. The string is also offered.

[The following Mantras are utterred]

63. "O Moon, born of the ocean of milk, brother of Mahālakṣmī, O storehouse of nectar, accompanied by Rohiṇī, accept my Arghya."

64. "O Kamalā, born of the ocean of milk, a resident of the Lotus, resting on the chest of Viṣṇu, be the bestower of all the cherished desires on me."

65. "O gentle lady Reṇukā, O beloved wife of Jamadagni, O Mistress of the Universe, having only a single Lord, O unchanging one, O mother of Paraśurāma, do what is auspicious to me".

66-69. The devotee should pray to the goddess Mahālakṣmī with the above Mantras. He should worship Brāhmaṇa women duly with scents, lac juice and collyrium and feed them. He should perform Homa oblating in the fire Bilva, lotus and milk puddings. If they are not available O Brāhmaṇa, homa is performed with ghee. For acquiring houses, homa is performed with sacrificial twigs or gingelly seeds. For conquering (i. e. averting) death and for subduing ailments the following articles are offered as gifts viz.—sandal paste, palmyra leaf, flower-garland, raw unbroken rice grains, Dūrvā grass, thread with saffron applied, two coconuts and foodstuffs. The food-stuffs should be placed in a new winnowing basket. There must be sixteen of them in each item.

70-71. The observer of the holy rite shall cover it with another winnowing basket and present it uttering the following

Mantra : —"May Lakṣmī, born of the ocean of milk, sister of the moon and the beloved wife of Viṣṇu be pleased with this Vrata". He (the person performing this Vrata) should dedicate the four gold images to the Brāhmaṇas.

72. Thereafter, with sweet ccoked rice he shall feed four Brāhmaṇas and sixteen Suvāsinīs (marrieḍ women whose husbands are alive). He should bid farewell to them giving them their due Dakṣiṇās.

73-74. After concluding the observances, he should take food in the company of the affectionate ones. By performing this Vrata of Mahālakṣmī, O Brāhmaṇa, in accordance, with the injunctions, one enjoys all worldly desirable pleasures and one shall live in the world of Lakṣmī for a long time. This is called Asokāṣṭamī also, and in it the holy rite of Ramā (Śrī) is complete.

75-76a. On this day, the Aśoka tree is worshipped and only a single meal is taken every day. By performing the Aśoka Vrata, the lady, wherever she is born in this world of sorrow, becomes free from sorrow. No doubt need be entertained in this respect.

76b-78a. O Brāhmaṇa, Mahāṣṭamī[1] is to be observed in the bright half of the month of Āśvina.

On that day, Durgā is to be worshipped with all Upacāras. By observing fast or taking a single meal on the Mahāṣṭamī day, the devotee attains all round affluence and rejoices like a god for a long time.

78b-80. The holy rite of Karaka Vrata is to be observed in the dark half of the month of Kārttika. On that day, Śambhu accompanied by Umā is to be assiduously worshipped. Arghya is also to be always offered, at the time of the moon-rise, by the observers of the Vrata who wish for a son endowed with all good qualities or happiness of diverse kinds.

80b-81. Gopāṣṭamī rite is to be observed in the bright half of the month of Kārttika. On that day, one shall perform

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1. VV. 76b-78a describe Mahāṣṭamī, the 8th day of Navarātra in Āśvina Śu.

the worship of cows; fodder is offered to the cows, cows are circumambulated and followed. Cows are given as gifts by those who desire all riches.

82-85. A special holy rite is performed on the eighth day in the dark half of the month of Mārgaśīrṣa. The image of a couple is made out of Darbha grass. They are named Anagha and Anaghā. They are accompanied by many sons. (images are made of these as well). On a spot scrubbed and cleaned with cow dung and made auspicious, the couple are placed and worshipped with scents, fragrant flowers, and diverse kinds of Upacāras. The devotee feeds a Brāhmaṇa couple and bids farewell to them after giving them Dakṣiṇās. A man or a woman can perform this holy rite. By performing it in accordance with the injunctions, he or she gets a son endowed with good characteristics. There is no doubt about this.

86-87. On the eighth day in the bright half of the month of Mārgaśīrṣa, the devotee observes fast in the presence of Kālabhairava. By doing so and keeping awake for that night, one is liberated from great sins. Whatever inauspicious sin has been committed by a person in his birth as a human being, is dissolved entirely by seeing Kālabhairava image;

88. The holy rite of Śrāddha called Aṣṭaka[1] is to be observed on the eighth day in the dark half of the month of Pauṣa. It makes the Pitṛs (manes) satisfied for a year. It increases the line of children in the family.

89. By worshipping Śiva devotedly on the eighth day in the bright half of the month of Pauṣa, one attains worldly pleasures and liberation by acting in pursuance of his (unflinching) devotion.

90. On the eighth day in the dark half of the month of Māgha, one should, with great devotion, worship Bhadrakālī, the destroyer of the hosts of enemies, and the bestower of all cherished desires to her devotees.

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1. Although the NP. limited the term *Aṣṭaka* to the 8th day in Pauṣa, the *Āśvalāyana* Gr. 5. II. 4. 1. states that the 8th *tithis* in the dark halves of *Hemanta* and *Śiśira* (i.e. the months of Mārgaśirṣa, Pauṣa, Māgha and Phālguna) are *Aṣṭakā* days.

91. O Brāhmaṇa, one who wishes for an unbroken line of children and absence of defeat in battle, should propitiate Bhīṣma on the eighth day in the bright half of the month of Māgha.

92. O Brāhmaṇa, on the eighth day in the dark half of the month of Phālguna, one should worship goddess Bhīmā. For the achievement of all cherished desires, he should be devoted to the Vrata.

93. O Brāhmaṇa, by worshipping properly with scents and other things, Śiva and Śivā on the eighth day in the bright half of the month of Phālguna, one shall become the Lord of all Siddhis (Super-natural Powers.)

94. One should worship goddess Śītalā[1] on the eighth day in the second fortnight of the month of Phālguna, with all kinds of cooked food prepared duly on the previous Saptamī (seventh) day.

95. "O Śītalā, you are the mother of the Universe. O Śītalā, you are the father of the Universe. O Śītalā, you are the support and base of the Universe. Obeisance, to you, salutations to you, O Śītalā.

96. I bow down to goddess Śītalā, who is seated on a donkey, is naked, holds the broom and the water pot and who destroys swellings.

97. Goddess Śītalā shall be the bestower of calmness and queller of swellings to those who stand in water and repeat the name "Śītalā, Śītalā".

98. O Brāhmaṇa, thanks to the grace of goddess Śītalā, he (the devotee) shall be tranquil for a year;—he who worships Śītalā by means of these Mantras of Śītalā.

99. By worshipping Śiva and Śivā on the eighth day in any of the halves and in any of the months, one attains the desired benefit.

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1. Śitalā is the goddess of Small Pox. According to *amānta* reckoning the *Śītalāṣṭamī* is on Caitra Kṛ. 8.

CHAPTER ONE HUNDRED AND EIGHTEEN

The Exposition of the Vratas to be observed on Navamī (ninth) day (in the lunar fortnight)

Sanātana said :

1. O leading Brāhmaṇa, henceforth, I shall recount to you the Vratas to be observed on the Navamī day (i.e. ninth day in the lunar fortnight). On performing these rites, people in the world attain the desired fruit.

2. The holy rite of Śrī Rāma Navamī[1] is on the ninth day in the bright half of the month of Caitra. A devotee who is physically strong, should duly observe full fast on that day.

3. If he is incapable physically (to observe full fast), he should take a single meal on that day after the midday festival. He shall propitiate Rāma, by feeding the Brāhmaṇas with sweet cooked rice.

4-5a. By means of (gifts of) cows, plots of lands, gingelly seeds, gold etc, and by means (of gifts of) clothes and ornaments, Brāhmaṇas should be propitiated. He who devoutly performs the holy rite of Śrī Rāmanavamī shall shake off all his sins in this world and attain the region of Viṣṇu.

5b-7. The holy rite of Mātṛvrata is also to be observed on this same day. The Yoginīs, sixtyfour in number, accompanied by Bhairava, are to be propitiated by means of garlands, scents, clothes and Naivedyas. O prominent Brāhmaṇa, it was on this day that Bhadrakālī was crowned in the chieftancy of all mothers. Hence, one should worship her by observing fast and controlling his sense-organs, on this day.

8. He who worships Caṇḍikā on the ninth day in either of the fortnights of the month of Vaiśākha, in accordance with the injunctions in the matter, rejoices alongwith the Devas.

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1. VV. 2-5a briefly state the outline of *Rāmanavamī Vrata*. We find its detailed description in works like VRJ. (pp. 149-154) where the dialogue of Sage Agasti and Sutikṣṇa (regarding the observance of this *Vrata*) from SK. P. is quoted. Hemādri's mention of the *Vrata* (CC. *Vrata* I, pp. 951-46) shows that it was popular in Maharashtra before 12th Cent. A.D. at least. NP.'s cursory treatment shows that it was not attached much importance then, though *Rāma-navamī* is now a national festival.

9-11a. On the ninth day in the bright half of the month of Jyeṣṭha, the excellent man who observes fast, should worship Umā duly and feed virgins and Brāhmaṇas in accordance with his ability. He should give them monetary gifts to the extent of his capacity. He should partake of only cooked Śāli rice alongwith milk. O Brāhmaṇa, the man who duly performs this Umā Vrata[1] enjoys great pleasures in this world. In the end, he attains the goal of heaven.

11b-12. (Defective) O chief of Brāhmaṇas, he who performs (the following) holy rite on the ninth day in either of the fortnights in the month of Āṣāḍha and worships the fair-complexioned goddess Aindrī riding the elephant Airāvata and and partakes food only at night, shall become the enjoyer of pleasures in the world of the Devas. He will move about in the vehicle of the Devas or he will proceed along the path called Devayāna.

13-15. In the month of Śrāvaṇa, O leading Brāhmaṇa, the devotee should take food only at night, or he shall observe fast for two fortnights and worship Kaumārī Caṇḍikā. He should worship the goddess, the remover of sins, by means of scents, fragrant flowers, incense, lights and different Naivedyas. He should feed virgins. He who performs the excellent Kaumārī Vrata[2] devotedly in this manner, shall go to the eternal world of the goddess by means of an aerial chariot.

16-17a. The ninth day in the bright half of the month of Bhādrapada is glorified by the name of Nandā Navamī. He who worships Durgā duly with all Upacāras (articles of worship and other formalities) on that day, attains the benefit of a horse-sacrifice and is honoured in the world of Viṣṇu.

17b-20. The ninth day in the bright half of the month of Āśvina is glorified by the name Mahānavamī.[3] On this day,

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1. VV. 9-11a describe a special *Umā Vrata* not recorded by Kane in HD V. 1.

2. VV. 13-15 describe a special *Kaumārī Vrata* with *Caṇḍikā* as the main deity. This is not noted by Kane in HD. V. i.

3. VV. 176-22 describe the Mahā-navamī in honour of Durgā. As a part of *Nava-rātra* or the *Durgā pūjā* festival, it is observed all over India. VRJ, p. 158 gives a detailed procedure on the basis of the *Bhaviṣya*, *Devī*,

O Brāhmaṇa, the worship of the Śamī tree should be performed in the afternoon in the eastern quarter. Then, at night, in the first watch (Yāma) = 3 hours), the following (pertaining to the goddess) should be worshipped viz— sword, bow, arrows, iron club, trident, javelin, axe, dagger, leathern shield, and umbrella, banner, elephant, horse, cow and bull, book, balance, baton, noose and discus and the conch. After worshipping a buffalo with scents and other articles of worship (Upacāra), it should be chopped off and dedicated to Bhadrakālī.

21. After offering oblations and after partaking of only cooked rice, the devotee should give the monetary gifts to the Brāhmaṇa and formally conclude the Vrata.

22. He who thus worships Durgā, the destroyer of miseries and sufferings of men, enjoys excellent worldly pleasures here and shall attain heavenly region in the end.

23. The ninth day in the bright half of the month of Kārttika is glorified as Akṣaya Navamī (everlasting Navamī) On that day, the devotee should perform the rite of Tarpaṇa at the roots of Aśvattha (the holy fig tree).

24. O Nārada, with mantras special to his own branch of the Vedas, that Tarpaṇa rite of the Devas, sages and Pitṛs should be performed correctly. Then the devotee should offer Arghya to the sun.

25. Then he should feed Brāhmaṇas with sweet cooked rice. After taking his food and giving Dakṣiṇā to the Brāhmaṇas, he should rest and relax, O chief of sages.

26. It is the word (precept) of Vidhi (god Brahmā) that, if anyone performs Japa, Dāna, worship of the Brāhmaṇas, Homa thus, everything of such acts shall be entirely everlasting.

27-28a. The ninth day in the bright half of the month of Mārgaśīrṣa is glorified as Nandinī (Navamī). He who

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Viṣṇu-dharma P. and *Vārāhī Tantra*. Kane notes more varieties and records a grant by King Pulakesin (early Cālukya dynasty) on Mahā-navamī in Kārttika (HD. V. i. pp. 373-74). In Maharashtra we worship the Śamī tree and all our implements on this day.

observes fast on that day and worships elaborately goddess Jagadambā (the mother of the Universe) with scents and other things, attains the benefit of a horse-sacrifice. There is no doubt in this respect.

28b-29a. The devotee should worship Mahāmāyā on the ninth day in the bright half of the month of Pauṣa. O Brāhmaṇa, that is conducive to the acquisition of the fruit of a Vājapeya-sacrifice provided he takes only a single meal every day.

29b-31a. The ninth day in the bright half of the month of Māgha is worshipped by the people. It is called Mahānandā as it always causes delight to men. No doubt need be entertained in this respect that the holy bath, charitable gift, Japa, Homa, observance of fast, everything performed on that day has an everlasting benefit.

31b. O excellent Brāhmaṇa, the ninth day in the bright fortnight of the month of Phālguna is of a highly meritorious nature. It is called Ānandā.[1] It is remembered as the remover of all sins. O excellent Brāhmaṇa, he who observes fast on that day and worships goddess Ānandā attains all desired benefits. It is the Truth. It is the Truth that is spoken by me.

CHAPTER ONE HUNDRED AND NINETEEN

The Holy rites to be observed on Daśami (i.e. tenth) days (in The Lunar fortnight)

Sanātana said :

1. Henceforth, I shall recount to you the holy rites to be observed on Daśamī (tenth) days (of lunar fortnights). On observing them devotedly, man becomes a favourite of Dharmarāja.

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1. It appears that some *navamī Vratas* are associated with *ānandā vide Nandinī* in *Mārgaśīrṣa, mahānandā* in *Māgha* and *Ānandā* in *Phālguna*. The last is recorded as *Ānandā* by Hemādri (*Vrata* I. 948-850). The procedure in the NP. is different from the one recorded by Kane (HD. V. i. P. 270).

2. On the tenth day, in the bright half of the month of Caitra, the devotee should worship Dharmarāja[1] by means of the seasonal flowers and fruits plucked for the nonce, and scents and other things.

3. He should either observe fast or take a single meal per day. After feeding fourteen excellent Brāhmaṇas, he should give them monetary gifts according to his capacity.

4. O Brāhmaṇa, he who thus performs the worship of Dharmarāja, shall at the behest of Dharma, attain similarity with the Devas—a position from which he will not fall.

5-6. On the tenth day in the bright half of the month of Vaiśākha, a man should worship god Viṣṇu with scents and other articles of worship and formalities) as well as with white fragrant flowers. He should make hundred circumambulations, (round Viṣṇu's shrine) and assiduously feed Brāhmaṇas. He (thereby) attains to the world of Viṣṇu (Viṣṇuloka). No doubt need be entertained in this respect.

7. It was on the tenth day in the bright half of the month of Jyeṣṭha that the Jāhnavī (the river Gaṅgā), the most excellent of all the rivers, came to the Earth from the heaven. Hence, the day is remembered as the bestower of merit.

8-9. The month of Jyeṣṭha,[2] the bright fortnight, the constellation of Hasta, Wednesday, Daśamī Tithi, the Gara (Karaṇa), Ānanda (Yoga) and Vyatīpāta, the moon in the Zodiac of Virgo and the sun in the Zodiac of Taurus—the combination of all these ten, O Brāhmaṇa, is regarded to be

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1. This and the next Vrata is not recorded in the VRJ. or HD. V. 1.

2. This astronomical combination constituting Daśaharā is repeated in the Sk. P. as follows :

jyeṣṭhe māsi site pakṣe daśamyāmbudha-hastayor-
garānande Vyatīpāte kanyā candre vṛṣe raviḥ |
daśayoge naraḥ snātvā sarva-papaiḥ pramucyate ||

Kane says that the *Varāha* P. accepts Tuesday instead of Wednesday (HD. V. i. P. 91) but the actual quotation of *Varāha* P. in the VRJ. p. 165, states that it was on Wednesday on 10th Jyeṣṭha Śu. that the Gaṅgā

highly meritorious. It removes ten kinds of sins.[1] Hence it is called Daśahara.

10. On this day if a delighted devotee takes his holy dip in the Jāhnavī in accordance with the injunctions, he goes to Hari's abode.

11. The tenth day in the bright half of the month of Āṣāḍha is remembered by Manu and others as highly meritorious. Holy dip, Japa, charitable gift, or Homa on that day is the bestower of heavenly goal.

12. The tenth day in the bright half of the month of Śrāvaṇa is the bestower of the fulfilment of all hopes. The worship of Śiva, with scents and other articles of worship on this day, is praiseworthy.

13. Observance of fast, taking of food only at night, feeding of Brāhmaṇas, Japa, the charitable gift of gold, cow, etc. performed on this day—all these are destructive of all sins.

14-19. On the tenth day in the bright half of the month of Bhādrapada, O excellent Brāhmaṇa, the holy rite called Daśāvatāra[2] (the ten incarnations) is to be observed. After

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descended from heaven. The NP. limits the merit of this Vrata to bath in the Gaṅgā but the *Nirṇaya Sindhu* (P. 98), on the authority of the SK.P., extends the merit of *Daśaharā* to both etc. in all big rivers. A festival of the Gaṅgā is celebrated in towns and villages in big rivers like the Krishnā and the Godāvarī in Maharashtra, though not on that big scale as found at Haradwar, Prayāga or Vārāṇasī.

1. The other derivation of Daśaharā is "that which washes off ten kinds of sins". The ten kinds of sins are given in Manu XII. 5-7 as follows :

(1) *Mental Sins* : Coveting another man's wealth, wishing evil to befall others, entertaining heretical ideas,

(2) *Vocal Sins* : harshness of speech, speaking the untruth, back-biting, irrelevent speech.

(3) *Bodily Sins* : misappropriation of another's wealth, injury to living beings, illicit intercourse with another's wife.

This efficacy of *Daśaharā* is endorsed in other Purāṇas also; *vide* Br. P. 63. 15, *Nirṇayasindhu* (p. 98) quotes the SK. P and *Varāha* P to the same effect. The VRJ. (pp. 166 ff) gives details of this *Vrata*.

2. VV. 14-19 describe the *Vrata* in honour of the currently believed ten incarnations of Viṣṇu. The inclusion of the Buddha and Kalki in the list is comparatively late when people forgot that the Buddha was the propagator of a non-Vedic faith.

taking his bath in a water-reservoir (i.e. a tank, a river etc.) and performing Sandhyā etc. and the rite of Tarpaṇa to the Devas, sages and Pitṛs, he should, with great concentration, worship ten incarnations (of Viṣṇu) viz. Matsya (the Divine Fish), Kūrma (the Divine Tortoise), Varāha (The boar), Narasiṁha (Man-lion), Trivikrama (the religious student Vāmana), Paraśu-Rāma, Śrī-Rāma, Kṛṣṇa, Buddha, and Kalki. O Nārada, he (the observer of the Vrata) should worship ten gold images (of these incarnations) in accordance with injunctions. He should then give them to ten excellent Brāhmaṇas after duly honouring them. After observing fast or taking one meal (on that day), he should feed the Brāhmaṇas. After bidding farewell to them, he should enjoy a meal with his friends and relatives. By performing this Vrata with devotion, he shall enjoy all excellent pleasures here. In the end he will go to the eternal Viṣṇuloka, in aerial chariot.

20-22. The tenth day in the bright half of the month of Āśvina is glorified as Vijayā.[1] In the morning the devotee places four cow-dung balls in the courtyard of the house in the form of the horizon (i.e. semicircle). In their midst he should worship the four warriors Rāma, Lakṣmaṇa, Bharata and Śatrughna. Four vessels with lids are taken and smeared with cow-dung. Grains and silver coins are put therein and closed. They are covered with white silken cloth.

Hemādri (*Vrata* I. 1158-61) instructs to begin this *Vrata* on 12th *Mārgaśīrṣa Śu.* VRJ (P. 168) on the authority of the *Bhaviṣyottara P.*, gives a different procedure though the *Vrata* commences on *Bhādrapada Śu,* 10th and the *Vrata* is to be observed for 10 years.

1. VV. 20-25a describe one variety of *Vijayā daśamī Vrata* allied with Rāma but not connected with his victory over Rāvaṇa which forms the basis of the present *Rāmalīlā* festival. This variety is not recorded by Hemādri (*Vrata* I. 970-73), *Nirṇaya sindhu* (PP. 69-70), VRJ. pp. 169-170 or by Kane (HD. V. i. pp. 188-194).

The other variety in VV 25b-31a, which is to be observed by kings or noblemen for securing conquest on the enemies, has been current all over India in slightly different forms. The worship of the *Śamī* tree, royal procession of elephants, horses etc., waving of lights (*Nīrājana*) after return from *Śamī-Pūjana* etc. have been the common features. The NP. does not include the worship of the goddess Aparājitā (recorded in *Dharma-sindhu,* pp.

23. The devotee then worships them in accordance with the injunctions with scents, fragrant flowers, Naivedyas, etc. accompanied by father, mother, brothers, sons, wife and servants.

24-25a. After paying obeisance he feeds the Brāhmaṇas who are duly honoured. By performing this holy rite, the man remains happy throughout the year. O Brāhmaṇa, he shall decisively become flourishing in wealth and grains.

25b-31a. (Another holy rite) On the previous Navamī day the devotee goes to a Śamī tree and chants Mantras : On the afternoon of the Daśamī day, O Brāhmaṇa, the devotee goes again to the Śamī tree which is on the eastern side (of the village etc) and takes mud from the foot of tree. To the accompaniment of songs and instrumental music, he brings the mud to the house. He worships the clay in accordance with the injunctions and arranges his army. He goes out of the village by means of the eastern gate without any perturbation. He should get the image of the enemy prepared by means of leaves, etc. or mentally fancy the same. He should feel mentally delighted that the deity will hit the enemy with an arrow that has its tail of gold. He should then return home at night. Or after making all these arrangements he should proceed against the enemy to curb him. O Brāhmaṇa, this Daśamī rite, performed always in accordance with the injunctions, shall bestow wealth, victory, sons, cows, elephants, horses, goats and sheep in this world. O Nārada, at death he attains heavenly world.

31b-33. One should perform the holy rite of Sārvabhauma-Vrata[1] (Vrata for Sovereignty over the world) on the tenth day

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96 ft) though some features in Hemādri (*Vrata* I. pp. 970-971) such as despatching an arrow at the effigy of the enemy or imagining him to be facing oneself, are common.

In Maharashtra probably due to scarcity of Śamī trees, they worship the *Āptā* tree or its branch on the eastern outskirts of the village. Going out of the boundary of the village is the technical *Sīmollaṅghana* (crossing the boundary for "invading" the enemy). People return home in the evening and lights are waved round the men. (*Nīrājana*) by women in the house. They distribute the leaves of the Āptā tree as "gold coins".

1. VV. 31-47 describe the *Sārvabhauma Vrata* primarily meant for kings. A similar *Vrata* is given in the *Varāha* P. 65.1-6 and *Viṣṇudharma*

in the bright half of the month of Kārttika. The devotee either observes complete fast or takes only one meal a day. At midnight, outside the house or the city he offers oblations in all the ten directions with Apūpa (baked pie) etc. On a level spot of ground smeared with cowdung, he draws a mystic diagram of a lotus of eight petals. After worshipping Gaṇeśa and other deities he (wipes off sins) by means of these Mantras.

34. May God Indra, the king of the Devas, the granter of all desired things, destroy the sin that is to my east as a result of my own sinful actions.

35. May God Vahni (fire) the king of all splendours, the granter of all desired things quell the sin that is to my south-east as a result of my own sinful actions.

36. May Yama, the king of Pretas, ghosts, the bestower of all desired things annihilate the sin that is to my south as a result of my own actions.

37. May Nirṛti, the king of Rākṣasas, the bestower of all desired things, wipe off the sin that is to my southwest as a result of my own actions.

38. May Varuṇa, the Lord of aquatic animals, the bestower of all desired things, destroy the sin that is to my west as a result of my own actions.

39. May Vāyu, the king of Maruts (gusts of wind), the bestower of all desired things eradicate the sin that is to my north-west as a result of my own actions.

40. May Soma (Moon), the Lord of Ṛkṣas (constellations) and Yakṣas, the bestower of all desired things, quell the sin that is to my north as a result of my own actions.

41. May Īśāna, the lord of Bhūtas (goblins), the granter of all desired things, quell the sin that is to my north-east, as a result of my own actions.

42. May Brahmā (the Lord of the Prajāpatis), the granter of all desired things annihilate the sin that is above, as a result of (my own) actions.

P. III. 164. 1-7. The guardians of the quarters are at times identified with the protectors of the worlds. Manu V.96 mentions Sūrya (the Sun) as the protector of the South-West instead of Nirṛti in the NP.

43. May Ananta, the king of serpents, the granter of all desired things, quell the sin that is stationed below me as a result of my own actions.

44. After offering oblations in the ten directions thus, with great concentration, he should alertly offer oblations to Kṣetrapāla externally.

45. After having completed the rites thus the intelligent devotee should spend the remaining part of the night in mainly auspicious songs, recitation of hymns, Japas etc.

46. In the morning, he should take bath, worship guardians of the worlds (quarters), and honour and feed twelve Brāhmaṇas. He should give them Dakṣinā according to his ability.

47. O Brāhmaṇa, after performing the holy rite thus, the royal devotee shall enjoy all auspicious worldly pleasures. After enjoying heavenly pleasures thereafter, for the duration of a Yuga, he will become an Emperor.

48. On the tenth day in the bright half of the month of Mārgaśīrṣa, the devotee should perform the holy rite of Ārogyaka Vrata[1] (health-giving Vrata). He should worship ten Brāhmaṇas with scents and other things and drink the water with which their feet have been washed.

49-50a. After giving Dakṣiṇā to them, he should bid them farewell. He should take only a single meal. O Brāhmaṇa, after performing this Vrata the devotee attains health in this world. Thanks to the grace of Dharma-Rāja, he rejoices like a Deva in the heaven.

50b-51. On the tenth day in the bright half of the month of Pauṣa, he should worship Viśve Devas.[2] They are Kratu,

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1. This is a special variety of *Vrata* in the NP. Kane records a number of *Ārogya Vratas* on different *Tithis*, but none of them prescribes the *Tīrtha* (water after washing the feet) of Brāhmaṇas. Even the *Vrata* on the Daśamī day prescribes the worship of goddess Lakṣmī and Hari.

2. These gods are supposed to be the sons of *Viśvā*. The list of their names differs e.g. Apte's SK. Dict. p. 523 and MWP. 992 give the following list :

Vasu, Satya, Kratu, Dakṣa, Kāla, Kāma, *Dhṛti*, *Kuru*, *Pururavas* and *Mādravas*—the last four are not found in the NP.-list.

Dakṣa, Vasus, Satya, Kāla, Kāma, Muni, Guru, Vipra and Rām. Keśava has identified himself with these in ten different ways.

52-54. He should make effigies of Darbha grass to represent them as seated in their seats or lying down. O Nārada, he should worship them with scents, incense, lights and Naivedyas. After giving them Dakṣiṇā separately, he should ritualistically bid farewell to them. The gifts that had been offered to them should be given to excellent Brāhmaṇas or to the preceptor. O Brahminical sage, the observer of the Vrata who performs the rite thus, taking in only one meal a day, shall be the enjoyer of pleasures of both the worlds.

55-58a. On the tenth day in the bright half of the month of Māgha, the devotee should observe fast and conquer his sense-organs. He should properly and completely worship the ten Devas called Aṅgiras after making their images in gold. He shall worship them with scents and other Upacāras. They are—Ātmā, Āyus, Manas, Dakṣa, Mada, Prāṇa, Barhiṣmān, Gaviṣṭha, Datta and Satya. O Nārada, as their representatives ten Brāhmaṇas are to be fed with sweet cooked rice. For the purpose of acquiring heavenly world, the devotee should give those Brāhmaṇas the golden image.

58b-62. On the tenth day in the bright half of the last month, the devotee should worship the fourteen Yamas. They are : Yama, Dharmarāja, Mṛtyu, Antaka, Vaivasvata, Kāla, Sarvabhūtakṣaya, Audumbara, Dadhna, Nīla, Parameṣṭhin, Vṛkodara, Citra and Citragupta. He should properly and correctly worship them with scents and other Upacāras. He shall perform Tarpaṇa three times for each with handful of water mixed with gingelly seeds. O Nārada, thereafter, with a copper vessel he should give Arghya to the sun with the mixture of red sandal, gingelly seeds, raw rice-grains and barley in the waters with the following mantra.

63. "O sun of thousand rays, come O huge mass of splendour, O Lord of the Universe, accept the Arghya given by me with devotion. Take pity on me."

64-66. The devotee should offer Arghya by uttering the above Mantra. He should feed the fourteen Brāhmaṇas and

give them silver coins as Dakṣiṇā. After bidding farewell to them, he should partake of his own food. O Brāhmaṇa, the devotee who performs the holy rite thus, enjoys all worldly pleasures, inaccessible to the Devas, such as sons and riches. At the death of his body, he occupies excellent aerial chariot and attains to Viṣṇu's Loka.

CHAPTER ONE HUNDRED AND TWENTY

The exposition of the Vratas to be observed on Ekādaśī (eleventh) days[1] *(of the lunar fortnight)*

Sanātana said :

1-4. On the eleventh day in either of the fortnights of (any month), O sage, the devotee must desist from taking food.

1. The NP. being a Vaiṣṇava Purāṇa gives full details of Ekādaśi Vrata. It has devoted the whole of *Uttarārdha* in glorification of this Vrata.

The NP. follows *Pūrṇimānta* reckoning. Hence the Ekādaśi in the dark half is treated first. It is not known why *Caitra Ekādaśis* should be an exception and why *Ekādaśi* in *Caitra* Śu. and *Kṛ* are so much bifurcated (*Caitra* Śu in VV 5-8a and *Caitra* Kṛ in VV 80-82)

The following is the Tabular statement of Ekādaśis and the month and fortnight for their performance. The difference of name in the list in HDV. i P. 108 Note 278 is noted in the bracket.

	N. of the lunar Fortnight and month	*N. of the Ekādaśī Vrata*
1.	Caitra Śu.	Kāmadā
2.	,, Kṛ.	Pāpamocani (Varūthinī)
3.	Vaiśākha Śu.	Mohinī
4.	,, Kṛ.	Varūthinī (Aparā)
5.	Jyeṣṭha Śu.	Nirjalā
6.	,, Kṛ	Aparā (Yoginī)
7.	Āṣāḍha Śu.	Śayanī
8.	,, Kṛ.	Yoginī (Kāmikā or Kāmadā)
9.	Śrāvaṇa Śu.	Putradā
10.	,, Kṛ.	Kāmikā (Ajā)

With great concentration, he must construct an auspicious pavilion decorated with flowers of various kinds exquisitely. After taking bath perfectly in accordance with the injunctions, he should observe fast and conquer his sense-organs. With faith and great concentration he should duly worship Viṣṇu with various Upacāras, Japas, Homas and circumambulations. He should also recite different hymns in prayer to the Lord, alongwith songs and instrumental music that captivate the mind. He should glorify the Lord with charming shouts of Jaya (Be victorious). He should prostrate on the ground like a long staff. He should keep awake during the night. (By carrying out all these instructions) he attains the great region of Viṣṇu.

5-8a. On the eleventh day in the bright half of the month of Caitra, the excellent man should observe fast and maintain these observances mentioned hereinafter for these days (the previous and the subsequent days included i.e. the 10th, 11th +12th Tithis). On the Dvādaśī (twelfth) day, he should devotedly worship the eternal Vāsudeva with all the sixteen Upacāras.

Then, he should feed his kinsmen.* After giving Dakṣiṇā

11.	Bhādrapada Śu.	Padmā (Parivartinī)
12.	,, Kṛ.	Ajā (Indirā)
13.	Āśvina Śu.	Pāpāṅkuśā
14.	,, Kṛ.	Indirā (Ramā)
15.	Kārttika Śu.	Prabodhinī
16.	,, Kṛ.	Ramā (Utpatti)
17.	Mārgaśirṣa Śu.	Mokṣā (Mokṣadā)
18.	,, Kṛ.	Utpannā (Saphalā)
19.	Pauṣa Śu.	Putradā
20.	,, Kṛ.	Saphalā (Ṣaṭ-tilā)
21.	Māgha Śu.	Jayā
22.	,, Kṛ.	Ṣaṭ-tilā (Vijayā)
23.	Phālguna Śu.	Āmalakī
24.	,, Kṛ.	Vijayā (Pāpa-mocanī)

VV. 1-4 give general instructions on the common ritual in the *Ekādaśī Vratas.*

*The wording in the next line shows that here the reading should have been *Brāhmaṇān* instead of *bāndhavān.* If the reading be *Vāḍavān* it will do as *Vāḍava*=a Brāhmaṇa.

to them he should bid farewell to them and take food himself. This holy Ekādaśī Vrata is called Kāmadā (the granter of desires). It destroys all sins. O Brāhmaṇa, if observed properly and perfectly, it yields worldly pleasures and salvation.

8b-10. On the eleventh day in the dark half of the month of Vaiṣākha, a person should observe, with all formalities (of this Vrata), fast on this Varūthinī (name of this Ekādaśī.) On the next day, he should worship Madhusūdana. The charitable gift of gold, cooked food, cow and virgin on this day is highly commendable. By performing the holy Vrata of Varūthinī (Ekādaśī), the man devoted to the regular requisite observances is liberated from all sins. He attains the region of Viṣṇu.

11-12a. On the eleventh day in the bright half of the month of Vaiśākha, the devotee observes fast on this Mohinī Ekādaśī. On the next day, he takes his bath and worships Puruṣottama with scents and other things. By feeding Brāhmaṇas, (thereafter), he shall undoubtedly be liberated from sins.

12b-14a. On the eleventh day in the dark half of the month of Jyeṣṭha (which is called Aparā,[1] he should observe fast of the Aparā Ekādaśī, O king,[2] on the Dvādaśī day, he performs the daily prescribed (Nitya) rites and worships Trivikrama. Thereafter, feeding prominent Brāhmaṇas and giving them Dakṣiṇā, he becomes liberated from all sins and goes to Viṣṇu's Region (Vaikuṇṭha).

14b-16. On the eleventh day in the bright half of the month of Jyeṣṭha, the holy rite of Nirjalā (Abstention from water) Ekādaśī is observed. O excellent Brāhmaṇa, from the sun-rise to sunrise (i. e. through-out the Ekādaśī day) (not even water is to be taken in). On the twelfth day in the morning, he performs the prescribed daily routine rites and worships Hṛṣīkeśa with all the Upacāras; (thereafter) he feeds

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1. As *Aparā* is the name of Ekādaśī which follows Mohinī (HD VI. 1 p. 108 Ft. note 278), the reading in this verse should have been *Samupoṣyāparām* instead of *Samupoṣya parām*; Here *parām* is meaningless and syntactically unrelated to any substantive.

2. This is an obvious quotation, as the epithet *Nṛpa* is not applicable to Nārada

Brāhmaṇas, with devotion. By observing this holy rite, the devotee attains the benefit of twentyfour (ordinary) Ekādaśīs.

17-18. On the eleventh day in the dark half of the month of Āṣāḍha, the devotee observes the fast of Yoginī Ekādaśī. On the twelfth day, he performs his daily rites and worships Nārāyaṇa. Then, he feeds leading Brāhmaṇas and offers Dakṣiṇā to them. He attains the benefit of all charitable gifts and rejoices in the abode of Viṣṇu.

19-24. Listen to the injunctions regarding the holy rite on the eleventh day in the bright half of the month of Āṣāḍha.[1] The devotee observes fast on that day in accordance with the injunctions. He should instal the image of Viṣṇu made of gold or silver, on an auspicious pavilion. The image should be of exquisite workmanship, with the four hands shining with conch, discus, iron club and the lotus. A yellow silk-cloth should be wound round the image. O Brāhmaṇa, the image should be placed on a couch neatly covered with (silk) cloth. Uttering the Mantras he should bathe the Lord with Pañcāmṛta and pure water. The hymn 'Puruṣa Sūkta' (RV. X. 90) is recited. The Upacāras (articles and modes or details of worship) begin with Pādya (offering of water to wash the feet of the Lord) and end with Nīrājana (waving of lights in front of the Lord's image). Then he prays to Hari as follows:[2] "O Lord of the Universe, if you are asleep, this Universe too shall be asleep. When you wake up, the entire Universe consisting

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1. For the detailed discussion of the *Vrata vide* HD. V. 109-112. The details of this *Vrata* given in NP. (VV. 19-27) are rather different from these in HD (ibid).

I doubt the Indo-European origin of this Śayanī Vrata for lack of evidence in comparative mythology. Kane's other theory viz. the monsoons causing paralysis of activities, journey etc. is more plausible.

In Maharashtra, this is treated as a *Mahā-ekādaśī* and perhaps the biggest pilgrimage is held at Pandharpur on this occasion. One wonders why farmers who are normally very busy at this time of the year, leave aside their agricultural activities and gather at Pandharpur. Is it a continuation of such gathering since the days of food-gathering economy ?

2. This verse (No. 23) is probably a quotation as we find it quoted in the *Dharma Sindhu* (P. 53) and *Nirṇaya Sindhu* (P. 102)

of the mobile and immobile being wakes up." After praying thus in the presence of the Lord, the devout man should adopt regulations (or Vratas) laid down for observance during the period of the Caturmāsya. He should adopt them to the extent of his capacity.

25-26. On the morning of the Dvādaśī day, he should worship Śeṣaśāyin (Lord Viṣṇu reposing on the couch of the body of Śeṣa) with all the sixteen types of Upacāras. He should then feed the Brāhmaṇas and propitiate them with Dakṣiṇās. After that he should take food silently. From that time onwards, O leading Brāhmaṇa, he should worship the Lord with scents and other things every day.

27. By performing this holy rite of "Śayanī-Vrata" of the Lord duly, O Brāhmaṇa, the man enjoys worldly pleasures and Salvations, thanks to the grace of Viṣṇu.

28-31a. O excellent Brāhmaṇa, the excellent man performs the holy rite of 'Kāmikā' (also known as Kāmadā) on the eleventh day in the dark half of the month of Śrāvaṇa alongwith due observances. On the twelfth day, after performing the daily routine rites, he worships Śrīdhara, Hari, with all the sixteen Upacāras.[1] He then feeds Brāhmaṇas, gives them Dakṣiṇā and bids them farewell. Thereafter, he takes his food alongwith the kinsmen. O Brāhmaṇa, he who thus performs the excellent Kāmikā (Ekādaśī) Vrata obtains

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1. The NP. constantly refers to sixteen *Upacāras*. They are as follows : *āvāhana* (invitation), *āsana* (offering a seat), *Pādya* (water for washing feet), *arghya* (respectful offering of water with or without grains of rice, dūrvā grass, flowers mixed in it), *ācamanīya* (offering spoonfuls of water for sipping), *snāna* (*bath*), *vastra* (*cloth*), *yajñopavīta* (the sacred thread). *anulepana* or *gandha* (sandal paste or some fragrant paste), *puṣpa* (decoration with flowers) *dhūpa* (burning of incense), *dīpa* (waving of light), *naivedya* (offering of eatables, food) *tāmbūla* (offering betel-leaves, just after dinner or *naivedya*), *dakṣiṇā* (religious fee or monetary gift), *pradakṣiṇā* (clockwise circumambulation).

Many of these were current in Vedic times for receiving guests and *pitṛs* at the time of *śrāddha* and these were extended to images when idol-worship came in vogue. It is a superstition to attributc all these to Dravidians (For details vide HD. V. i PP. 33-39).

all the cherished desires in this world and attains the greatest region of Viṣṇu.

31b-33. On the eleventh day in the bright half of the month of Śrāvaṇa, the devotee performs the holy rite of "Pavitrā* (prob. an alternative name for Putradā) Ekādaśī" On the Dvādaśī day, he should worship Janārdana strictly adhering to the rules, with all the sixteen Upacāras. Thereafter, he feeds Brāhmaṇas and gives them Dakṣiṇās. He obtains a son endowed with good qualities and then attains Viṣṇu's region. He will be bowed to by all Devas.

34-36a. On the eleventh day in the dark half of the month of Bhādrapada, the devotee observes fast of the holy rite named 'Ajā-Ekādaśī'. On the Dvādaśī day, he should worship Upendra with various Upacāras. He should feed Brāhmaṇas with sweet cooked rice and bid farewell to them after giving them Dakṣiṇā. O Brāhmaṇa, he who observes the holy rite in this way with great concentration and devotion to Ajā, enjoys all worldly pleasures. In the end he attains the abode of Viṣṇu.

36b-41a. The devotee has to perform the holy rite of PadmāVrata* (Ekādaśī fast called Padmā) on the eleventh day in the bright half of the month of Bhādrapada. After finishing the daily worship, he should perform the rite of Koṭidāna (giving of a crore of things). O excellent Brāhmaṇa, the image installed before is worshipped with great festivities. The image is taken to the water-reservoir and is touched with water and is then worshipped in accordance with the injunctions. It is then brought to the platform and laid to rest on the left side. On the morning of the Dvādaśī day, he worships Vāmana with scents and other things. The Brāhmaṇas are fed, given Dakṣiṇās and bidden farewell to. O Brāhmaṇa, he who

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*It is also called *Parivartinī* as Lord Viṣṇu is supposed to have turned on one side during his sleep on this day. (Kane—*HD* V. I. 109). The NP. subscribes to this supposition as v. 39a instructs that the image of Viṣṇu should be laid to rest on the left side.

performs the excellent holy rite of Padmāvrata thus, enjoys all worldly pleasures. In the end he attains release from Saṁsāra.

41b-44. The devotee performs the holy Ekādaśi rite called Indirā, on the eleventh day in the dark half of the month of Āśvina. He observes fast and at midday, he performs Śrāddha rite in front of a Śāligrāma stone. O Brāhmaṇa, this is highly pleasing to Viṣṇu. On the next morning of Hari's day, the intelligent devotee worships Padmanābha and feeds Brāhmaṇas. After giving them Dakṣiṇā, he bids farewell to them and takes food himself. The man who performs the holy rite thus, enjoys all desired worldly pleasures and uplifts a crore of his ancestors. In the end he goes to Viṣṇu's abode.

45-47. O Brāhmaṇa, the devotee observes the holy rite called 'Pāśāṅkuśā', on the eleventh day in the bright half of the month of Āśvina. After observing fast on this day, he should worship Viṣṇu on the day of Viṣṇu (i.e. Dvādaśī day). He then feeds prominent Brāhmaṇas, gives them Dakṣiṇā and after bowing to them devotedly, he bids farewell to them. Thereafter, he takes food himself. The man who performs the holy rite of Pāśāṅkuśa Vrata thus with devotion, enjoys excellent worldly pleasures and attains the Sālokā Mukti i.e. residence in the same region as that of Viṣṇu.

48-50. O excellent Brāhmaṇa, the devotee performs the holy rite of Ramā Ekādaśī on the eleventh day in the dark half of the month of Kārttika. After duly observing fast on that day, he worships Keśava on the morning of Dvādaśī day. He worships Keśava, the eternal Lord of the Devas, the destroyer of Keśin. He should then feed Bıāhmaṇas and bid farewell to them after Dakṣiṇā has been given. O Brāhmaṇa, he who performs the holy rites thus, enjoys all desired pleasures here. He attains to the presence of Ramāpati (Viṣṇu) by means of an aerial chariot ! (This is known as samīpatā Mukti).

51-56a. On the eleventh day in the bright half of the month of Kārttika, the devotee observes the fast of Prabodhinī Ekādaśī. At night, the devotee wakens up the sleeping Keśava (Viṣṇu) with auspicious songs, with Ṛk, Yajus and Sāman Mantras and with various kinds of instrumental music. He propitiates the Lord presenting him grapes, sugarcane,

pomegranate and other fruits and the plants of banana and Śṛṅgāṭaka (Trapa Bispinosa etc). After the night is over, on the next day, he takes bath and performs his daily routine. He should then worship Gadādāmodara with all the sixteen Upacāras and with the recital of the Puruṣasūkta. After feeding Brāhmaṇas and giving them Dakṣiṇās to their satisfaction, he should bid farewell to them. He shall give that gold image to the preceptor alongwith a cow. He who respectfully performs this Bodhinī Vrata with devotion, enjoys all worldly pleasures and attains the region of Viṣṇu.

56b-59a. On the eleventh day in the dark half of the month of Mārgaśīrṣa, the devotee observes fast of Utpannā (or Utpatti) Ekādaśī. On the Dvādaśī day, he should worship Lord Kṛṣṇa with scents and other requisites of services or upacāras. He then feeds leading Brāhmaṇas and gives them Dakṣiṇas. After bidding them farewell, he should take food himself alongwith friends and kinsmen. He who performs the Utpannā (or Utpatti) Ekādaśī Vrata with devotion, rides an aerial chariot and attains the region of Viṣṇu.

59b-62a. On the eleventh day in the bright half of the month of Mārgaśīrṣa, the devotee observes the holy rite of Mokṣā (Mokṣadā) Ekādaśī by fasting. On the Dvādaśī day, in the morning, he worships Ananta who is the embodiment of the Universe, with all the Upacāras. The Brāhmaṇa devotee then feeds the Brāhmaṇas. He bids farewell to them after giving them Dakṣiṇā. He then takes food alongwith the kinsmen. O Brāhmaṇa, by performing this Vrata, he enjoys all the desired worldly pleasures. He uplifts ten generations of his ancestors and ten generations of successors. He then attains Hari.

62b-64a. On the eleventh day in the dark half of the month of Pauṣa, the devotee observes the holy Saphalā Ekādaśi rite. On the Dvādaśī day, he worships Acyuta with all Upacāras. After feeding Brāhmaṇas with sweet-meats and giving them Dakṣiṇās, he bids them farewell. O Brāhmaṇa, after performing the Saphalā Ekādaśī Vrata thus in accordance with the injunctions, he enjoys all worldly pleasures here (in this world). In the end, he goes to the region of Viṣṇu.

64b-67a. On the eleventh day in the bright half of the month of Pauṣa, the devotee observes the holy rite of Putradā

Ekādaśī. On the Dvādaśī day, he should worship the discus-armed Lord with Arghya and other Upacāras. Thereafter, he should feed leading Brāhmaṇas. After giving them Dakṣiṇā, he should bid farewell to them and eat the cooked rice left over, alongwith his loving kinsmen. O Brāhmaṇa, he who performs the holy rite thus, enjoys all desired pleasures, in the end; he rides in an aerial car and goes to Hari's abode (Vaikuṇṭha).

67b-70. On the eleventh day in the dark half of the month of Māgha, the devotee observes the holy rite of Ṣaṭtilā Ekādaśī. He takes bath with gingelly seeds; he makes gift of them; he uses them in the Tarpaṇa rite; he performs Homa with them; he eats them and he worships with them on the morning of the Dvādaśī day. After perfectly worshipping Vaikuṇṭha (Viṣṇu) with all the Upacāras, he feeds the Brāhmaṇas. Then he bids farewell to them, after Dakṣiṇā has been duly paid, O Brāhmaṇa, by performing the holy rite, thus in accordance with the injunctions, the devotee, with great concentration, enjoys all desired pleasures here. In the end he attains Viṣṇu's region.

71-73. On the eleventh day in the bright half of the month of Māgha, the devotee observes the holy rite of Jayā Ekādaśī. On the day of Hari, in the morning, O Brāhmaṇa, he should worship Puruṣa, the Lord of Śrī. After feeding, giving Dakṣiṇā and bidding farewell to the Brāhmaṇas, he should take in the food left over by them alongwith his kinsmen. He should be pure, in mind and body. O Brāhmaṇa, he who thus performs the holy rite that propitiates Keśava, enjoys excellent pleasures here. In the end, he shall attain the region of Viṣṇu.

74-76. On the eleventh day in the dark half of the month of Phālguna, the devotee observes the holy rite of Vijayā Ekādaśī. On the Dvādaśī day, in the morning, he worships Yogīśa (the Lord of Yogins) with scents and other things. He feeds Brāhmaṇas and gives them Dakṣiṇās to their satisfaction. After bidding them farewell he should himself silently take food in the company of his kinsmen. The man who performs the holy rite thus, enjoys the desired pleasures. After death, he goes to Viṣṇu's region. He is well honoured by the Devas.

77-79. O excellent Brāhmaṇa, on the eleventh day in the bright half of the month of Phālguna, the devotee observes the holy rite of Āmalakī Ekādaśī. On the Dvādaśī day, in the morning, he should worship Puṇḍarīkākṣa with all Upacāras. With excellent cooked food, he should feed the Brāhmaṇas and give them Dakṣiṇā. By performing worship etc. duly on the eleventh day in the bright half of the month of Phālguna, that is called Āmalakī Ekādaśī, the devotee attains the greatest region of Viṣṇu.

80-82. The eleventh day in the dark half of the month of Caitra is called Pāpamocanikā (that which releases one from sins). Having observed fast on that day, the devotee worships Govinda in the morning on the Dvādaśī day, with all the sixteen Upacāras. He should feed the Brāhmaṇas, give them Dakṣiṇā and bid them farewell. Then he should take food alongwith his kinsmen. O Brāhmaṇa, he who thus performs the holy rite of Pāpamocanikā Vrata attains the world of Viṣṇu by means of a shining aerial chariot.

83. O Brāhmaṇa, thus the salvation-yielding holy rites on the Ekādaśī days in both bright and dark halves (of all the months) have been extolled to you. There is no doubt at all in this (that they are conducive to the attainment of salvation).

84. Since this Vrata is to be observed for three consecutive days, it is glorified as the most excellent of all the Vratas. Hence, it must be known as highly fruitful.

85. O Nārada, the devotee should miss four meals in the course of these three days. On the first day and the third (i.e. on Daśamī and Dvādaśī days) he shall miss one meal each (in the evening). On the day in the middle (i.e. Ekādaśī day) he should miss both the meals.

86-90. Now, I shall recount to you the restraints in regard to this Vrata in the course of these three days.[1] A true devotee

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1. VV. 86-90 lay down the restraints and rules to be observed on the three days of *Ekādaśī Vrata*. It is noteworthy that the number of restraints to be observed is the same as the number of Tithi. Thirteen restraints are prescribed for the *Daśamī day* (The 10th *Tithi*), eleven ones for the *Ekādaśī* day, and twelve for the *Dvādaśī* day.

Viṣṇu should always avoid ten things on the Daśamī day :— Bell metal vessel, meat, cooked lentil, Bengal gram, Kodrava grains, greens, wine, food at others' houses, the second meal and sexual intercourse.

He should avoid these eleven things on the Ekādaśi day :- gambling, sleep, chewing the betal leaves, washing the teeth, slandering, backbiting, stealing, injury to others, sexual intercourse, anger and telling lies. He should eschew the following twelve on the Dvādasī day:— Bell metal vessel, meat, wine, honey, oil, conversation with outcaste people who remove ordure, physical exercises, journey, second meal, sexual intercourse, touching the untouchables and cooked lentil.

91-92. A Brāhmaṇa should observe fast with due observances of all the restraints, if he is physically competent. Otherwise, the intelligent devotee should take a single meal. He should not take food during the night, or he should perform the rite of Ayācitavrata (i.e. taking in what is not begged for). On no account should he miss such a Vrata as this.

CHAPTER ONE HUNDRED AND TWENTY ONE

The holy rites to be observed on Dvādaśi (Twelfth) days (in a lunar fortnight)

Sanātana said :

1. Henceforth, O sinless one, I shall recount to you the holy rites to be observed on Dvādaśī (twelfth) days (in a lunar fortnight). On observing these Vratas, in this world a man becomes more beloved of Viṣṇu.

2-10a On the twelfth day in the bright half of the month of Caitra, the devotee should perform the holy rite of Madana-vrata.[1] A pot with no cracks, filled with white raw rice grains

1. VV. 2-10 describe the *Madana-dvādaśī Vrata*. This is recorded by Hemādri (*vrata* I 1194-98) and VRJ. P. 230.

is placed. Different kinds of fruits are placed nearby with stumps of sugarcane plants. White sandal paste is applied over the pot and it is covered with two white clothes. Various dishes of foodstuffs are also kept nearby and gold according to one's ability is also placed at its side. A copper vessel containing jaggery should be placed above the pot. It is there that Lord Acyuta in the form of Kāma is worshipped with scents and other Upacāras. The devotee observes fast. On the next day in the morning, he should honour a Brāhmaṇa and give all these things to him. He should feed and give Dakṣiṇā to the Brāhmaṇas. After observing this Vrata thus for a year, the devotee should give the preceptor a bed accompanied by all the requisite adjuncts, together with ghee and a cow. A Brāhmaṇa couple should be worshipped, and presented with a gold image of Kāmadeva alongwith a white milch cow and garments. While giving the charitable gifts he should utter : "May Hari in the form of Kāma be pleased". He who observes Madana Dvādaśī Vrata thus, becomes liberated from all sins. He attains equality with Hari.

10b. It is on this very same day that Bhartṛ-Dvādaśika Vrata is also observed.

11-14. A bed is made with clean bed-sheets spread over it. A gold image of Hari accompanied by Śrī is placed over it. A pavilion is made of flowers over it. The observer of the Vrata worships the deity with scents and other things. He keeps awake at night by means of holy dances, songs, and instrumental music. On the next day, in the morning, he should gift away the gold image of Śrīhari alongwith the bed to a Prominent Brāhmaṇa. He should feed the Brāhmaṇas and give them Dakṣiṇās to their satisfaction. The married life of the person who performs the holy rite thus, becomes stable. He enjoys worldly pleasures in the course of seven births as well as the pleasures desired in both the worlds.

15-16. On the twelfth day in the bright half of the month of Vaiśākha, the devotee should observe fast and subdue his sense organs. With great devotion, he worships Mādhava with scents and other Upacāras. He should duly present sweet-cooked rice to a Brāhmaṇa till he is satisfied, along with a water-pot saying "May Mādhava be pleased".

17-19a. On the twelfth day in the bright half of the month of Jyeṣṭha, the observer of the holy rite should worship Trivikrama with scents and other things. Then he should present Brāhmaṇa with a bowl containing sweet cooked rice. Thereafter, he should take in a single meal (i.e. once in a day). Trivikrama, the Lord of the Devas, becomes pleased with this Vrata. O Nārada, he will grant him extensive pleasures and salvation in the end.

19b-21a. The devotee should feed twelve Brāhmaṇas on he twelfth day in the bright half of the month of Āṣāḍha with sweet cooked rice. He should worship them severally with scents and other things in due order. Saying "May Lord Viṣṇu be pleased with me", he should devoutly give them the following things as gifts—garments, staff, sacred thread, ridges, and vessels.

21b-23a On the twelfth day in the bright half of the month of Śrāvaṇa, the observer of holy rite should worship Śrīdhara with scents and other things. He should feed excellent Brāhmaṇas with cooked rice in curds, and give them silver coins for Dakṣiṇā. After bowing to them, he should bid them farewell saying, : "May Śrīdhara, the Lord of Devas, be pleased with this Vrata."

23b-24. On the twelfth day in the bright half of the month of Bhādrapada, the observer of the holy rite should worship Vāmana and in his presence feed twelve Brāhmaṇas with milk puddings. By giving gold as Dakṣiṇā, he delights Viṣṇu.

25-27a. On the twelfth day in the bright half of the month of Āśvina, the devotee should worship Padmanābha with scents and other Upacāras. After that in the presence of the Lord, he should feed the Brāhmaṇas with sweet cooked rice. He should present Dakṣiṇā consisting of gold and (supplement it) with clothes. O excellent Brāhmaṇa, satisfied with this Vrata, Padmanābha grants him the boon of going to Śvetadvīpa and the desired bodily pleasures.

27b-35a. On the twelfth day in the dark half of the month of Kārttika the devotee performs the holy rite of Govatsā-Dvādaśī Vrata[1] (the holy rite of cow and its calf). With fragrant sandal

1. VV. 276-35a describe a variety of *Vrata* different from the one recorded in HD, V. i i.e. in the *Bhaviṣya P.* or Hemādri (*Vrata* I. 1083-84).

paste and other things, the devotee draws the figure of a cow alongwith her calf. He then worships it with flower garlands. With flowers, raw rice-grains and gingelly seeds he prepares the Arghya in a copper vessel in accordance with the injunctions, O Nārada, the devotee should offer the Arghya at the feet of the cow uttering the following Mantra : "O Mother, O Mother of cows, born of the milk-ocean, bowed to by Devas and Asuras, O Goddess identical with the Devas, decorated by all the Devas, kindly accept the Arghya. Obeisance be to you". Then he should offer Vaṭakas (pies) prepared from black gram and other pulses, as Naivedya. Their number may be five, ten or one in accordance with one's affluence. (The Mantra for Naivedya) "O Surabhi (divine cow), you are the mother of the Universe. You are always stationed at the feet of Viṣṇu (in the region of Viṣṇu). O Goddess identical with the Devas, please accept the mouthful of morsel given by me; O Goddess identical with the Devas, decorated by the Devas, O Mother Nandinī (Divine cow), make my desire fruitful."

O excellent Brāhmaṇa, on that day the devotee should avoid foodstuffs fried in oil or cooked in mudpots; he should avoid cow milk, ghee, curds and butter-milk also.

35b-38. On the twelfth day in the bright half of the month of Bhādrapada, O Brāhmaṇa, the devotee should worship Lord Dāmodara with scents and other Upacāras. With great concentration, he should feed the Brāhmaṇas twelve in number with cooked rice in His (the Lord's) presence. Then, with great pleasure, he should offer them water pots duly worshipped, filled with water and accompanied by areca nuts, sweet-meats and gold. If the rite is performed thus, the devotee becomes a favourite of Viṣṇu. He enjoys all worldly pleasures. There is no doubt in this that on death he obtains Sāyujya (identity) with Viṣṇu.

39-42. The rite of Nīrājana vrata[1] is also recommended, to be observed on this day. Understand it from me. The devotee

1. The NP. gives two types of *Nīrājana Vrata*. VV. 39-43 are for common people and VV. 44-50 for Kings and nobles. It is a *Śānti Vrata*. Kane records other varieties of this *Vrata* (HD. V. 1. 334-335),

adorns (with ornaments) the Lord of the Universe, who has thus got up from his slumber. At night-fall the devotee bedecks himself and kindles fresh fires. He worships the Lord by means of Mantras and performs Homa in the fire kindled by a silver lamp that is worshipped by the people, with scents, fragrant flowers etc. O sage, the devotee should perform the Nīrājana (waving of the lights) rite to Hari with that silver lamp. There itself he should perform the Nīrājana rite for all these in the following order viz : to Lakṣmī who follows him, to Brahmāṇī, Gaurī, to Yakṣa, to Gaṇapati, to planets, to Mothers, to manes, to mountains and to all the serpents.

43. To cows, he should perform the Nīrājana (waving of lights) rite and to buffaloes etc. other Maṅgala (auspicious) rites, with shouts like namaḥ (obeisance), Jaya (be victorious) etc. and with the sounds of bells, conchs etc.

44-50. In this great festival of waving of lights, there should be tumultuous noise of the cows with their horns smeared with saffron and their limbs painted with diverse kinds of colours. The king should be accompanied by the chief priest, ministers and servants. He should duly worship horses endowed with all auspicious characteristic signs, the elephants overwhelmed by ichor in their rut, and the royal paraphernalia such as the umbrella etc. The auspicious character of atmosphere shall be increased with the sounds of conchs, and musical instruments. The king, adorned properly should occupy a newly made throne studded with various jewels. Then a courtesan or a woman of a noble family endowed with all auspicious characteristics should, slowly, perform the Nīrājana rite above the head of the king. This rite is a great Śānti (that which subdues and pacifies evils). It should be performed every year by the king or any other rich man who wishes for good health throughout the year. O Brāhmaṇa, if the excellent Śānti rite named Nīrājana is performed in any country, city or village, the ailments of the people therein are quelled and cured.

51-54a. The excellent holy rite of the Sādhya Vrata[1] is

1. This *Vrata* of semi-divine beings called *Sādhya* is recorded by Hemādri (*CC-Vrata* I. 1173) on the authority of *Viṣṇudharmottara* (III. 181.1-3)

to be observed on the twelfth day in the bright half of the month of Mārgaśīrṣa. The Sādhyas are twelve in number. They are stated as follows : Manobhava, Prāṇa, Nara, Yāta (v.l. Apāna) Vīryavān, Citi, Haya, Nṛpa (v.l. Naya) Haṁsa, Nārāyaṇa, Vibhu and Prabhu. These shall be represented by raw rice grains and worshipped with scents, fragrant flowers etc. He should then feed twelve leading Brāhmaṇas. Good Dakṣiṇās are to be given to them. He should then bid farewell to them saying, 'May Nārāyaṇa be pleased.'

54b-61a. On the very same day, the holy rite of Dvādaśāditya Vrata[1] is known to be observed. The intelligent devotee should worship the twelve Ādityas viz : Dhātā, Mitra, Aryamā, Pūṣā, Śakra, Aṁśa, Varuṇa, Bhaga, Tvaṣṭṛ, Vivasvān, Savitṛ and Viṣṇu. Every month, on the twelfth day in the bright half, he should assiduously worship them and spend the year thus. At the conclusion of the holy rite, he should worship twelve gold images in accordance with the injunctions. He should feed twelve excellent Brāhmaṇas with sweet cooked rice. The observer of the holy rite should honour them separately and offer the gold image to each. By performing the Vrata, called Dvādaśāditya Vrata thus, the devotee attains the world of the sun and enjoys the pleasures therein for a long time. Then, he is born on the Earth among human beings as a pious soul, devoid of ailments. Thereafter, thanks to the merit of the Vrata, he shall accomplish the Vrata again (i.e. he shall perform it successfully again) O excellent Brāhmaṇa, thanks to its merit, he pierces the orb of the sun and attains the Brahman which is unsullied, formless and free from mutually clashing pairs (e.g. pleasure, pain etc).

61b-67a. On this very same day is to be observed the Akhaṇḍa Dvādaśī Vrata.[2] The devotee gets the replica of

1. Also called *Kāmadeva Vrata* in HD. V. i., P. 318 on the authority of *CC. Vrata* I. 1173.

2. Hemādri on the authority of *Viṣṇudharmottara* extends this efficacy of removing the *Vaikalya* (deficiency) in performing penance or even sacrifices (*Vrata* I. 1117-1124). AP. Ch. 190 limits the efficacy to seven births only (VV. 3 & 6), a view endorsed by *Garuḍa* P. 118.

Hemādri recommends another *Vrata* of the same name for the same purpose, but it starts on *Āśvina Śu* 11. (Ibid. *Vrata* I. 1103-1105).

Janārdana made in gold. He should worship it with scents and fragrant flowers as well as other things. In his presence, he should feed Brāhmaṇas, twelve in number, every month. He should take food only at night and subdue his sense-organs. At the end of the year he worships that image in accordance with the injunctions and gives it to the preceptor alongwith a cow. He should pray thus: "O Lord, if, in the previous hundred births, any Vrata performed by me is broken, may it be rendered unbroken, thanks to your Grace." Then he should feed twelve leading Brāhmaṇas with milk puddings alongwith sugar-ṇandies. He should give gold pieces as Dakṣiṇā and make obeisance to them. O Brāhmaṇa, after observing the Vrata thus and propitiating Janārdana, he shall go to Viṣṇu's great region by means of a golden aerial car.

67b-76a. On the twelfth day in the dark half of the month Pauṣa, the holy rite Rūpavrata[1] (vrata for beauty) is said (to be observed). On the previous Daśamī day, the observer of the holy rite should duly take his bath and collect cow-dung. O Brāhmaṇa, it should be of a white cow or that of a cow of a single breast. It should be gathered from the ether itself (i.e. before it reaches the ground after being evacuated by the cow). O Nārada, he should make one hundred and eight balls out of the dung, and dry them in the sun after keeping them in a copper vessel or a mud pot. On the Ekādaśī day he should observe fast and worship the image of Viṣṇu made of gold, in accordance with the injunctions. He should keep awake during the night by means of very auspicious songs, instrumental music, recitation of hymns, japas, etc. On the Dvādaśī day, in the morning, he should place the image on a vessal full of gingelly seeds. This latter vessel should be placed on a pot full of water. He should then worship it by means of all Upacāras. By means of attrition (or friction of wooden pieces) and other methods he should kindle a fresh fire. The intelligent devotee shall worship duly and perform Homas with the cow-dung balls one by one, alongwith gingelly seeds and ghee, after uttering the twelve-

1. A special Vrata in the NP not recorded by Kane.

syllabled Mantra belonging to Viṣṇu viz. Oṁ namo Bhagavate Vāsudevāya. When hundred and eight oblations are completed he should perform Pūrṇāhuti. With an affable mind and great pleasure, he should feed Brāhmaṇas with milk puddings. He should offer the image to the preceptor alongwith the water pot. In accordance with his ability, he should give Dakṣiṇā to the Brāhmaṇas. He should bid them farewell after bowing to them. By performing the holy rite respectfully, the devotee, whether it is a man or a women, attains the blessedness of great beauty. No doubt need be entertained in this respect.

76b-85. On the twelfth day in the bright half of the month of Pauṣa, the holy rite of Sujanma-Dvādaśī Vrata,[1] (the holy rite for the attainment of good birth and pedigree) is to be observed. After taking the holy bath the devotee takes the vow of Vrata for the whole year. After drinking water from a cow's horn, at the outset, he should circumambulate the cow. Thereafter, every month, on the twelfth day in the bright half, he should offer charitable gifts (as follows) :— A Prastha measure of ghee, four Prasthas of grains and barley, two Ratikās (i.e. the weight of the seed of the Gunja plant (Abrus precatorious) of gold (1-16) grains, half an Āḍhaka of gingelly seeds, a potful of milk (or water) a Māṣa weight of silver, and sweet cooked-rice till satiety; umbrella and half a Māṣa of gold, a Prastha measure of excellent molasses; a Pola weight of Sandal, a fine thin cloth measuring five Hastas, these are the articles to be given as charitable gifts month by month. He should feed himself on the following :— cow's urine, water, ghee, four kinds of green vegetables well cooked, cooked barley grains mixed with curds, gingelly seeds with ghee and sugar, water from the Kuśa grass and milk. After performing this holy rite for a year, the devotee should get the image of the sun made in gold. He should place it on a flat copper vessel, worship it in accordance with the injunctions, and give it to the preceptor alongwith a cow. He should then bow down to him. Then

1. Hemādri recommends this vrata on the authority of *Viṣṇu-dharmottara* P. (*CC-Vrata.* 1174-75).

twelve Brāhmaṇas should be fed and presented with the due Dakṣiṇās. O Brāhmaṇa, he who performs the holy rite thus, takes his birth in a noble family. He shall be free from ailments. He shall be affluent in wealth and food-grains. His sense-organs shall be unimpaired (i.e. he shall be sound in body).

86-89a. On the twelfth day in the bright half of the month of Māgha, O Brāhmaṇa, the devotee shall duly and devoutly worship the Śālagrāma stone and place a piece of gold in its mouth. It is then placed in a silver vessel and covered with two white cloths. The devotee should then give this to a Vedic Scholar and thereafter feed him with milk-pudding along with sugar-candy and ghee (in a quantity) that is beneficial. After observing this, he should take only a single morsel a day. He should be interested in meditating on Viṣṇu. After enjoying all desired pleasures here, he attains the abode of Viṣṇu.

89b-91a. On the twelfth day in the bright half of the final month (i.e. Phālguna), the devotee should worship the golden image of Hari with scents, fragrant flowers etc. He should then give it to a Brāhmaṇa, knower of the Vedas. After feeding Brāhmaṇas, twelve in number, and giving them Dakṣiṇā, he should bid them farewell; thereafter, he should take food alongwith his kinsmen.

91b-92. The following eight Dvādaśīs are days on which one should observe fast as they remove sins. The Dvādaśīs are Trispṛśā, Unmīlinī, Pakṣavardhinī, Vañjulī, Jayā, Vijayā, Jayantī and Aparājitā.

Śri Nārada said :

93. O holy Brāhmaṇa, what is the characteristic feature of these Dvādaśīs ? What is the benefit thereof ? Kindly explain these things to me as well as other things that may also be equally meritorious.

Sūta said :

94. On being asked thus by Nārada, Sanātana, the excellent Brāhmaṇa sage praised his brother, a great devotee of the Lord and said :

Sanātana said :

95. O brother, the question has been pertinently put by you who clear the doubts of good men. I shall recount the characteristics and the benefit of the great Dvādaśīs separately.

(1) *Tri-spṛśā* :

96. If Ekādaśī ceases to be, before the sunrise, the Dvādaśī is called Trispṛśā (touching three[1].) It is highly benevolent.

97. O Nārada, he who observes fast on this day and worships Govinda, certainly attains the benefit of a thousand horse-sacrifices.

(ii) *Un-milini* :

98. If at the Aruṇodaya time (dawn), the Ekādaśī Tithi is over-lapped by Daśamī, that day is eschewed and fast is observed on the following Dvādaśī day (This is called Unmīlinī – that which opens).

99. If on the Unmīlinī day, the devotee worships Vāsudeva perfectly in accordance with the injunctions, he derives the benefit of a thousand Rājasūya-sacrifices.

(iii) *Vañjulikā* :

100-102. When at the time of sunrise, the night touches Ekādaśī, it shall be avoided and the subsequent Dvādaśī which is called Vañjulikā[2] shall be the day on which the devotee shall fast always. On this day, the devotee should worship Lord Saṁkarṣaṇa with scents and other Upacāras devoutly. He is the great Lord who bestows fearlessness or Mokṣa on all. This great Dvādaśī yields the benefit of all Kratus i.e. sacrifices. It is said to be the remover of all sins. It bestows all riches.

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1. Three *tithis* are 'touched' on this day: *Ekādaśi* before sunrise, *Dvādaśī* all the day and *Trayodaśī* in the last part of that night. Hence the name *Tri-spṛśā*.

2. This (*Vañjulikā*) *dvādaśī* exists the whole of one civil day (from sunrise to sunset) and extends over the next day, so that one can fast and have *pāraṇā* on the same *Tithi*—vide *Nirṇaya Sindhu*, p. 48, *Smṛti Kaustubha* 252-253.

103-104. O Brāhmaṇa, when Kuhu (new moon) and Rākā (full Moon) become increased (i.e are of a longer duration), the Dvādaśī is called Pakṣavardhanikā (that which increases the duration of fortnight) and it is highly beneficial. On that day the devotee should worship Lord Pradyumna, the Lord of the Universe, the bestower of all prosperity and the increaser of direct sons and grandsons.

105. If, in the bright half, Dvādaśī coincides with the constellation Maghā it is called Jayā.[1] It conquers all enemies.

106. On this day, the devotee should worship Lord Aniruddha, the husband of Ramā, the bestower of all cherished desires of men and the granter of all blessedness.

107-108. If, in the bright half, Dvādaśī coincides with the constellation Śravaṇa, it is called Vijayā. On that day the devotee should worship Gadādhara, the bestower of all happiness for ever, the greatest resort for all pleasures. O Brāhmaṇa, by observing fast on that day, a man shall attain the benefit of pilgrimage of all holy centres.

109. If, in the bright half, Dvādaśī coincides with the constellation of which Brahmā is the presiding deity [Rohiṇī ?] it is highly meritorious. It is remembered by the name 'Jayantī'.

110-111a. On this day the devotee should worship Lord Vāmana the bestower of Siddhis on men. O leading Brāhmaṇa, if fast is observed on this day, it yields the benefit of all Vratas.

If yields the benefit of all charitable gifts; it yields worldly pleasures and salvation.

111b-113. If, in the bright half, Dvādaśī coincides with the constellation Puṣya it is called Aparājitā. It is the

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1. The NP associates the following *Dvādaśīs* in the bright halves of the month with the following *Nakṣatras* coinciding on that day :

N. of Dvādaśī	*Nakṣatra*
Jayā	Maghā
Vijayā	Śravaṇa
Jayantī	Rohiṇi
Aparājitā	Puṣya

Expert opinions differ. For example *Nirṇaya Sindhu*, p. 48 associates the constellation *Puṣya* with Jayā, *Punarvasū* with Jayantī.

bestower of all knowledge. On this day the devotee should worship Lord Nārāyaṇa, devoid of ailments, the cause of liberation (severance) from the bondage of worldly existence, the ocean of perfect knowledge. O Brāhmaṇa, by the observance of fast alone on this day, people will be liberated.

114. If, Dvādaśī in the bright half of the month of Āṣāḍha coincides with the constellation Anurādhā, two Vratas must be observed. There is no fault since the presiding deity is the same.

115. Similarly, in the bright half of the month Bhādrapada, if Ekādaśī coincides with the constellation Śravaṇa and if Dvādaśī coincides with the constellation Revatī in the bright half of the month of Kārttika, two Vratas (viz. Ekādaśī and Dvādaśī are to be observed.

116-117. O leading Brāhmaṇa, in cases other than these, only one meal is taken on Dvādaśī day. This is the natural Vrata laid down and it is destructive of sins. Since the Vrata of Ekādaśī is always in conjunction with that of Dvādaśī no rite of Udyāpana is laid down. This Vrata has to be performed throughout one's life.

CHAPTER ONE HUNDRED AND TWENTYTWO

The Vratas to be observed
on Trayodaśī (thirteenth day of the lunar fortnight)

Sanātana said :

1. Henceforth, therefore, I shall relate to you comprehensively the Vratas to be observed on Trayodaśī days (i.e. thirteenth day of lunar fortnights). On observing these Vratas with devotion, the man becomes elegant and highly blessed in the world.

2-3a. On the thirteenth day in the bright half of the month of Caitra, an image of Madana is made with sandal

paste. After worshipping it assiduously, the devotee should waft it with a fan. Kāma excited thereby causes the multiplication of sons and grandsons.

3b-4. The worship of Anaṅga too is to be celebrated on this day. O leading sage, understand it. The devotee should draw the figure of Anaṅgas on a wooden plank with saffron, turmeric and red powder. He should be depicted as endowed with the love of Rati, smart and elegant and holding the flowery arrows and bow.

5. At midday, he should worship Kāmadeva, Vasanta (presiding deity of the spring), Vājivaktra (the horse-faced Lord Viṣṇu) and the bull-bannered Lord Śiva with devotion, by means of scents, garlands, ornaments and silken garments.

6-8. He should propitiate them with various kinds of foodstuffs. O Nārada, in the meantime he repeats this Mantra "Obeisance to Māra, Kāma, the deity of Kāmadeva, the exciter of the minds of Brahmā, Viṣṇu, Śiva and Indra." Then in front of him, he should worship Aṅganāpatī (the husband of a woman) with devotion, garments, garlands, ornaments and other things. He should regard that he (the Brāhmaṇa so worshipped) is Kāma himself. He should then worship a Brāhmaṇa couple with scents, garments and ornaments.

9. O Brāhmaṇa, he who performs the great festival thus, every year, becomes always delighted and well-nourished at the advent of the spring.

10-12a. Or he should worship the following (twelve forms of Kāma month by month till the year comes to a close : Madana, Hṛdbhava, Kāma, Manmatha, Ratipriya, Anaṅga, Kandarpa, (the god with the epithet) Makaradhvaja, Kusumāyudha, Manobhava, Viṣameṣu and Mālatīpriya. O Brāhmaṇa he should worship these twelve forms of Kāmadeva.

12b-13. The charitable gift of a she-goat is also recommended. After taking a holy dip in the river in accordance with the injunctions, the devotee should give milch goat to an indigent householder. Thanks to this charitable gift, he is not reborn in this world.

14. If this Trayodaśī coincides with Saturday, it is remembered as Mahāvāruṇī. If the devotee is able to get an

opportunity to take bath in the Gaṅgā, it is more efficacious than a crore such baths at the juncture of solar eclipses.

15. This is an auspicious combination in regard to the worship of Kāma, viz : the constellation of Śatabhiṣak, Saturday and the bright half of the month of Caitra. It is famous by the name of Mahāmahā.[1] It yields salvation to a crore of the members of his family.

16-18a. On the thirteenth day in the bright half of the month of Vaiśākha, the holy rite of Kāmadevavrata is to be observed. The devotee should observe fast and worship Kāma with scents etc. Thereafter, every month, on the thirteenth day in the bright halves, he should perform the holy rite in the same manner. At the end of the year, in order to achieve the Sāṅgatva (the status of having the complete fulfilment of the Vrata) of the holy rite, he should give a cow bedecked with ornaments to a Brāhmaṇa after duly honouring him.

18b-22a. The holy rite of a Daurbhāgya-Śamana-Vrata[2] (i.e. the holy rite for quelling misfortunes) is to be observed on the thirteenth day in the bright half of the month of Jyeṣṭha. The devotee should take the holy dip in the river water and worship the following three plants growing in clean spots : the white Mandāra, the white Arka, (the sun-plant) and the red Karavīra (the oleander). Gazing at the sun in the sky, he should utter this mantra and pray : "O Mandāra, O Arka, O Karavīra, you are all born in the family of the sun. Worshipped by me, quell my misfortune; obeisance be to you all." If any one devotedly worships the three plants thus every year, his misfortune is quelled. No doubt need be entertained in this regard.

22b-28a. On the thirteenth day in the bright half of the month of Āṣāḍha, the devotee should take in only one meal a day. According to his ability, he should get the image of Umā

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1. The complete name of the *Vrata* is *Mahāmahā Vāruṇī vide* HD. V. i. 405-406.

2. This *Vrata* shows how the cult of 'tree-worship' of Pre-Aryans in India was observed in Hinduism. A number of trees e.g. The Pippala (Aśvattha), Vaṭa Bilva, Tulasī-Aśoka (*vide* VV. 41-45 below) and others have been firmly established as 'deities' in Puranic Hinduism.

and Maheśvara made in gold, silver or clay. The goddess and the Lord of the universe are represented as seated respectively on a lion and on a bull. O Nārada, the images are installed and consecrated in a temple or in a cowpen or in the house of a Brāhmaṇa, by the divine Mantras. Then the worship is continued for five days and the Vrata (vow) of taking a single meal is kept up. On the Tṛtīyā (third) day, the devotee takes his bath in the morning and worships the deities once again. The images are to be given to a Brāhmaṇa who is a master of the Vedas and the Vedāṅgas (ancillaries of Vedas). This Vrata is continued from year to year for full five years. At its end, he should give those images (to a Brāhmaṇa) alongwith a pair of cows, If the devotee, whether a man or a woman, performs this auspicious Vrata thus, he never experiences a break in the conjugal love in the course of seven births.

28b-32. The auspicious, holy rite of Ratikāma-vrata is to be observed on the thirteenth day in the bright half of the month of Śrāvaṇa. It prevents widowhood of ladies. It is conducive to the increase in the number of children, O excellent Brāhmaṇa, the virgin or the woman devotee observes fast. The images of Rati and Kāma are made of copper, clay, gold or silver and placed in a similar vessel. She should then properly (according to injunctions) worship them with scents etc. Then she invites a Brāhmaṇa couple for the following Caturdaśī day. After honouring them and feeding them, she should give them images alongwith monetary gifts. This excellent Vrata is continued for fourteen years. For completing the Vrata, the images are to be given along with a pair of cows.

33-40. The holy rite of go-tri-rātra[1] is to be observed on the thirteenth day in the bright half of the month of Bhādrapada. The image of Lakṣmīnārāyaṇa is made of gold or silver. On an auspicious Maṇḍala (mystic diagram) of a lotus of eight petals, the image is to be placed on a pedestal covered with a

1. Kane records three varieties of *Go-tri-rātra Vrata* out of which this is the second and is described by Hemādri (*Vrata* II. 293-303). It is a synthesis of Viṣṇu-worship and cow-worship.

cloth, after bathing the image with Pañcāmṛta. He should duly worship the deity with scents and other things. After the rite of waving the light, (Ārātrika) he should make a gift of a pot of water and cooked rice. This rite is performed for three days. At the conclusion of the Vrata, he should worship the deity for a month. O Nārada, after gathering enough wealth, he should offer it as gift alongwith this Mantra :— "When the great ocean was being churned, five cows were born. Nandā is in the middle of them. Repeated Obeisance to that cow." After circumambulating the cow, he should give it to a Brāhmaṇa with this Mantra :— "May cows be in front of me. May cows be behind me. May cows be on my sides. I stay in the midst of the cows." Thereafter, he should duly honour a Brāhmaṇa couple and feed them. After honouring them suitably, the devotee should give them an image of Lakṣmīnārāyaṇa. One shall obtain from the holy rite of Gotrirātravrata, the same benefit as one obtains by performing thousands of horse-sacrifices and hundreds of Rājasūyas.

41-45. The holy rite of Tri-rātāśoka-Vrata[1] is to be observed on the thirteenth day in the bright half of the month of Āśvina. The replica of the Aśoka tree is made in gold. The woman devotee observes fast. After worshipping the image in accordance with the injunctions, she should circumambulate it for a hundred and eight times every day. O Brāhmaṇa, she should repeat this mantra with respect—"O Aśoka, formerly you have been created by Hara, the merciful deity ! You are the cause of rendering help to the whole world. O favourite one of Śiva, be gracious unto me." On the third day thereafter, she should worship the bull emblemed deity on that tree, in accordance with the injunctions. A Brāhmaṇa should be fed and given this as a gift. The woman who observed the holy rite thus, is never visited by widowhood. She will be blessed with sons, grandsons, etc. She will also be the great beloved of her husband.

1. This is an amalgamation of the ancient cult of tree-worship and Śaivism. This blesses one with *Saubhāgya* (life on one's husband) and progeny. Kane records a number of *Saubhāgya Vratas* (HD. V. i. 455-57) but this is not included therein.

46-47. The devotee should take only one meal on the thirteenth day in the dark half of the month of Kārttika, and with great concentration, he should light an oil lamp and assiduously worship it. Thereafter, he should keep it outside his front door saying "May Yama be pleased with me". O leading Brāhmaṇa, if this is done, one is not afflicted by Yama.

48-51. O excellent Brāhmaṇa, the devotee should take a single meal on the thirteenth day in the bright half of the month of Kārttika. At sunset, he should take bath again and observing silence, light a thousand, a hundred or a row of thirty-two lamps for Śiva. O Brāhmaṇa, he should do so with great concentration. He should light the lamp with ghee. With scents and other things he should worship Śiva. O Nārada, he should propitiate the Lord with fruits of various kinds and other items of Naivedya. Then, he should eulogise Śiva, the Lord of the Devas, with the following hundred names.[1] Those names, the bestowers of all desired benefits, are being detailed (as follows) :

52. Obeisance to Rudra, the terrible, to the bluenecked God, to the Creator, to one with matted hair, to the Lord of the Devas, bow to Vyomakeśa (one whose tresses constitute the firmament.)

53. Hail to the bull-emblemed one, to Soma (God accompanied by Umā), obeisance to Somanātha. Obeisance to Digambara (i.e. one with the quarters for garments i.e. Naked); Obeisance to Bhṛṅga; Obeisance to the deity who causes plentitude.

54. Bow to the deity full of penance (Tapas). Obeisance to the pervaded one. Obeisance to Śipiviṣṭa (pervaded by rays)

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1. This 'Century of Rudra's names' bears a strong influence of the Fifth Prapāṭhaka in the IV Kāṇḍa of the *Taittirīya Saṁhitā*, popularly known as *Rudrādhyāya*. The so called *Namakas* beginning with *namas te Rudra manyave* etc. have subsequently strongly influenced the 'century of names' and 'Thousand of names' of Rudra or god Śiva first, then Viṣṇu down to a river like the Gaṅgā.

It is significant that the author of the NP is not a fanatic Vaiṣṇava like his later descendants in the south. He treats fairly both the deities, as they are but two names of the Supreme Deity, *Para Brahman*.

Salutations to one fond of serpents. Obeisance to Vyāla. and to the Lord of serpents (Vyāla).

55. Hail to the supporter of the Earth, obeisance to (the god of the form of) Vyoma (ether), to the Lord of Paśus and to the lion that destroyed the three Puras (cities) (of asuras). Obeisance to Śārdūla (Tiger), Obeisance to Ṛṣabha (the bull, the chief).

56. Obeisance to Mita (the measured one), to Mitanātha (to the Lord of the measured ones); to Siddha (one who has realised the soul), to Parameṣṭhin (one stationed in the highest being), Obeisance to one who is sung about by the Vedas; to one who is concealed in the Vedas; Obeisance to one who is worthy of being kept as a secret in the Vedas.

57. Hail to the long one, to one of a long form, to one of large objects; to the greater one (than all); obeisance to the deity in whom the universe is installed; obeisance to one of the form of the sky.

58. Obeisance to one who causes welfare; obeisance to one of special nature; obeisance to Śiṣṭa (the disciplined one); to Paramātman (the greatest soul), to one who wears the elephant's hide and to one who split the demon Andhaka.

59. Obeisance to one who is blue, red and white (in complexion), to one who is the favourite of Caṇḍa and Muṇḍa; to the Lord fond of devotion, to the destroyer of the Yajña, to the unchanging one.

60. Hail to you, O Mahādeva, to Maheśa; to Hara, to the three-eyed one; obeisance to Triveda (one described in three Vedas). Repeated obeisance to one who is the embodiment of the Vedas.

61. Obeisance to the Artha (wealth), to one whose form is Artha, to one who is in the highest reality; obeisance to one whose form is the Universe, to the Universe itself, to one who is verily the Lord of the Universe.

62. Obeisance to Śaṅkara, to Kāla, to one of the form of the units of Kāla, obeisance to Arūpa (one without form), to Virūpa (the deformed), to the subtlest of the subtle.

63. Obeisance to you the resident of the cremation ground, to the wearer of the hide garment; to one with the moon for crest jewel, obeisance to one who has resorted to Rudrabhūmi (i.e. cremation ground).

64-66. Obeisance to Durga (very difficult to know), to Durgapāra (one who is on the other side of Saṁsāra), to the witness of the limbs of Durgā, obeisance to one of the form of Liṅga, to Liṅga and to the Lord of Liṅgas, obeisance to one of the form of Prowess; Obeisance to one whose object is prowess. Repeated salutes to the cause of causes, to you, the conqueror of Death, to one of the form of the self-born; obeisance to the three-eyed one; to the bluenecked, obeisance to one full of splendour; to one united to Gaurī and the cause of auspiciousness.

67. O Brāhmaṇa, this is the century of names glorifying the attributes of the Pināka-bearing Lord. The devotee should recite this, make circumambulation and go back to his own abode.

68. O Brāhmaṇa, by performing this holy rite, the devotee enjoys all worldly pleasures here, thanks to the grace of Mahādeva. In the end he shall attain the region of Śiva.

69-71. On the thirteenth day in the bright half of the month of Mārgaśīrṣa, the devotee should duly worship Anaṅga who had become so, due to his contact with Śiva. He should worship him thrice or once per day. After worshipping with scents and other Upacāras in accordance with the injunctions, he should feed a Brāhmaṇa couple in a pot or on an auspicious cloth. Then, he should give them Dakṣiṇā and take only a single meal. If this vrata is duly performed, O prominent Brāhmaṇa, the devotee becomes the object of blessedness on Earth, thanks to the grace of Mahādeva.

72. The devotee shall worship Hari—Acyuta on the thirteenth day in the bright half of the month of Pauṣa. For the achievement of everything, he should give a pot of ghee to a leading Brāhmaṇa.

73-75a. O Brāhmaṇa, the holy rite of Māgha snāna is to be observed for three days beginning with the thirteenth day in the bright half of the month of Māgha. It is conducive to

the attainment ofmany desired benefits. On this earth even with a thousand horse-sacrifices, that benefit cannot be attained, which one gets on taking the holy dip in Prayāga for these three days in the month of Māgha. The holy dip, Japa, Homa and charitable gifts on this day yields endless benefits.

75b-84. On the thirteenth day in the bright half of the month of Phālguna, the devotee observes fast. After bowing to the Lord of the Universe at the outset, he performs the holy rite of Dhanada Vrata.[1] The picture of the great king, the Lord of the Yakṣas, is painted in colours on a cloth. The devotee worships the Lord with scents and other Upacāras with noble emotions of devotion in the mind. O excellent Brāhmaṇa, in this same manner, he should worship the deity every month on the thirteenth day in the bright half, after observing fast or taking a single meal. At the end of the Vrata he gets the image of the Lord ofwealth made along with the image of the lord of Nidhis (Treasure) made in gold. O excellent Brāhmaṇa, with all the sixteen Upacāras, with the ablutions with Pañcāmṛta etc. and with different kinds of Naivedyas, he should with great concentration and devotion worship the deity. O Brāhmaṇa, thereafter, he adorns a cow with its calf by means of cloths, garlands, scents and ornaments. He then gifts it away to a knower of the Vedas. He feeds twelve or thirteen Brāhmaṇas with sweet cooked rice. The preceptor is propitiated with clothes and other things and the gold image (Kubera) is given to him. According to his ability, he should give Dakṣiṇā to the Brāhmaṇas, bow to them and bid farewell to them. The intelligent devotee, thereafter, takes his food alongwith friends and kinsmen. O Brāhmaṇa, if the Vrata is performed thus, the indigent devotee attains great wealth. He rejoices in the world. He becomes well-known on the Earth as another Rājarāja (King of Kings or Kubera).

1. This is the *Dhana Vrata* given in the *Viṣṇu-dharmottara* III. 184. 1-3 and quoted by Hemādri as *Nanda-Vrata.* What Hemādri calls *Dhanada Vrata* (Vrata I. 1161-62), begins on the 11th of Mārgaśīrṣa Śu. though both have Kubera as the deity to be propitiated.

CHAPTER ONE HUNDRED AND TWENTYTHREE

Description of the Vratas to be observed on Caturdaśī (fourteenth day in a lunar fortnight)

Sanātana said :

1. O Nārada, listen. I shall recount to you the holy rites to be observed on the Caturdaśī (fourteenth) days (of lunar fortnights). On observing these holy rites, a man shall attain his cherished desires in this world.

2-4a. On the fourteenth day in the bright half of the month of Caitra, magnificent worship of Śiva should be performed with saffron, agallochum, sandal paste, scents, and other things, clothes and ornaments. Erecting the canopy, the banner and the umbrellas, the mothers are to be worshipped. O Brāhmaṇa, by performing the worship thus alongwith the observance of fast or taking a single meal on that day, the man obtains merit more than that of a horse-sacrifice, on this Earth.

4b-5a. On this very same day, the devotee should perform Damanārcā (worship by means of Damanaka leaves and fragrant flowers). When the Vrata is concluded the devotee should dedicate the fruit to Śiva of auspicious form.

5b-8a. On the fourteenth day in the dark half of the month of Vaiśākha, the intelligent devotee should observe fast. At sunset he should take bath and wear clean white clothes and worship Liṅga with scents and other Upacāras and the leaves of a Bilva tree. After giving invitation to a prominent Brāhmaṇa, he should take food on the next day. O excellent Brāhmaṇa on all Caturdaśīs in the dark halves of the months, the holy rites Śivarātra Vrata should be performed by one who wishes for wealth and progeny.

8b-13. The devotee should observe the holy Vrata of Śrī-Nṛsiṁha[1] on the fourteenth day in the bright half of the month of Vaiśākha. If he is physically capable, he should observe fast.

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1. VV. 8b-13 describe what is popularly known as Nṛsiṁha Jayanti as Viṣṇu manifested himself on Vaiśākha Śu 14 as Narasiṁha in the evening on Svāti Nakṣatra. The NP. calls this simply as *Nṛsiṁha-Vrata*. a confusing designation, as we have Nṛsiṁha Vratas on 8th, 12th and the 13th *Tithis* of different months (vide HD. V. I, pp. 328-329).

Otherwise, he should take a single meal on that day. At sunset he should worship Nṛsiṁha, the slayer of the Daityas, with all the sixteen Upacāras and ablutions with Pañcāmṛta. Then, O Nārada, with the following Mantra, he should crave forgiveness of the Lord—"O Divine Lion with the mane resembling molten gold, with eyes shining like fire and with the touch of claws sharper than thunderbolt, obeisance be to you." After praying thus to the Lord of the Devas, the observer of holy rite should lie down on the bare ground. He should subdue his sense-organs and anger and should eschew all worldly pleasures. O Brāhmaṇa, he who duly performs this excellent holy rite every year, attains all pleasures and (after death) Hari's region.

14-15. O leading sage, the pilgrimage to Oṁkāreśvara is also to be undertaken on this day. The worship of that deity is very difficult to be obtained. The vision of deity is destructive of sins. Of what avail is much talk ? Whatever is accessible, the worship of the deity, meditation, Japa or the vision of the deity is the bestower of perfect knowledge and salvation.

16-18a. On this day, the holy rite of Liṅga-Vrata is to be performed. It is destructive of sins. Liṅga is bathed in Pañcāmṛta and saffron is smeared over it. Fruits are offered as Naivedyas. Incense, lights, clothes and ornaments are offered duly. He who worships Liṅga made of ground flour, attains worldly pleasures and salvation, thanks to the grace of Mahādeva. This Liṅga is the bestower of achievements of all objects.

18b-19a. On the fourteenth day in the bright half of the month of Jyeṣṭha, the devotee performs austerities in the midst of five fires, during the day time, at night-fall he should make a gift of a golden cow. This is called Rudravrata[1].

19b-20a. On the fourteenth day in the bright half of the month of Āṣāḍha, the devotee should worship Śiva by means of

1. Rudra-Vrata: This is *Pañcāgnisādhana.* Kane notes another variety HD. V. i. 393-94.

the flowers of the season and clime. The man who performs worship thus shall attain all riches.

20b-22. The holy rite of Pavitrāropaṇa is to be observed on the fourteenth day of the bright half of the month of Śrāvaṇa. O excellent Brāhmaṇa, that has to be performed in accordance with the injunctions laid down in his own branch of the Veda. He should repeat the Mantra a hundred times and dedicate it to the Goddess. By performing the rite of Pavitrāropaṇa,[1] any person, be it a man or a woman, shall attain worldly pleasures and salvation by the grace of the great Goddess (Mahādevī).

23-27. The excellent holy rite of Ananta Caturdaśī[2] is to be performed on the fourteenth day in the bright half of the month of Bhādrapada. The devotee should take only a single meal on that day. He cooks the Prastha-measure of ground wheat flour smeared with ghee and mixed with sugar and offers it to Ananta as Naivedya after worshipping him at the outset with scents. The old thread worn round the hand is taken off and thrown into the water. A new thread of silken or cotton cord is taken and fourteen knots are tied. The woman devotee wears this on her left hand and the male devotee on his right hand. After cooking the ground flour, he should give it as gift alongwith Dakṣiṇā. He himself shall take in moderate (quantity of) food. The intelligent devotee should perform this excellent Vrata for twice seven years and then perform Udyāpana (Valedictory) rite.

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1. VV. 20b-22 mention the outline of *Pavitrāropaṇa Vrata*. For details vide HD V. i. 339-40. The NP does not clarify that *Pavitra* is the sacred thread *Yajñopavīta*.

2. VV. 23-33a describe *Ananta-caturdaśī Vrata*. Ananta is a form of Hari. It is a very popular Vrata and is described with slight variations in the procedure in AP. 192. 7-10, the *Bhaviṣyottara* and *Vratārka*. Hemādri (*Vrata* II pp, 26-36) gives an elaborate description of this Vrata quoting the story of Kauṇḍinya and his wife Sitā Kauṇḍinya losing every thing by cutting the Ananta-thread from his wife's hand and regaining it after propitiation of Ananta. Kane (HD. V. I. pp. 151-53) does not clarify how a thread could represent Kṛṣṇa. Ananta is the name of Serpent Śeṣa. Is it an assimilation of the cult of serpent-worship in Brahmanism ?

28-33a. The devotee draws the mystic diagram Sarvato-Bhadra by means of coloured power and grains. O sage, after making it splendid, the devotee places a copper pot over it. The auspicious golden image of Ananta is then placed over the Kalaśa (vessel) of copper and covered with a yellow silken cloth. He shall then worship the image in accordance with the injunctions. He should severally worship Gaṇeśa, Mothers, planets and the ten guardians of the worlds, quarters. He then performs Homa with Haviṣya (cooked rice soaked in ghee) alongwith the Pūrṇāhuti. O excellent Brāhmaṇa, to his preceptor the devotee gives a bed with all adjuncts, a cow and the image of Ananta. With great devotion he should feed fourteen other Brāhmaṇas, with sweet cooked rice, and propitiate them with Dakṣiṇās. He who thus respectfully performs the Ananta Vrata, directly enjoys worldly pleasures and attains salvation by the grace of Ananta.

33b-39a. The holy rite of Kadalī vrata[1] is also to be observed on this day. Listen to its rules of procedure from me. The devotee may be a man or a woman. He should take his bath and worship the plantain tree in the garden by means of scents, fragrant flowers, germinating grains as well as curds, Dūrvā grass, raw rice-grains, lights, clothes and diverse kinds of cooked food. After the worship, the observer of the holy rite should pray with this Mantra : "O plantain tree, who are worshipped by the Apsaras, Amara (divine) virgins and the serpent virgins, O goddess, obeisance be to you. Grant me freedom from ailment in the body and also loveliness." After the prayer the devotee should feed four virgins or Suvāsinīs (married women); they should be provided with silken cloth, saffron powder, collyrium and red lac juice. After bowing to them and concluding the observance, he or she should go back to the house. O Brāhmaṇa, if this Vrata is performed thus the devotee obtains excellent conjugal bliss in this world. After death, he shall go to the heavenly world in an aerial chariot.

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1. VV 336-39a describe the *Kadalī Vrata*—wherein the plantain tree is the beauty-giving deity. Hemādri, on the authority of *Bhaviṣyottara* details it (*Vrata* II. 132-33). This is another instance of assimilation of the cult of tree worship in Brahmanism.

39b-43a. On the fourteenth day in the dark half of the month of Āśvina, the Śrāddha rites of the following categories of persons are performed viz. those who are killed by means of poison or weapons; those who are drowned in water, those who are burnt by fire, those who are bitten by serpents or mauled by beasts of prey, those who are killed by thunderbolt and those who murder Brāhmaṇas. They are performed in accordance with the rules laid down in the case of Ekoddiṣṭa Śrāddhas. Brāhmaṇas are fed with sweet cooked rice. The Tarpaṇa rite is performed, mouthfuls of fodder are given to cows and oblations are given to dogs and crows. After performing these rites and the Ācamana rite, the devotee should take his food along with his kinsmen. O Brāhmaṇa, he who performs Śrāddha in this manner alongwith the requisite Dakṣiṇās shall uplift the Pitṛs and go to the eternal world of the Devas.

43b-45. On the fourteenth day in the bright half of the month of Āśvina O excellent Brāhmaṇa, the devotee should perfectly worship the image in gold of Dharmarāja[1] with scents etc. After feeding a Brāhmaṇa, the image is given to him. O Nārada, Dharmarāja protects everyone in the world. He who thus performs the excellent rite of gifting away the image of Dharmarāja enjoys all excellent pleasures here and at the behest of Dharmarāja goes to the heaven.

46-47. On the fourteenth day in the dark half of the month of Kārttika, the devotee takes oil bath at the rise of the moon. After the bath he should worship Dharma. The devotee shall attain fearlessness from hell. For the propitiation of Yama, he should light oil lamps at night fall. With great concentration the devotee should place the lamps at the cross-roads or outside the house.

48-52. In the year called Hemalambi, on the fourteenth day in the bright half of the glorious month of Kārttika, against the dawn, Lord Viśveśvara took his bath in the holy waters at the Maṇikarṇikā Tīrtha alongwith the Devas. O leading sage, with Bhasma he applied the Tripundra (three parallel marks on the forehead). He worshipped his own self and performed

1. This is not recorded by Kane in HD. V. i.

the Pāśupata rite. Hence on that day, the devotee should perform the great worship of the Liṅga with scents and other things. He should offer worship with the flowers of Droṇa Bilva leaves, Arka flowers Ketakī flowers, fruits and different kinds of Naivedyas. If the Vrata is thus performed and only a single meal is taken on that day, it satisfies Viśveśa. O Nārada, he attains all cherished desires, both here and hereafter.

53-57. On this very day the holy rite of Brahma-kūrca Vrata is to be observed by one who wishes for prosperity. Observing fast and controlling the sense-organs, the observer of the vow should drink Pañcagavya at night. The Pañcagavya is made thus :

The urine of a tawny-coloured cow; the dung of a black cow; the milk of a white cow; the curds of a red cow and the ghee of a cow of variegated colours.—all these are taken and mixed together. The devotee then takes his bath in the morning with the water sanctified by Kuśa grass and performs the Tarpaṇa rite to the Devas. After propitiating the Brāhmaṇas, he should himself take his food silently. This is the Brahmakūrca Vrata[1] that destroys all sins. The sin committed during the infancy, youth and old age, is dispelled instantaneously by means of the Brahma-Kūrca vrata and the fast on that day.

58-60a. The holy rite of Pāṣāṇa-Vrata is also to be observed on this day. Listen to it, O Nārada. The devotee observes fast during the day. He cooks ground flour in ghee, shaping it in the form of a brick. During the night, he worships Gaurī with scents and other things and offers the flour-brick cooked in ghee as Naivedya. O excellent Brāhmaṇa, after performing this holy rite in the manner mentioned above, the man attains glory, happiness, conjugal bliss and beauty of form.

60b-63. On the fourteenth day in the bright half of the month of Mārgaśīrṣa the devotee takes a single meal or abstains from food and performs the holy rite mentioned before. He should make a gold replica of a bull, worship it and give it to a Brāhmaṇa. On the next day, he should get up early in the morning,

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1. *Brahma-Kūrca* is treated here as a *Vrata* though it is really a *Prāyaścitta.*

take his bath and worship Maheśvara accompanied by Umā, with lotus flowers, scents, fragrant garlands and unguents. He should then feed the Brāhmaṇas with sweet cooked rice and propitiate them with Dakṣiṇā etc. O Brāhmaṇa, this is called Śiva Vrata. It is the bestower of worldly pleasures and liberation to the performers, to the instructors, to those who assist, and to those who approve.

64-66a. On the fourteenth day in the bright half of the month of Pauṣa, the holy rite of Virūpākṣavrata is to be observed. The devotee should think thus "I shall attain the presence of Kapardīśvara." Having thought thus, O Brāhmaṇa, he should worship Virūpākṣa Śiva with scents, fragrant garlands, incense, lights, richly prepared cooked rice and obeisances. By giving what is contained therein, the devotee rejoices in the heaven like Deva.

66b-68. On the fourteenth day in the dark half of Māgha is prescribed the holy rite of Yamatapana.[1] Before the sunrise the devotee must take his bath and perform the rite of Tarpaṇa unto Yama with the fourteen names mentioned before (chap. 119 verses 59-90) for the purpose of liberation from all sins. The Tarpaṇa rite is to be performed by means of gingelly seeds, Darbha grass and water. Kṛśara and cooked rice constitute the meal of the Brāhmaṇas. He himself should eat the same with restricted speech in silence.

69-73a. O Brāhmaṇa, the holy rite of Śivarātrī[2] is to be observed on the fourteenth day in the dark half of the last month (i.e. Phālguna). The devotee observes fast, even abjuring water, during the day, and worships the deity at night in the self-born Liṅga etc. or the Liṅga made of clay with deep concentration of mind. He worships the Lord with scents and

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1. Kane has recorded a number of *Śiva Vratas* (HD. V. i. pp. 426-427), but this Vrata is different from them.

2. This is the famous *Mahāśivarātri-Vrata* popular all over India. The NP follows *Pūrṇimānta* reckoning and thus locates it in Phālguna. This *Vrata* is highly extolled in *Garuḍa* P. I-124, SK. P. I-1. 33, Pd. P. VI. 240 and AP. 193. The whole *Vrata* is discussed in details by Kane HD. V. 1-225-236. As compared with other Purāṇas and digests, the NP. gives a bare outline of the *Vrata*.

other Upacāras, the leaves of the Bilva, etc., water, incense, lights, recitation of hymns, Japa etc. as well as Naivedyas duly offered. On the next day too the deity is again worshipped with the Upacāras. After feeding Brāhmaṇas with sweet cooked rice, he should give them the requisite Dakṣiṇās and bid farewell to them. By performing the Vrata thus, the man obtains immortal pleasures, thanks to the grace of Mahādeva. He is well-honoured and respected by Devas.

73b-74. On the fourteenth day, in the bright half of the last month, the devotee worships Durgā with great devotion, offering scents and other Upacāras. Thereafter, he feeds the Brāhmaṇas. O Brāhmaṇa, he should take only a single meal on that day. By performing the Vrata of Durgā thus, he derives cherished desires, both here and hereafter, O Nārada.

75-76. The devotee shall observe fast on the fourteenth day in the dark half of the month of Caitra. By drinking water from a rice-field on the day one derives the benefit of a horse-sacrifice.

The general procedure regarding Udyāpana[1] (valedictory rite of conclusion) for all these holy rites is now narrated.

77-79. Fourteen pots with areca nuts, unbroken raw rice-grains and sweet-meats, may be made of copper or clay. They must be fresh and uncracked. The Dakṣiṇās and silken garments should also be placed there. Besides these the following too are to be provided as necessary viz. fourteen bamboo poles, fourteen sacred seats, fourteen vessels and fourteen sacred texts. As for the other things, they should be performed in the manner mentioned before. The devotee should not be stingy in the matter of expenses.

1. VV. 77-79 give the general procedure of the *Udyāpana* (concluding ceremony) of these *Caturdaśī Vratas.*

CHAPTER ONE HUNDRED AND TWENTYFOUR

Exposition of Vratas to be observed on the Full Moon and the New Moon days

Sanātana said :

1. Henceforth, O Nārada, I shall recount to you the holy rite to be observed on the Full Moon day. Listen. On observing these rites the performer of Vratas whether he be a man or a woman, attains series of happiness.

2. O leading Brāhmaṇa, the Full Moon day in the month of Caitra is the day of the inauguration of the Manvantara. On this day, the observer of the Vrata should give a pot of water with cooked rice, for the propitiation of Soma (the Moon).

3. On the full moon day in the month of Vaiśākha, the gift of all articles is the bestower of all things. Certainly, one attains those things which one bestows on a Brāhmaṇa.

4-5a. The holy rite of Dharmarāja Vrata is also to be performed on this day. Listen to it. One should give cooked rice and pot of water to an excellent Brāhmaṇa on the Full Moon day in the month of Vaiśākha. It is conducive to the propitiation of Dharmarāja and it yields the same benefit as the gift of a cow.

5b-7. On this very same day, one should give the hide of a deer alongwith its horn and the hoofs to a Brāhmaṇa alongwith gingelly seeds and gold. They should be covered with clothes. He who gives, in accordance with the prescribed injunctions, the hide of a deer after honouring the scholar who knows the Śāstras, is actually the donor of the whole of the earth consisting of the seven continents, and rejoices in the world of Viṣṇu as long as the moon, sun and stars shine in the firmament.

8. He who gives to prominent Brāhmaṇas pots full of water alongwith gold never meets with sorrow.

9. On the Full Moon day in the month of Jyeṣṭha the holy rite of vaṭasāvitrikā[1] is to be observed. The woman devotee

1. VV. 9-12 briefly describe the famous *Vaṭa-Sāvitrī-Vrata*, the main features of which are sprinkling water at the foot of a banyan tree,

observes fast and pours nectar like water at the root of the Vaṭa (Banyan tree).

10. She should encircle with threads the holy tree and circumambulate it one hundred and eight times. Thereafter, she should pray to the divine and highly chaste lady Sāvitrī :

11. "O Mother Sāvitrī, who considered your husband a deity, you are the mother of the Universe. You are worthy of being worshipped by the whole universe. O gentle lady present in this Vaṭa tree, obeisance to you. Grant me nonseparation from my husband.

12. After praying thus she goes home. On the next day, she shall feed Suvāsinīs (married women whose husbands are alive) and take food herself. She shall be blessed with conjugal bliss.

13-15. The holy rite of Go-padma[1] is prescribed for performance on the full moon day in the month of Āṣāḍha. After taking his bath the devotee meditates on Hari thus :

"He has four arms and a huge body. He has the lustre of gold. He appears beautiful with the conch, discus, iron

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circumambulating the tree one hundred and eight times and weaving a thread round it all the while, prayer of Sāvitrī (associated with the tree) for sparing oneself from widowhood and feeding *Suvāsinīs* the next day after which the lady observer of the Vrata breaks the fast.

This Vrata is observed on Jyeṣṭha Kṛ. 30 also (infra verse 85). The story of Sāvitrī who brought back her husband from the god of death is extremely popular (vide *Mbh.-Vana* Chs. 293-299, Mt. P. Chs. 208-214 the *SK. P.-Prabhāsa* Ch. 166). The *Vrata* consists of fast for three nights which the NP. fails to prescribe. Its mention in the AP. 194. 5-8 shows that the *Vrata* was in vogue before the 10th Cent. A.D. It is said that the *Vrata* is called *Vaṭa-Sāvitrī* as it was under the shade of a *Vaṭa* tree that Satyavān (Sāvitrī's husband) went and took hold of its branch before he collapsed.

The banyan tree with its spreading branches symbolises the spread of one's race. Perhaps pre-Aryans worshipped this tree for increase and spread of their race and the story of Sāvitrī came to be associated with it while it was being Brahminised.

1. VV. 13-17 describe the *Go-Padma Vrata*. The NP. fails to justify the title *Go-Padma* of this Viṣṇu Vrata. The girl or woman has to draw 33 figures of cows foot-print everyday during the *Vrata*. Hence its title *Gopadma*. For details vide VRJ., pp. 301-302.

club, lotus, goddess Lakṣmī and Garuḍa. He is served by sages, Devas, Yakṣas, Gandharvas and Kinnaras."

(After meditation) he should worship the Lord by means of the Puruṣa Sūkta, and with scents and other Upacāras.

16 He should propitiate the preceptor with clothes, ornaments and other things as well as with affectionate mind. He should feed Brāhmaṇas and others with sweet cooked rice according to his capacity.

17. O Brāhmaṇa, by performing this Vrata, the devotee undoubtedly, derives his cherished desires both here and hereafter, thanks to the grace of the Lord of (Kamalā) Lakṣmī.

18-21. The holy rite of Kokilā Vrata is to be observed on this very same day. The rules of procedure are now described. The observance is from this full moon to the next full moon in the month of Śrāvaṇa. The woman should take her bath in the water outside the house (i.e. in a river or a tank). She should meditate on goddess Pārvatī as follows : "Gaurī has the form of a cuckoo with golden wings, jewelled eyes, louts-like face, having the lustre of coral and the complextion of musk. She is born in the heavenly Nandana Park, seated on mango and Campaka trees cooking out exquisite song." Her figure is painted in colours on cloth. The devotee worships her every day with scents and other things.

22. O Brāhmaṇa, when the Vrata is concluded, she devoutly should give a Brāhmaṇa the image of the goddess in gold or ground flour of gingelly seeds, alongwith a gold piece as Dakṣiṇā. The following Mantra is uttered.

23. "O Goddess Kokilā, born in the park of Citraratha, O beloved wife of Hara, you have been worshipped and given to a Brāhmaṇa. Be the cause of happiness to me."

24. He should then feed the Brāhmaṇa and thirty Sanyāsinīs if possible, otherwise one, and give clothes etc. and Dakṣiṇā in accordance with her capacity. After bowing to them she should bid farewell to them.

25. O Nārada, the woman who performs this excellent Kokilāvrata attains happiness and conjugal bliss in the course of seven births.

26-28. On the full moon day in the month of Śrāvaṇa is

the holy rite of Vedopākarma[1] (i.e. inauguration of Vedic studies). On this day the rite of Tarpaṇa unto the Devas, sages and the Pitṛs is to be performed through the Mantras of the Yajurveda. (The followers of the Yajurveda perform this rite of Upākarma on the day). The followers of Ṛgveda (i.e. Bahvṛcas) perform this on the Caturdaśī day and the followers of the Sāmaveda perform this in the month of Bhādrapada (on the Caturthī day). The worship of the sages is performed in the manner laid down in one's own Śākhā (branch of the Vedas). The Rakṣā (holy string) should be tied round the hand in accordance with the injunctions.

29. White Mustard seeds, unbroken raw rice-grains and black mustard are washed in water kept in a bell-metal vessel and then tied in a red silk cloth with a saffron-smeared thread. The devotee then worships Devas and prays to Viṣṇu and others. Delighted in mind, the devotee should lay down to a Brāhmaṇa and get the thread tied round his wrist by him.

30-31. Thereafter, he gives Dakṣiṇā to Brāhmaṇas and begins the study of the Vedas. After ritualistically dismissing the seven sages, he should wear a new sacred thread made by himself and coloured with saffron, etc. According to his capacity he should feed the prominent Brāhmaṇas and he himself should take only a single meal on that day.

32. O Brāhmaṇa, if this Vrata is performed, it makes atonement for all omissions and commissions in the Vedic study. If the Vedic rites are forgotten or are performed in contravention of the injunctions, this holy rite rectifies it.

33-34. The holy rite of Umāmaheśvara Vrata is to be performed on the full moon day in the month of Bhādrapada.

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1. *Vedopākarma* is simply *upākarma* and means opening, beginning. Nārāyaṇa on *Āśvalāyana Gr. S.* III. 5.1 states that *upākarma* or *upākaraṇa* is the ceremony marking the (re-) beginning of Vedic Studies. Various dates and varieties of details of the *upārkarma* are given by Kane in HD. II. ii. pp. 807-818. Due to its performance on *Śravaṇa Nakṣatra* in the month of Śrāvaṇa, it came to be known as *Śrāvaṇo* in Marathi. The tradition of Vedic studies is lost and what the elderly people do now is to change their *Yajñopavīta* on this day with or without the performance of the rite of *Upākarma.* The ritual given by the NP is different from the traditional one prescribed in the *gṛhya sūtras.*

The devotee takes a single meal on the previous day i.e. Caturdaśī day, assiduously worships Śiva. With palms joined in reverence he should pray thus : "O Lord, I shall perform holy Vrata (vow) tomorrow." After intimating thus to the Lord, the devotee takes up the excellent Vrata.

35. At night, he sleeps near the deity and gets up in the last watch (Yāma) of the night. After carrying out the routine such as voiding of excrement and washing, etc. the devotee applies Bhasma and wears Rudrākṣa.

36. He should worship Śaṅkara correctly with different kinds of Upacāras, fragrant flowers, leaves of Bilva, incense lights and diverse kinds of Naivedya.

37. Then the scholarly devotee should observe fast till sunset. After the moonrise, he worships the deity once again and keeps awake at night.

38-41. Carefully and alertly, the devotee should perform this rite for fifteen years. In the last year, in the course of its Utsarga rite (valedictory and concluding rite), he should get two gold images made, that of Umā and that of Maheśa. He should get ready fifteen excellent posts made of gold, silver or clay. In one of the pots should be placcd the two images covered with a cloth. He should bathe them in Pañcāmṛta first and then in pure water. Thereafter he shall worship deity with the sixteen Upacāras. Then fifteen Brāhmaṇas are fed with sweet cooked rice and Dakṣiṇās too are given.

42-43a. He should give pots to the preceptor. Each of the pots is accompanied by a Mūrti (image) of the Lord. By performing this holy rite named Umā Maheśvara, the devotee becomes famous in the world and the receptacle of all riches.

43b-44. On this very same day, the holy rite of Śakra-Vrata also is to be observed. Early in the morning, the devotee takes his bath and worships the ruler of the Devas, in accordance with the injunctions, with scents and other Upacāras and diffcrent articles of Naivedya in heaps.

45. Then O, Brāhmaṇa, he should duly feed the invited Brāhmaṇas and others who had come as visitors. He shall feed the indigent and the helpless also.

46. O Brāhmaṇa, this Śakravrata must be performed every year by a king or any other rich man who wishes for plenty of food-grains.

47-48. The holy rite named Kojāgara[1] is to be observed on the full moon day in the month of Āśvina. The devotee takes the holy dip in accordance with the injunctions. He observes fast and subdues his sense-organs. A gold image of goddess Lakṣmī is placed in a pot made of copper or clay. It is covered with a cloth and worshipped with different kinds of Upacāras.

49. In the evening when the moon has risen, he should light lamps made of gold, silver or clay after filling them with ghee.

50-51. They should be a hundred thousands, fifty thousand, ten thousand, one thousand or hundred in number. Milk puddings are prepared in a huge quantity with plenty of sugar and ghee. They shall be kept in many vessels in the bright moonlight. When the night has advanced by a full Yāma (three hours), the devotee shall offer milk puddings as Naivedya to Lakṣmī.

52. With great devotion he should then feed the Brāhmaṇas with the milk puddings. All of them then keep awake for the whole of the night with songs and auspicious instrumental music and dances.

53-54. The next day before dawn, the devotee takes his bath and dedicates the gold image to the preceptor. (It is said) that on this night goddess Mahālakṣmī with the gestures of granting boon and fearlessness in her lotus-like hands moves over the Earth saying—ko jāgarti (who is keeping awake) on this Earth ? I shall give wealth to that person who keeps awake and worships me."

55. This Vrata should be performed every year. It propitiates Lakṣmī. It yields prosperity in this world and bliss in the other world after death.

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1. VV. 47-55 describe the *Kojāgara Vrata* or Kaumudī Mahotsava mentioned in Sanskrit and Prakrit Literature, Purāṇas and mediaeval digests. The NP. does not mention dice-playing on that night.

56. On the full moon day in the month of Kārttika, Lord Kārttikeya should be visited for the attainment of Brahminhood again (i.e. in the next birth) and for the conquest of all enemies.

57. On this very same day, Tripurotsava (the festival of Tripura) should be performed by celebrating illuminations (of buildings, ghats etc.), O excellent Brāhmaṇa, this festival of light at night-fall is conducive to the happiness of all living beings.

58. Insects, locusts, mosquitoes, trees and the living beings that move about in water or dry land are not reborn after seeing these lights. They attain liberation.

59-61. O Brāhmaṇa, at the time of the moon-rise the six Kṛttikās must be worshipped. So also Kārttikeya, Khaḍgī, Varuṇa and Hutāśana (Fire-God) are to be worshipped with scents and fragrant flowers, incense, lights, extensive Naivedyas, excellent cooked rice, fruits, vegetable and by propitiation of the fire-god and the Brāhmaṇas. Thus after bowing down and worshipping the Devas, light should be offered outside the house.

62-64. Very near the lamps, a beautiful square-shaped pit fourteen Aṅgulas deep should be made and sprinkled with sandal water. After filling it with milk of cows, the devotee should put in it an image of a fish made of gold and exquisite in every limb, and with eyes constituted of pearls. Uttering the Mantra, 'Obeisance to the great Fish' the devotee should worship it with scents and other things and offer it to a Brāhmaṇa.

65. O excellent Brāhmaṇa, the charitable gift of the ocean of Milk[1] has been recounted to you by me. Thanks to the power of this charitable gift, the devotee rejoices in the presence of Hari.

66. O Nārada, by performing the rite of Vṛṣotsarga (setting a bull-calf free) during the night, the devotee attains Rudra's region. No doubt need be entertained in this respect.

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1. VV. 62-65 describe the *Kṣīra-sāgara dāna* (gift of the milky ocean). The whole procedure is symbolic.

67. For the profuse abundance of all desired benefits, an Āḍhaka-measure of salt should be offered to a quiet Brāhmaṇa alongwith gold, on the full moon day in the month of Mārgaśīrṣa.

68-69. Formerly, this universe was abandoned by Lakṣmī. So Hari, Indra, Soma, Tiṣya and Bṛhaspati—these five made the universe still more dignified and decorated by means of the sports of festivities of blessedness on the full moon day coinciding with the Puṣya constellation.

70. Hence, for the increase of all conjugal bliss and good fortune he (the Vratin) should smear his body with the Kalka (minced pieces after being boiled in a decoction) of white mustard and take his bath when there is the conjunction of Puṣya and the full moon.

71-72a. He should pour over his body, water, in which all medicinal herbs are put. He should wear new silk clothes. After seeing, touching and bowing to all the auspicious articles, he should worship Hari, Śakra, Indu, Puṣya and Ijyā (i.e. Jupiter, Bṛhaspati) with scents and other Upacāras.

72b-73. After performing Homa he should propitiate the Brāhmaṇas by feeding them with milk puddings. O Brāhmaṇa, by performing this Vrata that increases the pleasure of Ramā (Lakṣmī) and destroys Alakṣmī (Misfortune), the devotee rejoices here and hereafter.

74-76a. On the full moon day in the month of Māgha, the following should be offered as charitable gifts :— gingelly seeds, cotton or woollen blanket, jewels, bodice, turban, shoes or cash presents. By giving these charitable gifts according to his affluence, the devotee rejoices in heaven. He who worships Lord Śaṅkara duly, attains the benefit of a Horse-sacrifice and is honoured in Viṣṇu's world.

76b-78. The holy rite of Holikā-worship[1] is to be observed

1. VV. 76b-81 deal with Holikā-worship. The NP. says that it is the celebration of burning Kāma or the ogress Holikā. There is a little obscenity attended with this celebration, only Bengal is free from it, as they celebrate the *Dolā-yātrā* of Kṛṣṇa on this day, and engage a priest to perform worship before the bone-fire. This religious element persisted since the period of the NP. (or even before) in Bengal.

on the full moon day in the month of Phālguna. The devotee collects all types of wood and cow-dung cakes. After duly kindling fire therein, by means of extensive Mantras destructive of Rākṣasas, the devotee repeats this Mantra—"O Holi, you have been made by people of childish traits who are afraid of blood-sucking Ogresses. Hence I shall worship you. Be the bestower of prosperity on the living beings."

79. By repeating this Mantra, more and more wood is thrown in and the fire is made brighter. The devotees go round it and carry on the festivities with songs and instrumental music.

80-81. (There are two opinions about the burning of Holikā).* (one opinion) : This ogress Holikā was a terror to Prahlāda. Hence, people burn her with wood to the accompaniment of songs and instrumental music. This is the burning of the Saṁvatsara (year). In the opinion of others, it is the burning of Kāma. Thus O leading Brāhmaṇa, you shall know that there are many traditions in the world.

82. The two days of festival at the end of a fortnight are the full moon and the new moon. Hence the Amāvrata[1] (the holy rite on New Moon days) is described. O Brāhmaṇa, listen to their separate nature. This Vrata is a great favourite of the manes.

83-84. On the new moon days of the months of Caitra and Vaiśākha the worship of Pitṛs is recommended. The Śrāddha in accordance with the injunction governing festival days and in accordance with one's affluence is to be performed. The feeding of Brāhmaṇas and charitable gifts of cows etc. in particular, are highly meritorious on the new moon days, in all the months.

85. The Vrata of Sāvitrī is to be observed on the new moon day in the month of Jyeṣṭha. O Nārada, its rules of

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*It is a very ancient festival and was called Holikā in east India (Śabara on *Pūrvamīmāṁsā* I. 3. 15-23). Hemādri calls this Hutāśani as we do now.

1. In VV. 82-96 the NP. groups together *Amā-Vratas* i.e. Vratas to be observed on the new-moon days. As this day is specially sacred to the manes (*Pitṛs*) different *śrāddhas* are prescribed on these days.

procedure are the same as for the festival of the full moon day in the month of Jyeṣṭha.

86. O Brāhmaṇa, in the months of Āṣāḍha, Śrāvaṇa and Bhādrapada (when Pūrṇimānta or) ending with the full moon day, the following rites are to be performed, and they are endless in their benefits. The rites are Śrāddha of manes (ancestors), charitable gift, Homa and the worship of the Devas.

87-88a. O Brāhmaṇa, Kuśas grow in the fields of gingelly seeds. In the afternoon of the new moon day in the month of Bhādrapada, the devotee repeats the Mantra of Viriñci (god Brahmā) and cuts those Kuśa grasses saying 'Huṁ phaṭ'. These grasses can be used always in all holy rites. But the other Kuśa grasses can be used only once.

88b-89a. On the new moon day in the month of Āśvina, Śrāddha and Tarpaṇa of the Pitṛs are particularly recommended. They must be performed in the waters of Gaṅgā. In the holy centre of Gayā, it yields liberation.

89b-91a. On the new moon day in the month of Kārttika, lights should be offered as gifts in temples of gods, river banks, parks, tanks, cowpens, market places, monasteries and other places. Worship of Lakṣmī is performed on this day. Gold and silver whether made into ornaments or not (are dealt in on this day). Playing at dice throughout the year, predicts gain or loss exactly as one wins or loses.

91b-92a. On this day, worship of cows is laid down in the following manner viz. : the horns and other limbs are painted; barley and other grains are given; cows are bowed to and circumambulated.

92b-93a. In the month of Mārgaśīrṣa also, there is Pitṛ Pūjā (worship of the manes) by means of Śrāddhas and feeding of Brāhmaṇas, observances of the restraints of celibacy etc. as well as Japa, Homa, Arcanā and other rites.

93b-96. O leading Brāhmaṇa, in the months of Pauṣa and Māgha, the Śrāddhas performed to the Pitṛs are more efficacious. If on the New Moon Day in the month of Phālguna, the day is combined with Karṇapāta (?) and the Sun (i.e. prob. Vyatīpāta, Śravaṇā Nakṣatra and the Sun are found on

that day), performance of mere Śrāddha or feeding of Brāhmaṇas is more efficacious (in giving good fruit) than even at Gayā (their performance at Gayā); charitable gifts etc. are the bestowers of all benefit if made on the new moon day. If it falls on a Monday the benefit is still more. O sage, thus in brief, I have recounted to you the duties on the different Tithis. In all these instances there are some special cases. Those are mentioned in other Purāṇas.

CHAPTER ONE HUNDRED AND TWENTYFIVE

The greatness of the Purāṇa[1]

Sūta said :

1. Having recounted thus (the matter in the foregone four Pādas of this Purāṇa) on being enquired (about it) by the sage Nārada, it is reported that the (four) Kumāras (viz. Sanat, Sanaka, Sanandana and Sanātana) who were the most excellent ones among the knowers of the sacred lore (śāstras) were worshipped by Nārada. After performing their

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1. This is the concluding chapter of the original *Nārada Purāṇa* which consisted of four *pādas* (*catuṣpādasamāyuktam* V. 26). Here the interlocutors disperse as follows.

(1) The Kumāras, the reciters of the NP. are worshipped by Nārada. They went to god Śiva and learnt the *Śaiva Āgama*. After this they visited god Brahmā and lastly god Viṣṇu at the *Badari* forest (VV. 1-5).

(2) Bidding good-bye to Śaunaka and other Brāhmaṇas, Sūta went to his preceptor Vyāsa (VV. 48-49).

(3) Śaunaka and other Brāhmaṇas remained there in the Naimiṣa forest and resumed their *Satra* (sacrificial session) V. 49.

(4) VV. in this chapter 26-47 is the eulogy of the NP. and of the benefit derived form hearing NP. This is called *phalaśruti* which marks the end of a particular work.

These verses show that the original NP. was completed here at the end of this chapter.

prescribed daily routine duties, they went to the world of the Lord of Umā (i.e. god Śiva).

2. There (in the region of god Śiva) they bowed down to Ugra (i.e. Śiva), Īśa, whose feet have been worshipped by the leading sages like Śrīvāmadeva and others who resembled (in refulgence) the fire and the sun—Śiva who is worthy of being adored by the leaders of the Devas and Asuras. At his behest, they sat on the bare ground.

3. There, they heard the Śaiva Āgama which is the essence of all sacred lores, and which is conducive to the liberation of Paśu (individual soul) from Pāśa (bondage of Saṁsāra). After bowing to Purāri (Śiva) those sages who were the very concrete embodiments of Pure knowledge, went to the presence of their father (god Brahmā).

4. They bowed down to his lotus feet. They were duly honoured and welcomed by their father. Receiving his blessings they became holy and sacred. From that time onwards, they who are the embodiments of holy places, are continuously moving about in the holy centres in all the three worlds.

5. Thereafter, they went to the holy forest of Badarī, where they meditated for a long time on the immutable lotus-like feet of Lord Viṣṇu which are being resorted to by groups of leading Devas and on which the ascetics, devoid of passion, contemplate.

6. After acquiring the spiritual knowledge along with sound wisdom and discrimination so longed for by him from those Kumāras (viz. Sanaka, Sanandana and others), Nārada was highly pleased in his mind.

7. From the banks of that celestial river, he returned to his father's presence, where he was warmly welcomed by his father (god Brahmā). After bowing to him he took his seat there.

8. He described factually the spiritual wisdom along with sound knowledge that he had heard from the Kumāras. On hearing that, he (i.e. Brahmā) too rejoiced.

9. Then the excellent sage (Nārada) bowed down (to Brahmā) with his head and received his blessings. He came over to Kailāsa which is frequented by sages and Siddhas.

10-11. The place is continuously filled with different

kinds ofwonderful things. It is full of trees blossoming in all the seasons—trees such as Mandāras, Pārijātas, Campakas, Aśokas, Vañjulas and many others. They are occupied by flocks of different kinds of birds. When their branches are shaken by the wind, they appear as though they are inviting the wayfarers.

12. The place is full of different herds of deer. It is thronged by the Siddhas and Kinnaras. It appears splendid, thanks to the lakes with crystal-clear water where golden lotuses bloom with splendour.

13-15a. It was reverberated with the sounds of various aquatic birds such as Sārasas, Cakravākas and swans. It was resounded with the tumultuous sound of the fall of heavenly river, by the sporting bevies of celestial damsels playing in the waters of the river Alakanandā which had turned tawny-coloured through the saffron powders from their breasts. It was teeming with joyous elephants who bathed their mates and cubs with the waters taken up by their trunks.

15b-16a. On a peak that resembled a white cloud, of that mountain, he saw a spreading banyan tree which extended over a hundred Yojanas and which appeared like a black cloud.

16b-18a. Beneath it, he saw Lord Śiva seated in the middle of a group of Yogins. The lord had matted hair and unusual number (i.e. three) of eyes. He was clad in the hide of a tiger. He had smeared ashes all over his body. He was adorned with serpents as ornaments. He was perpetually refulgent with his necklace of Rudrākṣa-beads and he had a crescent of the moon on his head.

18b-19a. On seeing (the moon-crested) Lord, O Brāhmaṇa, Nārada bent down and lowered his neck with great devotion. He bowed his head down at the feet of the Lord of the Universe.

19b-20. With a delighted mind, he eulogised the bull-bannered Lord, verbally. At the behest of Sthāṇu (Śiva), he sat down. He was greeted and honoured by the Yogins. Then the preceptor of the worlds (i.e. Lord Śiva) enquired about the health and welfare of Nārada.

21-22a. He replied—"Thanks to your Honour's grace, I am blest with everything." O Brāhmaṇas, even as all the leading Yogins were listening, (Nārada) asked Śiva about special knowledge of Śambhu, that is conducive to the liberation of the Paśu from the Pāśa.

22b-23a. Śiva was highly delighted in his mind with his respectful devotion. The Lord favourably disposed towards those who bow down to him, recounted the Yoga philosophy with all its eight subsections. (or accessories)

23b-24a. After acquiring the knowledge pertaining to Śambhu, from Śaṅkara, the benefactor of all the worlds, Nārada became delighted in his mind. After bowing to him, he went near Nārāyaṇa.

24b-25a. Nārada who was accustomed to coming to and fro frequently, propitiated Nārāyaṇa, who is served by the Yogins and the Siddhas.

25b-26. Thus, O Brāhmaṇas, the great narrative of Nārada Puraṇa has been recounted to you. It is on a par with the Vedas. It is a model for all sacred lores. It comprises four Pādas (quarters, sections). It increases the perfect knowledge of listeners.

27-29. O Brāhmaṇas, he who recites and glorifies devoutly this narrative pertaining to Nārada, in a Śiva temple, in the assembly of prominent Brāhmaṇas, in the temple of Keśava, in Mathurā, in Prayāga, in the presence of Puruṣottama (or at Jagannātha Puri), at Setu (i.e. the bridge built by Rāma on his way to Laṅkā), in Kāñcī, at Dvārakā, at Gaṅgādvāra, Kuśasthala, on the banks of the lotus tanks (or at Puṣkara), on the banks of rivers—in fact, anywhere (he pleases) shall obtain the great benefit of performance of all Yajñas and the visit of all holy centres.

30-31. He shall obtain the benefit of all charitable gifts and of performing all austerities. Both the listener and the propounder (narrator) should be devoted to Nārāyaṇa or to Śiva; He should either observe fast or take in only Haviṣya food (cooked rice soaked in ghee). He should subdue his sense-organs. Listening thus to this Purāṇa he shall attain Siddhi (Mokṣa).

32. It is in this narrative that all merits and Siddhis

originate. It is declared as destructive of all sins of those who read and listen to it.

33. It removes the defects due to Kali's harrassment; it is conducive to the increase of all riches of men. This is liked by everyone. It illuminates all knowledge.

34-37a. It sheds light on the modes of austerities, holy rites and their benefits of the followers of Śiva, Viṣṇu, Śakti, the Sun god and Gaṇapati. It explains the duties of those who adhere to the system of disciplined life in accordance with the classification of various castes and stages of life. It throws light on the Mantras, Yantras and the ancillary subjects of the Vedas with their divisions. It is a brief digest of the Āgamas, the Vedas and the Sāṁkhya tenets. He who reads this devoutly or listens to it with great concentration, shall derive all cherished desires difficult of access, even to the Devas and others.

37b-39a. After listening to this Nārada Purāṇa which is on a par with the Vedas, the devotee should worship the expounder with devotion, wealth, jewels, silk cloths, etc. and with the gifts of plots of land, cows, jewels etc. With the gifts of elephants, horses and chariots, he should ever please the preceptor.

39b-40a. O Brāhmaṇa, who else can be a preceptor other than the person who comments on the Purāṇas wherein all dharmas (religious duties) have been collected together and which bestows all the fourfold aims of human life. (viz. Dharma, Artha, Kāma and Mokṣa).

40b-41a. The devotee should always do what is pleasing to the preceptor who instructs him in religious duties. He should render him service physically, mentally and verbally as well as through cash presents.

41b-42. After listening to the Purāṇa duly and after performing Homa and worship of the Devas, the devotee should feed a hundred Brāhmaṇas, with sweet cooked rice and milk puddings. He should give them monetary gifts in accordance with his capacity. Mādhava shall be pleased with his devotion.

43-46. Just as Gaṅgā is the most excellent among the rivers, Puṣkara is the most excellent among the lakes, (and just as in their respective categories the following are the best

viz.) the city of Kāśi, the mountain Meru, Lord Hari, Nārāyaṇa, the Kṛta age, the Sāma Veda, the cow, the Brāhmaṇa, the cooked rice, water, the month of Mārgaśīrṣa, the lion, the (Cosmic Man) Puruṣa, the Aśvattha (holy fig tree), Prahlāda, the face, the horse Uccaiśśravas, the season Vasanta (spring), Japa, the serpent Seṣa, Aryaman, the bow, the fire, Viṣṇu, Indra, the sage Kapila, the Lord of speech (Bṛhaspati) Kavi (poet, Śukra), Arjuna, Hanumān, Darbha grass, the mind, the gandharva Citraratha, the Lotus, the Apsaras Ūrvaśī and gold—all these are the most excellent ones in their own groups.

47. Similarly, the Nārada Purāṇa is the most excellent among all the Purāṇas. O excellent Brāhmaṇas, peace be to you; welfare be to all of you.

48. I shall now go to my preceptor Vyāsa, of unmeasured splendour. After saying this, Sūta was worshipped by Śaunaka and other noble souls.

49. Permitted by all of them, he went his way to see his preceptor Vyāsa.

All those excellent Brāhmaṇas, Śaunaka and others carried out the advice they had heard with great concentration and perfection in details. They remained there itself, performing their Satra (sacrifice).

50. He who takes (resorts) to meditating in the form of injunctions regarding the performance of Japa and worship of Hari, the destroyer of the poison of the sins of Kali, purges completely his mind of that poison (or Kali) and accomplishes Yoga and ultimately attains the ever-cherished region of Hari.

UTTARA BHĀGA[1]

CHAPTER ONE

The greatness of Ekādaśi day

Obeisance to Śrī Gaṇeśa

Obeisance to Śrī Kṛṣṇa

1. May the four arms of Hari protect you all—the arms dark like clouds in complexion, hardened by the friction (strokes) of the strings of the Śārṅga bow and which are like columns supporting the big pavilion (-like structure) of the three worlds.

2. May the lotus-like pair of Hari's feet be the bestower of desires on us—the pair of feet refulgent with the brilliance of the polished crest jewels of Devas and Asuras (as they bow to him).

Māndhātā[2] *said* :

3. O excellent Brāhmaṇa, It behoves your honour to tell me what that fire is that burns both dry and damp fuel of terrible sins.

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1. Although the last redactor of the NP. tries to show that this Part (*Uttara Khaṇḍa*) also called *Uttara Bhāga* in colophons of chapters) is an integral part of the NP (*vide Supra* I. 97. 10-18), the whole setting of this part is different, showing that it must have been an independent work to glorify *Ekādaśī Vrata* and to illustrate it with the Rukmāṅgada-Mohinī episode. But this unification of the two parts took place before the 10th cent. A.D. (Kane HD. V. ii. pp. 892-93), An early digest writer like Devaṇa Bhaṭṭa (1200-1225 A.D.) quotes many verses from the *Uttara-Khaṇḍa* of the extant NP. in his *Smṛti-Chandrikā*. Earlier still, Aparārka (1100-1130 A.D.) quotes from it two verses on Ekādaśī (HD. V. ii. 892). Hence, though apocryphal, the *Uttara-Khaṇḍa* has been regarded as the integral part of the NP. for the last 1000 years. By any standard, it is a good story and the writer of this part is a gifted story-teller.

2. *Māndhātā*—An emperor of the solar race, son of king Yuvanāśva, He was born from his father's belly. When the problem of feeding him

4. O sage, born of the four-faced deity (Brahmā), there is nothing that is unknown to you in the three worlds. O prominent Brāhmaṇa, the three - fold things (of the past, present and future time) are precisely known to you.

5. The sin committed unknowingly is called Śuṣka (dry) and the sin committed knowingly is cited as Ārdra (wet). Please tell us the three events: that which are yet to be (future), that which has passed by (past), and that which is current (present).

6a. What is that fire whereby the sin may be reduced to ashes? This is esteemed by me (i.e. what I want to know).

Vasiṣṭha said :

6b-9. O mighty king, may it be heard what that fire is whereby it is possible to reduce to ashes completely the dry as well as the wet kinds of sin. A person who, on the day of Lord Viṣṇu (i.e. Ekādaśī day) with due control of sense-organs observes fast, worships the killer of demon Madhu (i.e. God Viṣṇu), takes bath in water containing Emblic Myrobalan and keeps awake during that (Ekādaśī) night, completely absolves himself of all sins like a gambler losing all his wealth.

10. O king of kings, the fuel of sins even though accumulated (lit. generated) in the course of hundred births, is reduced to ashes through the fire called Ekādaśī.

11. O king, there is nothing that sanctifies men so much as the day of Padmanābha (i.e. Ekādaśī) that destroys sins.

12. O ruler of men, sins remain in this body, only so long as the creature (i.e. man) does not observe fast on the auspicious day of Padmanābha.

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arose, god Indra came forward and said, "He will suck me" (*māṁdhātā*). The Pd. P. tells us that when there was a drought for the continuous three years, the sages advised him to observe Ekādaśī Padma-nābhā (i.e. Padmā). He observed Ekādaśī Vrata and made all his subjects to follow it. Rains showered, people became happy and the king prospered (Pd. P. VI—*Uttara Khaṇḍa*, Ch. 58. 33-38.

A proper setting for glorifying the *Ekādaśī Vrata* with Māndhātā as an interlocutor. But it is after two benedictory verses that Māndhātā is *abruptly* introduced. In fact no background is provided to this dialogue between Māndhātā and Vasiṣṭha, his family priest.

13. Thousands of horse-sacrifices and hundreds of Rājasūya sacrifices do not deserve even a sixteenth part of the fast observed on the Ekādaśī day.

14. O Lord, all the sins that have been committed by the eleven sense organs shall be dissolved, thanks to the fast on the Ekādaśī (eleventh) day.

15. O king, there is nothing equal to Ekādaśī that is destructive of sins. Even if it is observed under a pretext it exempts one from seeing the son of the Sun-god (i.e. Yama, the god of death and Hell).

16. It bestows heavently pleasure and salvation; it yields kingdom and sons; it grants good wives and freedom from ailments to the body.

17-18. O king, neither Gaṅgā, nor Kāśī, nor Gayā, nor Puṣkara, nor Kurukṣetra nor the river Revā, or the Devikā,[1] and neither the Yamunā nor the Candrabhāgā are more meritorious than the day of Hari. O leading king, Hari's abode is attained without any strain.

19. By observing fast during the day on the day of Hari and by keeping awake during the night, a man is liberated from sins and he goes direct to the region of Viṣṇu.

20. O leading king, it uplifts ten generations on the mother-side, ten generations on the father's side, and ten generations on the wife's side.

21-23. O Sovereign king, he leads his own soul to the city of Viṣṇu. This rite of fast is like the Cintāmaṇi (wish-yielding stone) or it is equal to a Nidhi (treasuretrove) or it is like the Saṁkalpapādapa (wish-yielding tree). O the most excellent one among kings, those who resort to Dvādaśī (i.e. after observing fast on the previous day who break fast on this day) put forth two more arms (become like viṣṇu four-armed), they ride on the enemy of serpents (i.e. Garuḍa) as their vehicle, they will be having garlands and yellow garments (like Viṣṇu). Thus they go to Hari's abode.

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1. The southern portion of the river Sarayū—De. p. 55. According to *Kālikā* P., (Ch. 53), Devikā is a distinct river between Gomati and Sarayū and joins at the confluence of Gaṇḍak and Gaṅgā and the confluence is called Triveṇī.

24. Thus the power of Dvādaśī has been glorified by me, O king, it is called the fire that consumes the terrible fuel of sin.

25. Always the day of Hari should be observed as a day of fast by men, devoted to holiness and piety, who wish for abundant worldly pleasures as well as sons, grandsons etc.

26. The man who observes the day of Hari (Ekādaśī) with great respect, O most excellent one among men, never enters the womb of a mother even if he has committed many sins or even if he observes the fast with or without intention. He goes to the endless region of Viṣṇu, the Lord of the world.

CHAPTER TWO

Discussion on Tithis[1]

Vasiṣṭha said :

1. It was bearing on this same topic that the saintly residents of the Naimiṣa forest asked the highly intelligent Sūta, the disciple of Vyāsa.

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1. *Tithi* is the period required by the moon to gain twelve degrees on the sun to the east (*Sūrya-siddhānta*, *Tithi Tattva* p. 2.). Due to the irregular motion of the moon, the *tithi* varies between 67 to 50 *ghaṭikās*—a finding recorded in the maxim.

Sapta-vṛddhir daśa kṣayaḥ

As a *Tithi* is not coterminus with a 'civil day' and as every religious rite, be it *Vrata*, *Dāna* etc. must be done at the exact time of the *Tithi* (otherwise it becomes fruitless), this topic has been discussed since very old times. As the word is used in the *Aitareya Brāhmaṇa* and Gṛhya and Dharma sūtras, the belief in *Tithi* exists since the 8th Cent. B.C. Works have been devoted to the discussion of the correct time on a *Tithi* for observing *Vratas*. For example, Jīmūta-vāhana's *Kāla-viveka*, Hemādri's CC., *Kāla-mādhava*, *Nilakaṇṭha's Kāla-mayūkha*, *Dharmasindhu* and others.

But this very topic has been discussed previously in NP. I. 29 and elsewhere and the technical terms like *Pūrṇā*, *Śuddhā*, *Viddhā* etc., the *Yugma-Vākya* and rules for deciding the Ekādaśī fast etc. have been discussed in details in the annotations to those Chapters and verses. Hence, they are not repeated here.

2. On being asked, that highly pleased one recounted the greatness of Ekādaśī[1] in detail and also the rules of procedure regarding the observance of fast.

3-4a On hearing that statement of the son of Sūta, as well as the greatness of the wielder of discus (god Viṣṇu) that subdues vast multitudes of sins, O king, the excellent Brāhmaṇas again asked Sūta who is devoid of impurities and who is well versed in the Purāṇas.

4b-5. "O bestower of honour, you know the eighteen Purāṇas. Thanks to the favour of the son of virgin[2] '(i.e. Vyāsa) you know the Mahābhārata too. Hence, there is nothing in the Purāṇas or the Smṛtis which you do not know.

6-7a. A doubt is produced in our minds in the story of Raghunātha that is very extensive, containing hundred crores of verses. It behoves you to dispel it by means of factual and detailed explanation.

7b-8a. Is it the end of the Tithi that has to be taken up for the observance of fast. Or is it the root (beginning)? What is the rule regarding this in the rites pertaining to the Devas and those pertaining to the Pitṛs (manes)? Kindly narrate it as there is nothing that is unknown to you.

Sauti said :

8b. In regard to the Devas (i.e. rites pertaining to Devas) the end-period of the Tithi is to be taken for observing fast. Then it is conducive to the increase of their pleasure.

9. The root (beginning) of the Tithi is declared by the knowers of Time as pleasing to the Pitṛs. Hence, the tip is

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1. In the previous Chs. in the NP. I discussed *Tithis* with reference to the religious rites like *Śrāddha, Vrata* etc., but this verse and the following discussion makes it clear that the object of this part is disquisition on all aspects of *Ekādaśī Vrata* only.

Another important point here is the conspicuous absence of Nārada. He is neither a listener nor a narrator of NP. Uttarārdha as contrasted with NP. Purvārdha where he is at least the listener.

2. *Kānīna*—A child born of an un-married women. *Mbh. Ādi.* 60.2 tells us that Vyāsa alias Kṛṣṇa Dvaipāyana was born of an unmarried girl (Matsyagandhā or Satyavati) on an island in the Yamunā.

taken up for the observance of fast by those who wish to obtain tenfold benefits.

10-12a. The root is to be known for being taken up (for fast) by those who desire for virtue and piety, for the purpose of propitiation of the Pitṛs. Neither Dvitīyā (the second day) nor the Aṣṭamī (the eighth day) nor Ṣaṣṭhī (the sixth day) nor Ekādaśī (the eleventh day) in a human fortnight, O king, should be taken up by those who wish for virtue, love and wealth, if it overlaps (lit. is pierced by) the previous one.

12b. O excellent Brāhmaṇas, Saptamī (the seventh day) in lunar fortnight is always to be taken up only when it overlaps the previous one. If any one eschews the following, when they overlap the previous ones, he falls into hell. Those Tithis are Darśa, (the New Moon day), Paurṇamāsa (the Full moon day) and the anniversary day of the father.

13. O king, he will be visited by misfortunes and loss of progeny. O Brāhmaṇas this has been heard by me formerly from Kṛṣṇa Dvaipāyana.

14. That Tithi is called Pūrvaviddhā (overlapping the previous one) if there is even a slight trace of it at the time of sunrise. That Tithi should be considered Prabhūta (full) (if it extends throughout) not excluding the time of sunrise.

15. In the rite of Pāraṇā (break-fast) and in the case of death of men, that Tithi is remembered which exists at that particular time. In the case of rites pertaining to Pitṛs, if there is contact of the Tithi at the time of sunset, it is called Pūrṇā (full).

16. In that case, the Tithi at the time of sunrise is not taken into account. But in the case of rites of the deities, the Tithi at the time of sunrise must be taken into account. The intelligent devotee should get the Tithi confirmed through a thoughtful astrologer.

17. O leading Brāhmaṇas, the bases for the extent of the Tithis are the sun and the moon. The knowers of the time reckon it through the movements of moon and the sun.

18. Due to the fault of the contact of the previous Tithi, these are not worthy of being taken up for worship. Those who know about this matter eschew them. O Brāhmaṇas, they eschew all the four Yāmas.

19-20.[1] Henceforth, I shall recount the orderly procedure for bath and worship. If they do not attain purity during the day time, the injunctions are so observed for the night. All the duties of the day must be completely performed at night-fall. This rule has been laid down by me in the case of men who observe fast.

21. O leading Brāhmaṇas, if there is even a little of Dvādaśī at the time of dawn, the rites of ablution, worship, charitable gift, Homa etc. are to be performed then.

22. The breaking of the fast on a pure Trayodaśī day is conducive to the attainment of benefit of (a grant of) land and performance more than a hundred of Yajñas. There is no doubt about it.

23. For this reason, O Brāhmaṇas, the ablution is to be performed alongwith the rite of Pitṛ-Tarpaṇa, early in the morning, without reckoning the day of Dvādaśī.

24. This Dvādaśī, if transgressed (?) by men causes great loss. Like the Sarasvatī who is not washed, it dispels virtue and piety.

25. If there be a loss or increase in the period of Dvādaśī or if it is available at the sunrise, Dvādaśī should be taken advantage of for the purpose of fasting. It is meritorious. One should eschew that Tithi if that overlaps the previous one.

The Brāhamaṇa submitted :

26. O Sūta, kindly explain to me how can there be a fast on the Dvādaśī day if the previous Tithi happens to extend to Dvādaśī.

27-31a. When the day of fast becomes overlapped by the previous Tithi and when there is not even a trace of Ekādaśī on

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1. VV. 19-32 lay down the rules of observing Ekādaśī fast by Vaiṣṇavas.

the next day, how is the observance of fast enjoined on that day? O son of Sūta, pray explain to me.

Sauti said :

O Brāhmaṇas, when on Dvādaśī the previous Tithi is not at all obtainable and the day of the week is Saturday, Sunday or Monday (?) the next day is to be taken up for fasting. Even when there is the risk of contravening many Āgamas and when the Brāhmaṇas raise arguments against it, the holy Dvādaśī should be observed as the day of fast and the break fast (Pāraṇā) is on Trayodaśī (the Thirteenth day of the lunar fortnight).

31b. When Ekādaśī is Viddhā (i.e. it is overlapped by the previous Tithi) and it is the month of Śrāvaṇa, it is the holy Dvādaśī that should be observed as the day of fast, in both the fortnights. This decision, arrived at in accordance with the Śāstras (sacred lore) has been announced to you by me.

32a. What else do you wish to hear? You may be pleased to tell me the same.

The sages said :

32b-33a. O Sauti, tell us the rules regarding the observances on the inaugural days of the Yugas precisely and factually. Similarly, tell us the rules regarding the transit of the sun etc. There is nothing that cannot be understood by you.

Sauti said :

33b-34a. Wise persons know that two of the inaugural days of the Yugas fall in the bright half of the month and two in the dark half. The Tithis in the bright half are to be taken up when they exist in the forenoon, those in the dark half are to be taken up when they exist in the afternoon.

34b-35. The Ayana (the tropical transit) has the part of the day as the basis and the transit time is sixteen Palas (certain unit of time). In the southern portion (transit from the tropic of Cancer) the former one (? the forenoon) is to be taken and in the northern (transit from the tropic of Capricorn) the past

one (the afternoon) is considered (for acceptance). In the middle period of Viṣuva (equinox), it is glorified as Akṣaya (imperishable).

36. O Brāhmaṇas, fast is to be undertaken after knowing precisely the Tithi mentioned for the full year. Otherwise, one is likely to fall into a hell.

37. The man observing fast when it is Pūrvaviddhā breaks Dharma. It is likely to result in death of the progeny and loss of wealth.

38. Just as one eschews the water of the Gaṅgā if it is contaminated by even a drop of liquor, O leading Brāhmaṇa, one should avoid the Ekādaśī day even if there is the overlapping of Daśamī by a single pala (a small unit of time).

39. O excellent Brāhmaṇas, just as one should throw away the Pañcagavya if it is defiled by a dog, so one should do, if Ekādaśī in both the fortnights, is defiled by Daśamī.

40. O excellent Brāhmaṇas, the Pūrvaviddhā Ekādaśī Tithi (i.e. the eleventh day with the overlapping of the tenth day) had been formerly given to the Dānavas by the scion of the family of the Yadus (i.e. Viṣṇu) for the propitiation of the noble souls.

41-44a. O excellent Brāhmaṇas the following gifts are no better than gifts offered to Asuras : the monetary gift given at the wrong time, the gift to the undeserving, what is given by the angry donor, what is given after dishonouring the recipient, the gift on a Tithi 'pierced by' the previous Tithi; the gift offered by one who is defiled by ucchiṣṭa (leavings of food), what is given unto the fallen ones, what is gifted to the hen-pecked ones, what is given without water offerings and what is offered with subsequent and frequent allusions to it. Hence, O Brāhmaṇas, the Ekādaśī Tithi should not be observed if it is Viddhā (i.e. when Daśamī overlaps it).

44b-46. Just as the paramour of Śūdra woman defiles the previous merits, Śrāddha, charitable gifts, Japas, Homas and holy dips, so also the Pūjā offered to Hari in a Tithi overlapped by the previous one, undergoes rapid decline like darkness at sunrise. Women proud of their blooming youth and overwhelmed by the fish-bannered Lord (i.e. Kāma or sexual

passion) abandon their ageing husbands. So also the learned men should eschew the Tithi that has the Vedha (overlapping). For the enhancement of Dharma they always adopt other Tithis.

CHAPTER THREE

Yama goes to the Region of Brahmā[1]

The sages said :

1. Kindly narrate in detail the rite of propitiating Viṣṇu, whereby he becomes satisfied and bounteously bestows the cherished desire.

2. The Lord of the Universe, the consort of Lakṣmī, is the destroyer of all the vast multitudes of sins. By what rite will he be pleased alongwith all the mobile and immobile creation (which he pervades through his omni-presence).

Sauti said :

3. Hṛṣīkeśa (Viṣṇu) can be captivated by devotion and not by riches. O Ruler of the Earth, Viṣṇu when duly worshipped with devotion, grants all desires.

4. Hence, O Brāhmaṇas, the devotion to the discus-bearing Lord should always be practised. The Lord of the universe worshipped even by ordinary people, shall be the destroyer of distress.

5. Just as a thirsty man immediately derives satisfaction with water, so is the Lord pleased immediately (with activities of devotion). O Brāhmaṇas, in this connection, a mythological narrative that is destructive of sins, is heard.

1. It is an interesting introduction to the story of Rukmāṅgada and Mohinī. This chapter emphasizes the efficacy of the *Ekādaśī Vrata* by describing how Yama has to close his Office as all men, being compelled to observe Ekādaśī by Rukmāṅgada, straightway went to Vaikuṇṭha.

6. It is in the course of conversation between Rukmāṅgada and sage Gautama.

There was a king named Rukmāṅgada.[1] He was an Emperor endowed with the quality of patience and forgiveness.

7. He was a beloved devotee of the deity lying in the Milk Ocean (i.e. Viṣṇu). He was devoted to the day of Hari (i.e. Ekādaśī). The Lord of the Earth does not see anyone other than Padmanābha (Viṣṇu), Lord of the Devas.

8-11. On the day of Hari (Ekādaśī), he used to proclaim through his servants by beating a drum kept on an elephant—"If any man (or woman) aged more than eight years and less than eightyfive years takes food on the day of Viṣṇu, that stupid fellow will be punished, killed or banished out of the city, even if it be my father, brother, son, wife or friend. The person who takes food on the day of Padmanābha (i.e. Viṣṇu) will be worthy of being punished like a robber.[2] Give gifts to leading Brāhmaṇas, have your holy dip in the waters of Jāhnavī. Listen to my words and enjoy my kingdom."

12. Thus on every day of Viṣṇu (Ekādaśī day) in the bright half of the month and especially in the dark half also, the king proclaimed thus through the drums with golden coverings.

13. O excellent Brāhmaṇas, when this was announced by the king throughout the land, the pathway leading to Hari's world (Vaikuṇṭha) was thronged by the people going there.

14. All the men who died in the realm of the king (observing Ekādaśī) whether knowingly or through error, went to the abode of Hari.

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1. Rukmāṅgada the son of Ṛtadhvaja, the King of Vidiśā. He is the hero of this story.

2. Hemādri on *Kāla* (p. 172) quotes these verses with a slight difference, but in *Kālanirṇaya* (p. 257) a different text of the same import is quoted as from the NP. The verse is as follows :

atra Nāradaḥ

aṣṭābdād adhiko martyo hyapīvṇāśīti-hāyanaḥ |
bhuṅkte yo mānavo mohād ekādaśyāṁ sa pāpakṛt ||

15. O Brāhmaṇas, the world of Viṣṇu is definitely attained by men even if they fraudulently observe the rite of Ekādaśī that is destructive of sins.

16. He who takes food on the day of Hari consumes the sin of the whole of the Earth. He who does not eat food on the day of Hari, attains the virtue (religious merit) of the entire Earth.

17. The Smṛti following the Vedas says :
"A Brāhmaṇa should not be killed so also Food should not be taken on the Ekādaśī day in both the fortnights."

18. O excellent Brāhmaṇas, the king, the son of the Sun (i.e. Yama) became embarrassed. Citragupta[1] had ample rest in his writing activity.

19. Everything that had been written by him based on the activities of the previous births was erased and struck off by him (since) the men instantaneously went over to Viṣṇu's abode through their holy rites.

20. All the hells became devoid of sinful creatures. The pathway leading to Yama's world became scorched by the twelve Ādityas and delapidated.

21. All the people went to Hari's region riding on Garuḍa. The worlds of the Devas also became vacant and tenantless.

22. The sacrifices to the Pitṛs and the Devas, pilgrimage to holy centres, charitable gifts and other holy rites became out of vogue. Excepting Ekādaśī, men did not know any other Vrata.

23. When the heaven and the hell became empty, Nārada went to Dharmarāja (Yama) and said :—

Nārada said :

24. "O King, no cry is heard in your court-yard and in the hells. Nothing is being noted down in writing about the evil-doers.

25. This Citragupta[1] is sitting silent like a sage. What is the reason whereby no sinner comes to your abode ?

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1. Citragupta—the record-keeper of merits and sins of human beings, in Yama's Office.

26-27a. No one engaged in wicked actions comes to your threshold. None in the grip of deception and arrogance comes to your abode."

When these words were uttered by the noble-souled Nārada, Vaivasvata (son of the Sun), the king of the world of Death said with a little disconcertedness :

Yama said :

27b-28. O Nārada, the King who is now ruling over the Earth is a great devotee of Hṛṣīkeśa (Lord Viṣṇu). This leading king instructs the people announcing on the beating of the drum.

29. "Nothing should be eaten, nothing should be eaten at all on the day of Hari. The men who take food shall be liable to punishment."

30-31. Being afraid of him, all the people observe fast on the Ekādaśī day. O excellent sage, those who even fraudulently observe fast on the Ekādaśī day, go to the world of Viṣṇu which is devoid of burning and dissolution (at the end of Kalpa). By resorting to Ekādaśī (Vrata) people go to Hari's palace.

32. O excellent Brāhmaṇa, the paths leading to my world have been made empty by that king now. The hells as well as the worlds of heaven-dwellers have been made vacant by him.

33. The writers (Yama's accountants of deeds of men) are taking rest. O excellent Brāhmaṇa, what has been already written is erased and written off, thanks to the greatness of the fast on the Ekādaśī day.

34. O Brāhmaṇa, without experiencing the fruits of Brāhmaṇa-slaughter and other sins, people go to Hari's mansion by observing fast on the day of Viṣṇu.

35. O great sage, I have become one resembling a wooden deer. I am like a person devoid of eyes and ears, like a Brāhmaṇa who has eschewed Sandhyā prayers.

36. I am like a hen-pecked husband, or like an impotent husband of a youthful woman. I have abandoned all desire for such a post of guardianship of the world.

37-38a. I shall now go to the region of Brahmā to report to him about my misery. If an employee who is to abide by the behest of his master does not work actively but goes on eating the wealth of his master, he shall certainly go to hell.

Sauti said :

38b-41. O Brāhmaṇas, after saying this, Yama went to the abode of Virañci (god Brahmā) accompanied by Nārada and followed by Citragupta. He beheld there seated the great-grand-father of all, surrounded by both embodied and bodiless people—Brahmā the seed of the universe, the support of the universe, the self-born deity, the abode of all living beings. He was free from sin, and was designated as Oṁkāra. He is Śuci (pure) and Śucipada (of pure region). Brahmā, the Supreme Soul (Haṁsa) holding Kuśa grass was being worshipped by the different guardians of the quarters and rulers of the worlds.

42-47. He was being served by all these (in person) : viz —the Epics, Purāṇas and Vedas in their embodied forms; he was served by the oceans, the rivers and the lakes that had assumed bodily forms; the trees such as the holy fig tree and others served him by taking up human bodies; so also the tanks, wells, lakes, mountains, days and nights, fortnights, months, years, Kalās, Kāṣṭhās and Nimeṣas (units of time), seasons, transits of the suns, Yugas, Manvantaras, Kalpas, closing and opening of the eyelids (the smallert unit of time) constellations, Yogas (combinations) Karaṇas, (astronomical divisions), full-moon days, declines of the moon, new-moon days, Dvandvas (i.e. mutually clashing opposites such as happiness and misery, profits and loss, success and failures, truth and falsehood—all these were serving the deity. The Lord of the Devas, the sanctifier of righteousness, was surrounded by them. He was being served by persons who knew the holy rites and who were befitting him. The grandfather was being served by Sattva, Rajas. and Tamas Guṇas.

48-50. The lord was served and surrounded by the emotions such as Śānta, (calm), Mūḍha (confused) and Atighora (exceedingly terrible); by the wind, phlegm and bile (the humours), by the embodied Ātaṅka (agony) etc. and by Ānanda

bliss; the soul of the universe had recourse to the greatest Dharma; the creator of the worlds himself was surrounded by other living beings not mentioned here; he was being served by the embodiments of evil words and harsh statements etc. Yama the son of the Sun, entered the place amidst them like a bashful bride.

51-55. With his head bent down and glance directed beneath to the floor, he appeared before them. On seeing Yama entering alongwith Nārada and his Kāyastha (accountant i.e. Citragupta) the people there were surprised. With surprised looks they spoke to one another—"Why ? How comes it to be that Bhāskari (son of the Sun i.e. Yama) has come here to see the Creator and the grand-sire of the worlds ? This son of Sun never remains inactive even for a moment. He is always active. Then how is it that he has come now. I hope everything is all right with the heaven-dwellers. I consider this as the wonder of wonders, that the clerk (Chitragupta) has come with his (writing) cloth completely erased and clean. He is full of great distress. No person who performs holy rites has ever erased his cloth. What has never been seen or heard is being seen now."

56-58. O Brāhmaṇa, even as they were speaking mutually thus, the son of Sun (i.e. Yama) who used to chastise all living beings, fell in front of god Brahmā, just like a tree the root of which is cut. He cried aloud "O save me, O save me, O Lord of the Devas, I have been overwhelmcd and oppressed since my writing cloth has been erased clean. While you are my Lord, O Lotus-seated one, I find myself distressed." O excellent Brāhmaṇas, after saying this he became unconscious, motionless.

59-61. Then a tumultuous commotion arose in the assembly, "He who makes all the worlds consisting of the mobile and immobile beings, is himself distressed and is crying. Why is Yama, the son of the Sun, crying? Or this common saying seems to be a statement of truth – the saying "He who distresses the people ere long is distressed himself. No man who commits an evil action ever attains auspicious results."

62-64. Thereafter, knowing the view of god Brahmā, Vāyu the Wind-god, silenced the talk of those people of the

same mind (i.e. holding the same opinion regarding Yama and his arrival there) The liberal-minded Vāyu raised Yama slowly with his brawny well-developed hands. He placed him on a seat even as he was agitated and was about to run away. He spoke to Yama the son of Sun, having the Ethereal form and accompanied by his Kāyastha (Accounts-clerk Citragupta).

65-67. "By whom have you been attacked? By whom have you been displaced and banished? By whom has your cloth (record) of the world, the divine cloth, been erased? Speak out everything completely. Or may this god Brahmā say? O dear one, he who is the lord of all, shall grant you the uplift. O son of Mārtaṇḍa (Sun), he will remove all the misery in your heart."

68. On being addressed thus by the Windgod, Yama, the son of the Lord of Day (the Sun), looked to the face of Nārada, the son of Brahmā and slowly uttered the following words in a voice choked with tears.

CHAPTER FOUR

An Appeal by Yama

Yama said :

1. O Lord Pitāmaha, Grandsire of the world, listen to my words. O Lord, humiliation of one's exploits is worse than death.

2. O lotus-born deity, he who is devoid of selfish motives and desire, and does not carry out his appointed task, falls into hell which is like a blind well.

3. O lotus-seated one, the employee who does not implement the direction, but continues to consume the wealth of his master, shall be a worm in the decaying wood.

4. The employee who, out of greed, consumes (i.e. misappropriates) the wealth of the common subjects or the king falls into hell for a period of three hundred Kalpas.

5. He who is interested only in selfish gains and so robs

his master, shall be a slow-witted mouse in the house for three hundred Kalpas.

6. The employee who, enjoying himself in his house, shirks his own work and compels the king's servants to do his work also, shall take the birth of a cat.

7-8a. O Lord ! It is at your behest that after due consultation with sages and texts on DharmaŚāstra that I had been administering justice and governing the subjects commending the merit of the meritorious and condemning the sin of the sinners.

8b-9. Since the beginning of the present Kalpa so long as it is your day, I can carry out my duties by dint of your command. But today I have been defeated (and overpowered) in my work by King Rukmāṅgada.[1]

10. O Lord of the Universe, afraid of that king, the entire ocean-girt Earth does not eat anything on the day of Viṣṇu (the Ekādaśī day) that is destructive of all sins.

11. People eschew all holy rites; they abandon the worship of Pitṛs, they do not worship Devas, they neglect pilgrimages, holy ablutions and other good rites.

12. O bestower of honour, they eschew both the systems of philosophy—Yoga and Sāṅkhya. They neglect the perfect knowledge and the knowable; they abandon self study of Vedas and the performance of Homas; (over and above all these) they commit many number of sins.

13-15a. Still they go to the region of Viṣṇu by observing fast on the day of Hari. They go to the world of Viṣṇu alongwith their fathers and grandfathers. Their fathers and father's fathers, mother's fathers, their fathers and their ancestors—all these go to the world of Viṣṇu.

15b-19. O Lord, this is the misery that cuts me to the quick wiping off my writings (i.e. decrees), the fathers of their beloved ones go to the abode of Viṣṇu (?). A man is born of the seed of his ancestors, he is held in the belly of the bearer (woman). He who commits any sin, has to experience the fruits

1. VV. 9-25 a: This is another way of describing the glory and efficacy of the *Ekādaśī Vrata*.

thereof. But O Brahmā, the seed that originates from the nurse is sown by another. It may perhaps redeem both the sides, the one who is offered the Piṇḍa and the one to whom the body belongs. But the wife has no seed nor the wife holds him in her womb. Then, O Lord of the Universe, how does her side attain the greatest region through the greatness of the merit of the son-in-law ? Therefore, my head aches.

20. O Lord, no purpose of mine is served, thanks to this sort of employment, whoever observes fast on the Ekādaśī day leaves me off and goes to Hari.

21. O Lotus-born deity, he uplifts three generations including himself. After leaving off my path, he goes to Hari's mansion.

22-24. No man attains such a destination as that of a devotee who performs the holy rite of Viṣṇu—Not even if he performs sacrifices (Yajñas), goes on pilgrimage to the holy centres or gives charitable gifts or performs those Vratas with the exception of those pertaining to Viṣṇu. No one giving up life in water or fire attains such a goal. O god Brahmā neither the person who gives up his body by the Yoga practice nor he who falls down from a precipice attains that goal. O most excellent one among those who attain good goals, it is the truth that has been uttered by me.

25. Any human being, even if he perpetrates extremely wicked actions, goes to the world of Dharaṇīdhara (Viṣṇu who holds and supports the Earth). If the man smears his limbs with the fruits of embylic myrobalan and if he has no interest in sweet juices and meals on the Ekādaśī day.

26. I have become disappointed because I have no work on the Earth. Hence, I have resorted to your pair of lotuslike feet. O cause of creation, sustenance and dissolution (of the universe) make time propitious for the attainment of fearlessness on this mere intimation.*

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*But if the reading is *sarga-sthiti-nāśa-hetoḥ* as in my text, the verse means.

"O Lord, who grant immunity from fear by mere request, fix up the time for attaining creation, sustenance and destruction."

27. May not the sinful men be devoid of restraint through my Bhūtagaṇas (attendants). Let them be chained or tied with ropes. Let them come near me and be under my control.

28. The path oppressed by the heat of the sun is broken because crowds of people are being released very quickly at the hands of Viṣṇu's attendants from the hell Kumbhī. They go to the splendid abode of the lord who is greater than the greatest.

CHAPTER FIVE

The lamentation of Yama

Yama continued:

1. The path of the discus-bearing lord has been furnished and rubbed, O deity worshipped by the three worlds, by men who pass through it without break.

2. O Lord of the Universe, I consider the world of Viṣṇu to be infinite in magnitude, since it is not filled with the floods of people with all living beings cropping up like lotuses.

3-4. O Pitāmaha, (Grandsire of the universe) people adhering to their duties, people following other men's duties, pure people and impure people, every one observes fast on the day of Viṣṇu and goes to the world of Viṣṇu, at the behest of the king. The entire world is accommodated only in the residence of Mādhava. This king is hence our great enemy. He is particularly your enemy as well.

5. O Lord of the worlds, undoubtedly he must be curbed and restrained. For the last one thousand years, he has ruled over the sphere of the world.

6-8a. Immeasurable number of persons have been taken over by him to the world beloved of Hari. They were enabled to ride Garuḍa. They were given forms having four arms; they were neatly clad in yellow garments; they were garlanded and smeared with sweet-smelling unguents. If he

continues to abide by the holy rite of Ekādaśī, O Lord of Devas, this beloved devotee of Viṣṇu will take the entire world to the region of Viṣṇu free from ailments.

8b-9. This staff of justice and this cloth (the scroll recording details of acts of omission and commission of men) have been released by your feet (i.e. by you). My incomparable guardianship of the world has been nullified by that king Rukmāṅgada. Blessed is that lady who has borne him.

10. If the son is superior to others in good qualities, he becomes competent to destroy the miseries of his mother. Of what avail is a child that is born, if it brings distress to its mother ?

11. If the son does not harass his enemies like the sun in the month of Jyeṣṭha, the labour pain of the mother has gone in vain. O Lord, she is one having a bad son.

12-13a. That son is called the ailment or diseased part from the mother's womb born on this earth, if his fame does not shine like the lightning among the clouds, the son who does not uplift his father's side through learning or strength.

13b-16. The son who is deprived of virtue, wealth and love, though born on the Earth is only an ailment in the belly of his mother. His life is futile. O Brahmā, there is undoubtedly one heroic mother—the lady from whom is born Rukmāṅgada for the purpose of erasing my writings. Such a thing as this has never been accomplished by any king. O Lord of the Universe, even in the Purāṇas (or even since ancient times) this wiping off of the cloth has not been heard of. Seeing this king adhering to his service to Hari, proclaiming aloud by means of drum and destroying the path leading to my mansion, I cannot continue to be alive.

CHAPTER SIX

God Brahmā's Reply

Brahmā said :

1. What surprising thing has been seen by you ? Why do your feel distressed ? Distress at the good points in others is an agony that lasts till death.

2. O Sauri (Son of the Sun), how does a man not attain the highest region by observing fast on the day of the Lord, the mere utterance of whose name enables one to attain the same ?

3. A single bow offered to Kṛṣṇa is on a par with the sacred final (Avabhṛtha) ablutions in ten horse-sacrifices. Moreover, the person who performs ten horse-sacrifices may be reborn in this Saṁsāra, but the man who makes obeisance to Kṛṣṇa is never reborn.

4. If at the tip of one's tongue the two syllables HARI are present, what has one to do with the holy centres of Kurukṣetra, Kāśī and Vraja ?

5-6. A Brāhmaṇa who indulges in sexual intercourse with a Cāṇḍāla woman, especially during her monthly course, and eats food cooked in spirituous liquor, can eschew heaps of sins accumulated by perpetrating forbidden acts of eating the forbidden food and of cohabiting with a forbidden woman, if he but remembers Hari at the time of death. He (thereby) attains (Sāyujya (complete identity) with Viṣṇu and is liberated from the bondage of worldly existence.

7. If one gets salvation on uttering his name, how is it that he should not get it by observing fast on his day ? He who is sung about in it (fasting period), is the Puruṣottama who becomes contemplated.

8. Even if he were to utter the name of Lord Janārdana sportingly or listens to it, a man acquires equality with the waters of Gaṅgā in regard to sanctity and meritoriousness.

9. Puruṣottama, the Sovereign Lord of the worlds, is the cause of our birth. How can a wicked-minded fellow (like

you) chastise the person who observes fast on his (Viṣṇu's) day ?

10. That you have not been ground down into powder, that you have not been tightly bound by them, is due to the honour bestowed on us. You are not trying to understand the real point from me.

11. The employee who does not know the most excellent and loyal devotees of the king on the Earth is subjected to arduous exertion and is again kept captive by them.

12. Persons favourite with the king should not be apprehended as culprits by an employee (a servant of a king). Achieving their objects through the favour of the master, they may get the employee dismissed.

13. Similar is the position of the sinners who bow down to Janārdana. How will you restrain them out of foolhardiness, O son of Bhāskara ?

14. O son of Divākara (Sun-god), O son of Bhāskara I may help you with the devotee of Śiva or Bhāskara (Sun-god) or my own devotees, but never with the devotees of Hari.

15. Puruṣottama is the Primordial deity among all Devas.

16. Restraining the devotecs of Madhusūdana (God Viṣṇu) is not proper even if they fraudulently observe the holy rite of Ekādaśī during the lunar fortnight.

17-18. If they have slighted you, I cannot help you. O son of the Sun, if any help is rendered to you that will be injustice to me. It may even destroy my body. There may even be reversion from the post of Brahmā that is attained through high merit which I have achieved during the course of my life in the company of Viṣṇu's devotees.

CHAPTER SEVEN

The statement of Brahmā

Yama submitted :

1-2a. Dear grand-sire, in bowing down at the feet of the Veda, the benefit has been achieved by me. O Lord of the Universe, I shall not go again and join my duties while the king called Rukmāṅgada is ruling over the world.

2b-3. O excellent one among the deities, if when the day of Hari arrives, you are able to shake him from his courageous resolve, I shall be your servant. O Lord, he is my great foe. My cloth (account of merits and sins) has been rubbed (and erased) by him.

4. By making him take his food on the day of Kṛṣṇa (i.e. Ekādaśī), I shall feel as if I have accomplished all my objects like a person who has offered balls of rice to the manes at Gayā.

5. From today onwards, those persons cannot be restrained by me—those persons by whom Hari, the Lord of the Devas, is remembered or eulogised or by whom the fast is undertaken on his day.

6. Those men who burst into ejaculation, even fraudulently, with the word 'Hari', are liberated from the path leading to the mother's womb. They are clever people. They do not enter the sphere of writing on my cloth (of virtue and sins). They are worthy of being bowed down to by the excellent groups of heaven-walkers (i.e. gods).

Sauti said :

7. In connection with the affair (problem) of the son of Vivasvān (i.e. Yama), the Kuśa-emblemed god Brahmā had a desire to do something in his honour. He therefore pondered thus.

8-9. The Lord, adorned by the Bhūtas (living beings) pondered for a moment. The omnipresent Lord thereafter assumed a form that would terrify all living beings. He, thereafter, procreated therein a young woman who fascinated the worlds. That gentle lady, mentally created by him, the most excellent of all beautiful women, appeared splendid.

10-11. Fully bedecked in all ornaments, she stood in front of him. On seeing her fully endowed with the wealth of beauty, he (Brahmā) spoke to his own people who being deluded by lust for her, were ogling at her. Brahmā closed his eyes for fear of committing a sinful offence.

12-13. He who looks with lustful eyes or thinks about with lascivious mind, at one's own mother, or daughter, daughter-in-law or brother's wife, preceptor's wife or the king's wife falls into the terrible hell; by thinking about a Cāṇḍāla woman also, the man falls into a hell.

14. The man who becomes perturbed on seeing these young women, loses all his merits acquired in the course of various births. His merits thus become futile but not otherwise.

15. If he indulges in sexual intercourse with them, ten thousand merits of his are wasted away. As the merit goes on diminishing he becomes more and more sinful and eventually he is born as a rock-rat.

16-17. Hence no intelligent man should think about them or see them with lustful eyes. Once the sons have attained their twelfth year, they must not stroke the feet of even their mother. The mother should not get herself applied with oil over her body by sons who have reached the age of youth then. A clever son may engage his mother whose age is more than sixty, in anointing his body with oil.

18. Whether an old man or a young man, no one shall ask his daughter-in-law to massage his feet. It is proclaimed that both of them will fall into the Raurava hell full of burning coal.

19-20. O king, the daughter-in-law who shows her uncovered limbs to her father-in-law shall be knocked and kicked and will be eaten by worms therein in the hell. The same goal awaits that sinful man who gets his feet cleaned by the hands of his daughter-in-law or makes her bathe him or smear oil over him. In the hell, he shall be eaten by worms with needlelike snouts and black faces, for a period of one full Kalpa.

21. Hence no man shall glance at other's women, or one's own daughter or daughter-in-law with lustful eyes and thoughts. Immediately the man falls or incurs sins.

22-23. It was because he thought over like this that he looked at her, with a subtle, penetrating view-point. It is nothing but a mere skeleton (lit. cage) of bones covered with flesh and skin that appears a face, lofty, circular and splendid. The shining eyes seen present in women comprise suet and flesh.

24. The extremely protruding mass of flesh has been piled up over the breasts. The three folds of skin on the upper part of the belly (which are regarded as a mask of beauty) show lesser (distribution of) flesh.

25. In the buttocks again, more flesh has been stacked. This is the passage for urine. It is a private part, of which the three worlds are enamoured.

26. It is joined with the Apāna wind (i.e. this wind functions there). It is always vile (with bad odour) and contemptible always. More flesh is heaped up than the swollen bellows in the part of the buttocks.

27. Just as a log of wood is sawn into two (half way through), so also is the region of shanks (thighs ?). It (the body) is filled with semen, flesh, bone, fat and marrow. How can it be beautiful ?

28. What is there by way of essence, in the body of men wherein the main constituents are flesh, fat and marrow ? Tell me which man will be enamoured of the body, nourished and grown plump by means of faeces, urine and other dirts.

29. Viriñci (God Brahmā) pondered thus, after seeing everything with his vision of knowledge. He took courage and spoke to that lady whose gait was like that of a female elephant.

30. "O fair-complexioned lady, since you have been created by me mentally you have become a lady of beautiful limbs, competent to madden the minds of men."

31-33a. Then she bowed to the fourfaced God and said : "O Lord, see the entire universe consisting of the mobile and immobile beings deluded and falling unto senselessness. It includes even the Yogins who are totally sinless. O lotus-born deity, keeping you in the beginning (inclusive of you), there is no man in the three worlds who does not get agitated and perturbed on seeing me.

33b-34. Boasting about oneself should not be indulged in by one who wishes for one's own auspicious welfare. Even an extremely pure man falls into hell due to selfpraise. Still, O Brahmā, the glorification or self-praise must be stated to achieve some special end.

35. O Brahmā, indeed, it must be to make some one excited and perturbed that I have been created by you. O Lord of the Universe, command me. Mention who he is. I shall definitely make him excited.

36-37. O Lord, on seeing me even a mountain becomes infatuated. What then of an ordinary man endowed with consciousness who inhales and exhales ? The description of the powerful impact of a woman's glance is described in the Purāṇas. It causes madness in men and is destructive of all holy vows and rites difficult to be observed.

38. Till then the man treads the path of the good, till then the man has perfect control over his sense organs, till then he retains his humility and sense of shame, till the shaft-like glances of dalliance-minded damsels pierce his heart and destroy his fortitude. The shafts that are discharged from the well-drawn bow of the eye-brow, the eyes having blue lashes, reach up to the ears.[1]

39. Fie upon the poetry of that stupid ill-informed poet who equates the face of a lady to the moon. Is there any of these in the moon—viz. the knitting of the eyebrow, the side-glances expressing the wounding look, fury, pleasure and laughter ?

40. O Lord, only when it is drunk does the spirituous liquor cause delusion in the mind of a clever man. But a youthful maiden excites delusion even when she is seen or remembered by a man. So she is more powerful than the spirituous liquor.

41. O great grand sire of the world I have been created

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1. Just as an archer bends his bow stretching the bow-string up to his ear and discharges the arrow which pierces the heart of the enemy, the shaft-like glances are discharged from the bow-like bent eye-brows of women with blue eye-lashes—eyes which are long upto the ears. Such longish eyes were traditionally regarded beautiful.

by you for fascinating men. Command me. Who is it ? I shall enchant even the three worlds.

Brahmā said :

42. O Lady with thighs like the trunk of an elephant, O fortunate one with the gait like that of an elephant in rut, the truth has been expressed by you. There is nothing that cannot be achieved by you in the three worlds.

43. O fair-complexioned lady, you are defiling even my mind also although I control and steady it by means of the goad of perfect knowledge.

44. Such being your charm how then will you not captivate the minds of people ? O large-eyed lady, truly your beauty of form is seductive.

45. I find that the entire Universe including the immortal being, is motionless. O excellent-faced lady, achieve that for which you have been created.

46. O auspicious lady, on the earth, in the city of Vidiśā[1] there is a king named Rukmāṅgada whose wife Sandhyāvalī is comparable to you in beauty.[2]

47. His son Dharmāṅgada was born of her. The son surpasses the father. He is endowed with the strength of a hundred elephants. He is like the sun in exploits.

48-52. In forbearance he is equal to the Earth; in profundity he is comparable to the ocean; like the fire, he shines with his brilliance, he is comparable to Vaivasvata Yama, God of Death in fury; he is like Bali in munificence; he is comparable to the wind god in mobility; in gentleness he is equal to the moon; he is as handsome as Manmatha the god of love; the prince is equal to Jīva (Bṛhaspati) and Bhārgava

1. A few years back (under the British) it was called Bhilsa. Now its old name Vidiśā has been adopted. In the NP. here and in the *Devī Purāṇa* (Ch. 76) it is called Vidiśā.

2. VV. 46-73 contain instructions and guidance given by god Brahmā to Mohinī how to make king Rukmāṅgada break his Ekādaśī Vrata and thereby make people go to the region of Yama. This plot in a nutshell is developed in details in subsequent chapters. The denouement is very interesting.

(Śukra) (preceptors of Devas and Daityas) in statesmanship. O fair-faced lady, the entire Jambūdvīpa alone is enjoyed by his father (Rukmāṅgada). But the other Dvīpas (continents) are conquered by Dharmāṅgada. He has not yet known the thrill of a contact with a youthful maiden due to his bashfulness. Thousands of women come to him of their own accord but they are avoided by him. He does not move astray from his pledged word.

53. O fortunate lady with sweet smiles, in his father's house three hundred mothers look upon him equally without any difference in their affection, O lady with gold-like complexion !

54. O woman of beautiful limbs ! On the excellent mount Mandara, approach the King to whom Dharma is of prominent importance and who is adorned with the jewel of a son.

55. The king carried away to that place by his horse will stay there enamoured of your song, O woman of beautiful limbs, even leaving off his horse.

56-57. Climbing on to the top of the mountain he will come into contact with you. On meeting the king there, O gentle lady, you must say thus : — O king, undoubtedly, I will become your wife. But O lord, whatever I say must be definitely carried out by you.

58-62. Enamoured of your beauty the king will promise it to you. Thereupon, after a few days have elapsed you shall hold him by the right hand with imprecations. O woman of lovely eyebrows and charming limbs, when the king appears to be rapturously eager for cohabitation with you, you shall laughingly remind the king of his earlier words : "O King, you have sworn that you will abide by my word. Hence, O king, keep your promise. I think the time has now come for the same." When this is said by you, the king will certainly say thus on account of the high value and importance of the promise. "There is no doubt about it, I shall keep it. Tell me what shall I give you?" When he replies thus, O auspicious fair-faced lady, Rukmāṅgada, the king and father of Dharmāṅgada must be addressed thus by you.

63-68a. "Never should the fast be observed on the Ekādaśī day of Hari. O my darling, your fast is a hindrance to

my sexual intercourse with you. He who does not attend to his own wife who is charming and who is endowed with youthful virility, he who expects another opportunity (i.e. he who postpones) is a man of wicked actions. Certainly, he goes to hell. Due to your fasting, I am abandoned by you for three nights. But actually I am incapable of staying even a moment without you. When the time of Śrāddha has come and the Brāhmaṇas sit and wait (for the performance), if the wife solicits the husband for cohabitation, she must be enjoyed at the very same time."

O woman of sweet limbs, even after being urged thus, if the king does not carry out your request, you shall say thus thereafter :

68b-69. "O King if you do not abandon your fast on the day of Hari, cut off the head of your own son Dharmāṅgada with an excellent sword, and place it on my lap.

70. O king if you do not carry out this loving wish of mine, you shall become deficient in virtue, merits and you will undoubtedly fall into hell."

71-72. O excellent lady, if, on hearing your words, he does not injure his son who is like his own vital breath unto him, he shall pay heed to the advice of the Brāhmaṇas and shall take food on the day of Ekādaśī. Thereupon, the people will go near Yama as before after being tied with ropes by the attendants. Taking the writing (of Chitragupta) as authority, there will be persons occupying hell. Thus what you do will be splendid.

73. Or if the glorious king, abiding by the promise, really kills his son he will go to the region of Padmanābha, that is worthy of being worshipped by the immortal beings wholly.

CHAPTER EIGHT

The description of Mount Mandara

Sauti said :

1. On hearing the words of Brahmā, that lotus-eyed woman said—"Give a name unto me with which I should go to Mandara mountain.

2. O Lord of the Universe, children must be named by the father. The name is said to be destructive of sins. O Kuśa-emblemed God, kindly do so."

Brahmā said :

3. Since, O beautiful woman, the entire universe is enchanted by you. O gentle lady, Mohinī (enchantress) as your name shall be true to your attributes.

4. O woman of lovely eyebrows, if he comes into a pleasure-giving contact with you, thanks to a clear vision of yours, he will have to experience all the ten states of a love-lorn lover).

5. On being thus commanded, the fair lady bowed down to the lotus-seated deity and set off to the mountain Mandara wistfully gazed at on the way by the immortal ones (gods).

6. By the third Muhūrta (one Muhurta— = 48 minutes) she reached the summit of the mountain. It had been impossible for Vāsuki to go round it once (i.e. to encircle it bodily).[1]

7. It was this mountain that was formerly lifted up by Hari (in the form of Divine Tortoise) and used for churning (the milk ocean) by the Devas and Dānavas. Sindhu (the ocean) which extends to six hundred thousand Yojanas is the deep pit made by this mountain.

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1. This refers to the churning of the ocean by gods and demons for attaining nectar. Mount Mandara was used as the churning rod and serpent Vāsuki as the string to wind round it for churning (Mbh-*Adi*-Ch.18). The Mbh. regards mount Mandara of the Himalayan range as the real Mandara. The claim of a hill 30 miles to the south of Bhagalpur in Bhagalpur district, with grooves of artificial chiselling to indicate the impression of the coils of a serpent, disqualifies its claim of being the real Mandara—De. 124-125.

8. This great mountain was not broken even when it rubbed against the physical body of the Divine Tortoise. O leading king, when it fell into the ocean all the hidden parts of the ocean were exposed by this mountain.

9. O Brāhmaṇas, water gushed out from this mountain went up through the path of the Brahmāṇḍa (Cosmic Egg). Great fire was generated by this mountain due to attrition when it came into contact with the bony shell of the (Divine) Tortoise.

10. It is on this mountāin that Lord Digambara (naked deity i.e. Śiva) resides along with his goblins, but, O exellent Brāhmaṇas, he is not visible either to the Devas or to the Dānavas.

11. It was for a great period of time viz. ten thousand years that this mountain ground and rubbed the armlets of the discus-bearing Lord.[1]

12. This is a veritable mansion of jewels equipped with many kinds of minerals.

13. It is the sporting ground of the heaven-dwellers; it is the place for penance of the sages, it enhances the zest of the divine maidens for sexual dalliance; this great mountain is the source of jewels and medicinal herbs.

14. Its girth at the root is ten thousand Yojanas, its width at the top is also that much. With the length too being as many Yojanas, it rises up as the measuring rod of the three world.

15. It illuminates the surface of the Earth and the sky by means of its golden peaks full of jewels and gems. On reaching it the son of Kaśyapa (i.e. Sun) loses his splendour. He becomes devoid of rays.

16-17. The lady of golden splendour reached the Mandara mountain whose parts are the abodes of gold (ingots). Endowed with her own splendour she made the mountain Mandara the destroyer of the brilliance of the sun, (i.e. surpass it)

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1. The description of the churning for *Amṛta* differs slightly in the Mbh and other Purāṇas in minor details. But the object of the NP. here is to describe the glory of mount Mandara and not the churning of the nectar.

with her own lustre. For the purpose of exciting the lustful passion of the king, she sat on the rocky surface of the mountain that extended to seven Yojanas and that had a divine bluish splendour.

18. O leading king,[1] there stands on that rocky surface an adamantine Liṅga, ten Hastas in height as well as in girth.

19. It is famous by the name of Vṛṣaliṅga. It appeared like a great palace among the clouds. O excellent Brāhmaṇas that girl gave a sweet and excellent performance of music.

20. That charming lady sat near that Liṅga and played on the strings of the lute beating time harmoniously. Her songs were exquisitely destructive of tedium.

21-22. It had the Mūrcchanā (the regulated rise and fall of sounds) and the Tāla (beating time). It had the Gandhāra note in its composition. O leading king (?), when the song that heightened passionate love flowed forth from her like this, O leading sages, even the immobile beings began to desire it. Neither divine nor non-divine music had ever been like that before.

23-24. On hearing that sweet note flowing out of the mouth of Mohinī, the note that enchanted all living beings, Lord Śiva became lustful and wanted to enjoy her in that very form of Digambara (nakedness). But, on being seen by Pārvatī he felt ashamed.

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1. We are to suppose that the words of address 'O king' in such contexts, are addressed to King Māndhātā by Vasiṣṭha.

CHAPTER NINE

A dialogue between Rukmāṅgada and Dharmāṅgada

Sauti said :

1-3. O Brāhmaṇas, the leading king Rukmāṅgada enjoyed all human pleasure. In diverse ways he worshipped the yellow-robed Lord Hari. He had already placed his feet on the heads of his enemies who dared to fight him. By making the pathway leading to Yama's land empty he conquered Yama, the son of Vivasvat (Sun). He made the path of Viṣṇu's world thronged with human beings. At the proper time, he called his son Dharmāṅgada and spoke thus :

4. "O son, protect this earth full of wealth all round, with your own might. Be firmly resolved in your own duties.

5. If the father does not hand over the kingdom when the son has become competent, there is no doubt in this that his merits and fame perish.

6. The father who does not feel happiness, thanks to his efficient son, must be certainly known as the greatest sinner in the three worlds.

7. The son who, after becoming strong enough to do so, does not take up the burden of his father, is no better than the excrement of his mother. He is a two-tongued serpent devoid of poison.

8. He is the real son who becomes more famous than the father on this Earth and illuminates the places like the sun with his rays.

9. If the father keeps awake during the night due to the sorrow resulting from the misdemeanour of the son, the son stays in hell till the final dissolution of all living beings.

10. He who honours the words of his father and carries out his behests in the house, attains Sāyujya with the deity, while he will be eulogised by the gods stationed in the heaven.

11. O son, as for me, I have been attracted by holy actions in the world for the sake of subjects. Stationed

in the activity of protection (i.e. abiding by my duty as their protector) I have never enjoyed or slept of my own accord.

12. O son, As long as you were unable to shoulder the responsibilities of the kingdom, ease and happiness was not attained by me, as I was determined to restrain those who partook of food on the day of Lord Viṣṇu (i.e. on Ekādaśī days).

13. Among the people some (i.e. Śaivites) followed the path of the devotees of Śiva. Some abided by the path of the Sun, others were the followers of Brahmā, while others (i.e. Śāktas) stood in the path of Pārvatī.[1]

14-16. (Many excuses were offered by people for eating food on Ekādaśī day). "In the morning and in the evening, we are sitting up and performing the Agnihotra (Fire-worship) rites. Moreover a small boy, a young man, an old man, a pregnant woman, a small girl, a sick man or a physically handicapped person cannot undertake a fast." When people protested like this, I refuted them everywhere by means of words mentioned in the Purāṇas. I spent many days over this. For the purpose of abiding happiness of the subjects, I enlightened them in various ways.

17-18. I chastised them and made them desist from taking food. The scholars were made to refrain from food (on the authority of sacred scriptures (i.e. they were convinced that sacred texts prescribed the Ekādaśī rite). The ignorant people were made to refrain from taking food by chastising them by means of deterrent punishment. Thus all were forced to observe fast on the day of Hari. Thereby being thus engaged I did not enjoy any personal happiness on the Earth.

19. O dear son, the king who wishes to protect his subjects shall not inflict on them miseries from himself or from others (from his own people or officers or through enemies).

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1. This shows that at the time of the NP, the sects of god Brahmā and Sun were equally prominent like the Vaiṣṇava, Śaiva and Śākta sects.

20. To such a king ever-lasting worlds have been declared (as a reward) in the Purāṇas. I exist for the sake of the subject O gentle boy, and never for myself.

21. I wish to enjoy the pleasures derived from hunting and other strenuous exercises. O son, I never desire the pleasures of drinking bouts and gambling.

22-23. Dear son, a king indulging in these vices will perish ere long. Through your favour, my dear son, I wish now to roam about the mountains, forests, rivers and lakes of diverse kinds under the pretext of hunting. After entrusting you with the burden of kingdom, I am desirous of enjoying covetable pleasures.

24. All these things which I had in my mind have been disclosed to you. If they are carried out, you will earn a great fame; if they are not done, you will fall into hell.

Dharmāṅgada said :

25. "I shall do all these things. Enjoy the pleasures that appeal to your mind. O dear father, I shall bear the heavy burden of kingdom with pleasure.

26. No other holy virtue except the execution of your behest is acceptable to me. A son who does not act according to the directives of his father incurs fall, though he may be performing holy rites.

27. Hence, I shall carry out your order : Here have I joined my palms (in reverential promise)." When these words were spoken, the king became delighted.

28. Learning again the availability of the game, Rukmāṅgada became desirous of going to the forest. Dharmāṅgada was delighted in his mind. He summoned his subjects and said :

29. "I have been commanded by my father to strive for your protection and welfare. My father's behests must be carried out in every respect by me who wish for the attainment of Dharma.

30. O subjects, a son has no other Dharma (holy duty) except the execution of the directives of his father. When I hold the rod of justice, even Yama cannot be the chastiser.

31. After realising this, the Garuḍa-emblemed Lord (i.e. Viṣṇu) should be remembered by you all. Janārdana is to be worshipped by you after dedicating the fruit thereof to the Brahman.

32. You must eschew the sense of my-ness, and the feeling of possessiveness). You must worship in the manner laid down for your caste. Thereby, you will gain everlasting worlds. There is no doubt about this.

33. O subjects, something in addition to the path of my father has been pointed out to you, since you will be endowed with the rite of dedicating the fruit to the Brahman. May all of you be adapts in perfect knowledge.

34. You must not take food on the day of Hari. This is the permanent path in accordance with the injunction of my father. A special additional thing has been mentioned to you by me viz. abidance in the Brahman.

35. This adherence to the Brahman is to be practised by persons who know the truth. It is rare to be achieved. There is no return therefrom. As for the observance of the fast, the stipulation is that it must be observed necessarily."

36. Dharmāṅgada had no rest or sleep by day or at night. He spent his day in consoling and cajolling his subjects again and again.

37. He used to tour everywhere, through his heroic valour. He weeded the earth of all the thorns (undesirable elements). The following loud proclamation used to be announced daily with the beating of drums placed on the heads of elephants :

38-41. "O people of the world, may Hari the Lord of the Devas, be contemplated while engaged in the threefold activities (?) Refrain from taking food on the Dvādaśī day; be free from the feeling of possessiveness. The Lord partakes of oblation offered to gods and manes. He alone is the Supreme person. The Lord of the worlds is to be remembered in the Sun, in the Kṛśākāśa (in the minutest of Ethereal space) and in the Visarga (subsidiary creation) by all men who are desirous of accomplishing virtue, love and wealth. Worship of Viṣṇu has been enjoined among the duties of one's

own caste. It is in the path of the good. Mādhava himself is the Enjoyer and (the object of enjoyment. He alone is the supreme Man (Puruṣottama). Employment of him alone in all holy rites is the proper thing.

42-43. Thus it proclaimed to the people by means of beating of drums with the rumbling sound of the cloud, O leading Brāhmaṇas. Thus the father of Dharmāṅgada realised the virtue of his son. O Brāhmaṇas, on realising that his son was equipped with the practical holy rites even more than himself, the delighted king said to his wife who stood there like another Lakṣmī.

44. "O fair-complexioned Sandhyāvalī, I am blessed. You too are blessed. To both of us is born as son white as the moon on the Earth.

45. Salvation has never been seen by anyone anywhere. Much about it has been heard by the ears. But the birth of our good son is the super-salvation that has been attained by us.

46. O fair lady, if the son is richly endowed with humility, good conduct and heroism, if he is valorous, certainly it is salvation obtained by the father in his very house.

47-48. Bliss is the form of the Brahman. Hundred such blisses are acquired by the father through his son, O woman of beautiful limbs, by his auspicious and holy rites.

49. O gentle lady, there is nothing on a par with this in the whole world consisting of mobile and immobile beings, if the good son takes over the burden of his father and lifts it himself.

50. So, I am delighted now. I shall go to the forest for hunting the deer and have some good sports. O woman of wide eyes, I am freed of my sins by affording protection to the people. I shall now freely move about.

CHAPTER TEN

The dialogue between Rukmāṅgada and Vāmadeva

Vasiṣṭha continued :

1-2. On hearing the words of her husband, the wide-eyed lady said : "O king, the truth has been spoken by you. O leading king, just as the sages say, there cannot be a greater happiness than that of a son. In this world it is equal to that of the greatest being named Viṣṇu.

3-4. The burden of responsibility arising out of the administration of the seven continents has been placed on the son by you. Abstaining from the violence to the deer, worship Janārdana by means of sacrifices; abandon desire for worldly pleasures; serve the celestial river; this is the proper and justifiable course of life to you but not the killing of the deer.

5. O king, resorting to worldly pleasures by fathers having grown up sons is like leaving the amorous marks with the nail on the breasts of an old woman.

6. O ruler of the Earth, worship Lord Hṛṣīkeśa (Viṣṇu) in the house. It is not proper on your part to kill innocent herds of deer.

7-8a. Non-violence has been glorified as the greatest virtue in the Purāṇas. One who maintains himself through violence pursues holy rites in vain. He who follows the path of violence does not gain anything, even if he follows the righteous path. O king, good men do not enjoy those things polluted and hurt by others.

8b. Violence to living beings is said to be of six types, O king.

9. The first man responsible for violence is the person who approves of it; the second one is the actual killer; the third one is the person who believes in it (who has faith in it) ; the fourth man (guilty) of violence is he who eats (the meat) ; the fifth man is the person who cooks and O king the sixth one is the person who is a participant in it. Learned men know the Dharma connected with violence is Adharma.

10. O king, a father who resorts to Dharma and who has become old in age, does not commit sins after entrusting the burden to the son.

11. Eschew the emotional feeling connected with the violence done to the deer. O king, hundreds of kings addicted to the vice of hunting deer have perished.

12-13. Hence I consider the act of striking down deer as wickedness. Excellent deep sympathy and mercy towards deer is seen in the righteous kings. It is with the earnest desire for your welfare that you are being prevented by me." To his wife who repeatedly urged thus, the king spoke these words :

14. O gentle lady, I do not wish to hurt or kill the deer. Under the pretext of hunting deer, I will wander in the forest weeding out thorns (undesirable element) with the bow kept ready in the hand.

15. May my son be among the people, O fairfaced lady, and may I be in the forest. The subjects must be protected from both the beasts of prey and the robbers, by the king.

16. O auspicious lady, the subjects must be protected by oneself or through one's son. The king who does not protect his subjects faces downfall, though he may be virtuous or religious.

17-20. O beloved lady, it is with the protection of people in view that I will be going to the forest. I am devoid of false emotions and feelings. After saying this to her, the king climbed on to an excellent horse like the sun on the peak of the Meru mountain. The horse was defectless, lustrous like the moon, and was as it were the ornament unto the Earth. It was like the celestial horse Uccaiḥśravas in respect of its beauty; it was like the Wind God in its speed. Paying respect to the Earth the king offered his right hand (?) which had given gifts of thousands and crores, which used to press and rub the breasts of beautiful ladies, which had the shape and appearance of the tender sprouts of the Aśoka tree and which bore the marks of a thunderbolt and goad.

21. The ruler of the Earth set off on his journey making the ground quake (beneath him). The excellent king passing many lands reached the forest.

22. Elephants, horses and chariots were shaken off due to the velocity of the horse. The foot soldiers fell unconscious on the surface of the Earth.

23. O king, after traversing hundred and eight Yojanas (one Yojana = 12 kms.) that king all at once reached the great Āśrama (hermitage) of the sages.

24-27. He entered the beautiful hermitage abounding in trees such as clusters of plantain trees, Aśoka, Bakula Mimusops Elengi), Punnāga (nut-meg), Sarala (pine trees), Mātuliṅga (citron trees), Kapittha (feronia elephantum), date palms, jack trees, [coconut palms, palmyra, Ketakas, Sinduvāraṣ, Sandalwoods, Tamālas (Xanthochymus epictorius), Pippalas, Campakas, Areca palms, Dāḍimas (pomegranates), thousands of embylic myrobalans, margoas trees, mango trees, Lodhras (a tree with red-white flowers) and many other trees full of ripe fruits. They bent down due to the weight of fruits and many birds perched on them.

28-29. Sweet smelling wind gently blew, wafting the fragrance of the flowers. Searching for the sages therein the king saw Vāmadeva[1], the most excellent Brāhmaṇa who had the lustre of fire and who was surrounded by many disciples. On seeing him the king got down from his horse and bowed to him with great respect.

30. The king was honoured and greeted with Arghya and other things by that sage. Sitting on the Kuśa grass seat he said in a delighted tone :-

31. "On seeing today the lotus-like feet of yours who are ever engrossed in deep meditation, my sins have been eliminated and fruition of my meritorious deeds has been achieved."

32. On hearing the words of king Rukmāṅgada, sage Vāmadeva rejoiced much. After enquiring about his health and welfare he said thus:

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1. This is not the Vedic seer Vāmadeva but some other sage of the same name. A number of sages of this name are mentioned in the *Mbh.* (*Sabhā.* 7. 17, *Vana.* 192. 43 H, *Śānti.* 92-94) and *VR.* (I. 7. 4. II. 67. 3 etc.)

33. O highly blessed king, my hermitage visited by you, a highly meritorious devotee of Viṣṇu, has become the most sanctified on the surface of the Earth.

34. Which other king on the Earth can attain equality with you by whom Yama has been vanquished and the path leading to his abode has been broken.

35. O king, by compelling them to observe fast on the Dvādaśī day that is destructive of sins, the entire world has been led to the imperishable region of Vaikuṇṭha.

36. After controlling and restraining the subjects on the surface of the Earth soundly through the four splendid Upāyas (means of success, viz. Sāman, dāna, daṇḍa, bheda) they have been led to the region of the slayer of Madhu (i.e. of Viṣṇu) whether they abide by their duties or carry on the duties of others.

37-38. O king, you have come within our view and we had been desirous of seeing you. O king, even a Cāṇḍāla who is a devotee of Viṣṇu is superior to a Brāhmaṇa. Even a Brāhmaṇa devoid of devotion to Viṣṇu is inferior to a Cāṇḍāla. O king, rare indeed are those kings who are devoted to Viṣṇu on the surface of this Earth.

39-40. No king who is not a devotee of Viṣṇu can be the person who embellishes the glory and splendour of the Earth. If the king is not devoted to Hari but is devoted to other Deities, that king is like a woman who has abandoned her husband and is attached to her paramour. Certainly this kind of adverse behaviour affects that king.

41-43a. His behaviour will be contrary to virtue, wealth, love, intelligence and salvation.

Hence, the worship of Viṣṇu that is reasonably laid down has been performed by you. Hence, O king, you are blessed. We too are blessed since we have seen you.

Even as Vāmadeva spoke thus to him, the excellent king, naturally endowed with humility bowed down humbly and said :

43b-45. O excellent Brāhmaṇa, I crave your forgiveness, O holy Lord, I am not like this. O Brāhmaṇa, I am not equal to even the dust of your feet. Never can even the Devas be

superior to Brāhmaṇas. A creature (i.e. the individual soul) becomes devoted to Mādhava through the Brāhmaṇas who are satisfied. If they are furious he becomes worthy of being hated (by Mādhava). This is the truth that has been stated by me.

46. Vāmadeva then asked him— Tell me. What shall I give you? O king, there is nothing that cannot be given to you who have come to my house as my guest now.

47. O king, if he gives anything on the earth, it must be that which is the most pleasing to him like the announcement through drums on the day of Viṣṇu which prevents people from taking food.

48. The king thereupon joined his palms in reverence and said to him— I have achieved everything by the sight of the pair of your feet.

49. O Brāhmaṇa, I have a doubt that has persisted for a long time. I am asking you the same since you are a leading Brāhmaṇa, who dispel all doubts.

50. By what meritorious deed has my wife become the most beautiful lady in the three worlds. She looks upon me as though I am superior to Manmatha.

51. Wherever the fair-complexioned gentle lady sets her foot, the earth reveals its great treasures.

52. Her limbs are devoid of the symptoms of old age. There are neither wrinkles nor greying hairs. O excellent sage, she shines always like the lustre of the autumnal moon.

53. O Brāhmaṇa, even without fire she prepares dishes of six tastes. Crores of men take their meal out of the little quantity of food that she cooks.

54. She is a chaste woman. She is by nature munificent; she causes happiness to all living beings. O Brāhmaṇa, disrespect is not expressed by her through words even when she is asleep.

55. My son who is born of her abides by my behest always. O excellent one among the leading Brāhmaṇa, on the surface of this earth, I am the only one who have a son in the sense of the term.

56. My son is a great devotee of his father. He surpasses me by means of his attributes. It is well known

on the surface of the Earth that I am only the ruler of a single continent.

57-58a. My son has surpassed me in this respect as he is the protector of all the seven continents. O leading Brāhmaṇa, for my sake, the princess well-known by the name of Vidyullekhā, had been brought by him after conquering many kings in the battlefield.

58b-59a. In the course of six months that Lord equipped with the wealth of beauty conquered those kings and made them stripped of their weapons.

59b-60. He went to the realm of damsels and conquered them in the battle. He brought eight excellent ladies from among them with force and presented them to me with repeated obeisances.

61. Urged by his mother, my son brought and handed over to me the divine and exquisite garments and jewels on the surface of the Earth.

62. Within a day he takes a round of many Yojanas over the Earth and returns to me by nightfall for the purpose of massaging my feet.

63. After massaging my feet, he stands at the threshold at midnight with his coat of mail on. He wakens and pulls up the attendants and servants who are overwhelmed by drowsiness.

64. That is why, O excellent sage, this physical body of mine is free from sickness and ailments. My happiness is immeasurable. My beloved in the house is fully subservient to me.

65. I have numerous horses and elephants. The foodgrains and riches I possess are infinite. All the people on the Earth obey my behests.

66. My present happiness is infinite. What is that meritorious action thanks to the power of which I possess it? Is it what has been performed in the course of this birth or the previous one?

67-68. O Brāhmaṇa, recount to me about my merit after pondering over it in your mind. There is no ailment in the body; the beloved wife is submissive; there is affluence in the

house, devotion to Hari and reverence to scholars as well as capacity to give liberally to the Brāhmaṇas. I consider this as originating from my merits.

CHAPTER ELEVAN

Rukmāṅgada meets Mohinī

Vasiṣṭha said :

1. On hearing the words of the king, the excellent sage of sound and perfect knowledge thought for a moment. He understood its real cause and said thus :—

Vāmadeva said :

2. O king, formerly you were born of the Śūdra caste.[1] You were oppressed by poverty and harassed by a wicked wife.

3. You sustained yourself by serving others and receiving wages. O king, thus you continued to live for many years, distressed due to misery.

4-5. Thanks to your coming into contact with some Brāhmaṇas, once, your honour went on a pilgrimage to holy centres. O king, after going over all holy centres you reached the holy centre Mathurā and became interested in serving Brāhmaṇas. There, in the company of Brāhmaṇas, you took bath in the waters of the Yamunā.

6-8. At the holy centre named Viśrānti which is the most excellent of all holy centres, in the temple of the Divine

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1. The motif of re-birth as an explanation of events in the present birth has been very popular in ancient and mediaeval Indian literature. The soul-denying Buddhists have extensively used it in Jātaka tales on the authority of the Buddha. Jainas used it widely in their Sanskrit-Prākrit-Apabhraṁśa narrative literature. Brahmanical Purāṇas are no exception. The NP. used it in Part-I Chs. 20, 23 with reference to *Viṣṇu Vratas*. Here too the same device is used to explain the exceptional luck of Rukmāṅgada.

Boar (Varāha), O king you heard the Puranic story being recounted. The holy rite of Aśūnya Sayana,* was being explained. As the Vrata is to be observed for four months on the 2nd tithi of the dark half of each month from Śrāvaṇa onwards, there are, for the completion of the Vrata four pāraṇās—one breaking of fast per month. Hence for its conclusion there are four Pāraṇās (breaking of the fasts). By its observance the Lord of the Devas, Hari, with the lustrous complexion like the cloud who is the Lord of the worlds and the consort of goddess Lakṣmī and the destroyer of all sins, is pleased.

9. Coming again to the temple that holy rite was performed by your honour. This observance called Aśūnya-śayana (non-vacant bed) is highly conducive to prosperity at home.

10-11a. If any one continues the life of a house-holder without observing this rite that destroys sins, O great king, his life is rendered fruitless like that of a barren woman. It appears to me that a happiness of this sort is very rare.

11b. O king, this holy rite must be undertaken on the Dvitīyā day** in the month of Śrāvaṇa. It is destructive of rebirths, death and old age.

12. O king, on this day the Lord of the Universe should be worshipped in the company of Lakṣmī with fruits, flowers, incense, sweet-smelling red unguents, charitable gifts of beds and clothes as well as by feeding Brāhmaṇas.

13. O king, everything of this Vrata has been performed by you though they were difficult. O king, this is the full fruition of the same holy rite called Aśūnya. Listen to the other sacred rites mentioned (or observed) by you in detail.

14. It is certain that these results will not have taken place, if the Lord of the Universe had been displeased. The Lord of the Devas had been worshipped by you in the previous birth through the observance of Aśunya rite.

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*(Formerly this was mentioned as *Aśoka Śayana, vide supra* I.111.13.

**In the region of the author of the NP a month is *Pūrṇimānta*. Hence the word 'dark half' is not probably used.

15. O leading king, in this birth, you are worshipping Hari by means of the holy rite of Dvādaśī. Surely you will attain the identity with Viṣṇu.

16. O king, thus your enquiry of auspicious nature has been explained by me regarding the origin of your affluence and leading to prosperity of your kinsmen.

17. O king, what else shall I give you or do for you? By all means you are worthy of everything, as you are a devotee of Janārdana.

The king submitted :—

18. O excellent Brāhmaṇa, I am eagerly desirous of visiting the Mandara mountain. With your permission, I wish to see the various miraculous things there.

19-20. O excellent Brāhmaṇa, after transferring the weighty burden of administering the kingdom that other kings find unbearable, to my son, I have become light(less burdened). I am free to roam about as I please. My duty will be looked after by my son. On hearing the words of the king, Vāmadeva spoke thus :

21. O prominent king, this is the highest duty of the son that he should always extricate his father from distress, out of affection.

22. He who carries out the order of his father to the best of his mental, verbal and physical capacity, shall derive the benefit of having a holy dip in Gaṅgā every day.

23. It is heard mentioned in the Vedic text that if the son goes to Gaṅgā for a holy dip against the expressed desire of his father, he will not attain the usual purity and sanctity.

24. O king, you are contented and blessed. Go as you please. Thanks to the favour of Hari, a meritorious son has been born in your family.

25. After this had been spoken by the sage, the glorious king mounted his horse and rode swiftly like the Wind God himself.

26-27a. Looking at and observing all the mountains, forests, rivers and the wonderful lakes and parks, the king ere long reached the mountain Mandara.

27b-28a. On his way he went round the white mountain 'Gandhamādana',[1] crossed the Mahāmeru and saw the northern Kurus.

28b-30. He reached the Mandara mountain refulgent with the splendour of a hundred suns and covered in gold all round. On being rubbed with the hands of Hari it had generated liquid gold. The whole region there was full of trees and decorated with many metals and minerals. With many fountains over it, it was embellished with many caves. It was full of ten thousand rivers and was washed by the auspicious waters of the river Gaṅgā.

31-32a. It was frequented by bevies of youthful maidens with rendezvous for serving their lovers.

The mountain was adorned with ripe, sweet smelling, potlike big fruits of trees which resembled the breasts of youthful damsels.

32b-33. The place was resonant with the buzzing sound of the bees and was reverberating with the cooing of cuckoos. On seeing the mountain resound with the cries of many living beings all round, the king entered the great mountain.

34-35. He desired to climb on to the top of the mountain. He was curious to find out the path whereby he could climb up. As he spied all round, he saw flocks of birds from the trees moving out attracted by the charming voice of an enchanting lady. He saw the birds flying quickly over the trees and he too went swiftly alongwith them.

36-37. The enchantingly sweet sound coming out of the mouth of that bewitching beauty entered his ears also. Fascinated by it, he left off his horse that had crossed the path as if in three steps. The whole path of the moun-

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1. The location of Gandhamādana is disputed. M. Ali (*The Geography of the Purāṇas*, Fig. 7—the sketch of the Hindukush Range) shows it to be the Khwaja Mohammad Range while De identifies it with Rudra Himālayas—a part of the Kailāsa range. But in either case it is difficult to understand why a traveller from India (Vidiśā, in the case of King Rukmāṅgada) need cross or visit in passing Uttara Kuru (modern Kirghizia, Samarkand and Turkemenistan-*vide* D.P. Mishra's *Studies in Proto-history of India*, pp. 17:18 and the map of Uttarakuru facing p. 17) and Mahāmeru (the Pamirs) to reach Gandhamādana. It appears that the author of the NP. had some vague ideas of the locations of these places.

tain was spell-bound by the sweet song of the enchantress. Instantaneously, the king saw a lady stationed on the mountain. She had the lustre of molten gold. She was created like the staff of Kāma.

38-40. She was worshipping the Liṅga that rose high into the sky, for the welfare of the world. She was like the embodied form of the Earth and she was as it were the culmination of beauty like a Pārvatī, the daughter of the mountain Himālaya. She had the beauteous form of the seashore. Her body could be called the very mansion of sexual pleasure. She appeared to drag even the three-eyed lord stationed in the Linga, suddenly for the pleasure of the Lord. She was the personified form of the mental wish of a meritorious person. On seeing the beautiful form of Mohinī, the king was enamoured by the enchanting arrows of the god of love and the king fell down senselessly.

41. Regaining consciousness again as if his body was seized with a very high fever, he moved swiftly to her presence. The lady of beautiful eyes noted the approaching king with her side-glances.

42-44. She stopped singing and kept lute aside. She thought of her duties for the occasion. She drove off the flocks and herds of birds and animals. She covered her cheeks and arms with a fine cloth. She shook off the bees that were attracted by the fragrance of her breath. The gentle lady then went near the king after leaving off the worship-worthy Liṅga. After going near him, the enchanting lady of elegant movements and eyes like the petals of the lotus spoke these sweet words to Rukmāṅgada who had already been scorched by the arrows of Kāma— O king, get up, I am under your control.

45-47. Why do you waste this body of yours by falling in a swoon. You are a person who bear the burden of the Earth as though it was only a blade of grass. Why do you, on seeing my enchanting form, lose sense, like a weak cow sinking beneath the mire ? Be steady and firm. You are bold. You are a brave warrior. Why do you make yourself ridiculous ? You of elegant activities. O Lord of kings, if you have any desire to have extremely pleasant and favourable sexual intercourse with

me as a willing partner, after giving charitable gifts with due rites, you can do so. You can freely enjoy me like your own slave. I am an adept in the sexual act.

CHAPTER TWELVE

Stipulation of the conditions

Vasiṣṭha said :

1-3. When these splendid words were uttered by Mohinī, the leading king opened his eyes resembling a lotus. Deluded by the sight of Mohinī, he uttered the following words in a faltering tone "O young woman, many ladies with faces like the full moon have been seen and enjoyed by me. But I have never seen such a beautiful person like yours; such personal beauty as you have, fascinates the whole world.

4. O fair-faced lady, by your sheer sight I have been struck and hit by the arrows of Cupid. I have suddenly fallen on the Earth. O gentle lady, I prattled much on being fascinated by your brilliance.

5. O lady of beautiful thighs resembling the trunk of an elephant, be favourable to me. I shall grant you whatever you have in mind. My mind has been bound by your love and as such there is nothing in the three worlds that is not worth giving to you.

6-7. O lady of beautiful eyebrows, I am ready to give you this entire Earth whose limbs are bedecked in the mountains, whose garments are the oceans, whose eyes are the moon and the sun, whose bosom are the clouds (or is supple and firm), whose body is well set with the firmament (?), whose face is a gold coin, whose nature is beautiful, whose private parts are the nether worlds, whose hair is constituted by many trees and who has seven mountain lips (?). O beautiful lady I will give you the Earth alongwith my treasury, elephants, horses and cities accompanied by the ministers and therefore hearty.

8. O Mohinī of charming limbs, for a contact with you I will give even my soul; what then about wealth, gems etc ? Be favourable to me.

9. On hearing the words of the king Mohinī smiled, raised the king up and said in sweet voice.

10. O king, I do not wish to choose the Earth alongwith the mountains and oceans.. Whatever I say on a certain occasion must be carried out without hesitation.

11-12. I will resort to you. There is no doubt about it. Enter into this agreement with me.

The king said :

O gentle lady, I will enter into that agreement whereby you shall be satisfied. For want of the sexual contact with you my body has attained well nigh the tenth state (of a loveborn person).

Mohini said :

13. Give unto me your right hand that has practised many holy rites, whereby I will be able to believe in your words, O king.

14. You are a king. You practise religious and holy rites regularly. You have won fame for truthfulness in the three worlds. You will never utter a lie on any occasion. Still this is a worldly convention of making you promise which has been followed by you.

15. When Mohinī said these words, the king who was overwhelmed with mental agony said with a delighted heart.

16. O beautiful lady, I have never uttered a lie since my birth. O fair-complexioned lady, even in the course of fun and sports I have never spoken a lie.

17. Or of what avail are these words uttered by me by way of convincing you in so many words ? Look that my right hand, marked by merits, is offered to you.

18. O beautiful woman, of lovely thighs, if I do not carry out your words, whatever merit has been accumulated by me ever since my birth shall become yours.

19. (In case I fail to carry out your words) my virtue and piety have been given in exchange to you. O lady become my wife. I have been forcibly and extremely perturbed and excited by your beauty.

20. I am a king by name Rukmāṅgada, the son of Ṛtadhvaja, born in the race of Ikṣvāku. Dharmāṅgada is my son.

21. O lady of charming eyes, under the pretext of hunting the deer, I have entered the forest. Then the pleasant hermitage of Vāmadeva was seen by me.

22. Something was mentioned by that sage. Thereafter I was bid adieu by him. Riding on my excellent horse I came here to see mount Mandara.

23. With my mind curious and enthusiastic I was roaming over the excellent mountain, when the sweet song emanating from your mouth reached my ears.

24. Attracted by that song, I have approached you. O lady of charming eyes, you have come within the range of my vision.

25. Thereafter, O gentle lady, I fell unconscious on the ground. Now I have regained consciousness, thanks to your nectarine words.

26. O enchantress of the worlds, I consider myself as a person born again. It behoves you to favour me by replying to me suitably.

27. On being requested by the king thus, Mohinī spoke in reply :—

O king, I am born of God Brahmā and have come here for your sake.

28. On hearing about your fame, I was overwhelmed by Cupid. I have forsaken all gods, the chief of whom was Indra, and come to the golden mountain of Mandara.

29. With my mind in concentration, I stayed here engaged in penance. I am worshipping God Śaṅkara, the Lord of the Devas, by offering (singing) songs unto him.

30. I consider presentation of music is the great favourite of the deities. O king, it is superior to all other Dānas (charitable gifts) and it is the bestower of endless salvation.

31-32. Paśupati (god Śiva) is satisfied with it and has immediately granted me the boon. You, the king of the Earth have been attained by me and this was what I had liked. O king you are loved by me and I am loved by you.

33. After saying thus to him, Mohinī caught hold of the hand of the king and quickly lifted him up even as he was lying on the ground like the thunderbolt of Indra.

CHAPTER THIRTEEN

The Fascination of Mohinī

Vasiṣṭha said :

1. Lifting up the king, Mohinī spoke these words : O leading king, do not entertain any doubt. Know me to be a virgin without sins.

2-3a. O king, marry me in accordance with the injunctions laid down in the Gṛhyasūtras. If an unmarried virgin becomes pregnant, she delivers of a son of ill fame who will be despised by the people of all castes.

3b-4. In the Purāṇa, the wise know (i. e. say) that there are three types of Cāṇḍālas. One is the child born of an unmarried virgin; the second type is the progeny of Sagotra marriage (i.e. marriage between a man and a woman of the same Gotra or lineage). O leading king, the third type of Cāṇḍāla is the progeny of a Brāhmaṇa lady begot by a Śūdra.[1]

5-6a. For this reason, O king marry me a virgin." Thereafter, King Rukmāṅgada married that lady of tremulous

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1. Cf *Veda-Vyāsa Smṛti* I. 9-10
Kumārī-Sambhavas tvekaḥ sagotrāyāṁ dvitīyakaḥ |
Brāhmaṇyāṁ śūdra-janitaś cāṇḍālas trividhaḥ smṛtaḥ ||

side-glances, on that mountain itself, in accordance with the (Gṛhya-sūtra) injunctions. United with her the king said smilingly :

The king said :

6b-7a. O fair-faced lady, attainment of heaven is not as much conducive to happiness as winning you, O gentle lady, on this Mandara mountain. It does not please me so much as this meeting with you.

7b-8. O gentle lady, even though I am on this Earth I consider myself superior to Purandara (god Indra) since I have obtained O fair-eyed lady, you, the most beautiful lady in the three worlds as my wife. Hence I shall do whatever is favourable to you. Command me.

9. Tell me whether you wish to sport about here itself, O young lady, or in my palace or on the Malaya mountain or on the top of the Meru or in the Nandaṇa park.

10. On hearing the words of the king that were indicative of his close attachment to her, Mohinī spoke these sweet words that increased the pleasure of the king :—

11. O king, in your capital city I shall be the victim of wounding side-glances of my co-wives. How can I, therefore, go over to your city ?

12. Let there not be, in the whole of the Earth, any woman who will be facing the misery originating from co-wives, throughout her life (till death).

13. O king, I have been obtained by you. From the bottom of my heart, I am subservient to you. It was after understanding that there would be the misery from co-wives that you have been wooed as my husband by me.

14. I will be able to reside on the excellent mountain that contains many miraculous features. But, O leading king the only thing is you cannot stay anywhere without Sandhyāvalī.

15. On being separated from her and her son, you will be definitely unhappy. Your sadness, O king, will increase my sorrow.

16. I shall establish myself soundly wherever you will derive sufficient happiness. O king, where you are happily

diverted, I shall also be happy, feeling that your place of residence is mount Mandara to me.

17. The wife must live in the place where her husband stays, even if it is not an affluent one. They say (i.e. wise people say) that, in the proximity of her husband that place is the veritable mountain Meru of gold.

18. O Lord, where you feel happy is surely my Meru, the place of my desire. Staying in the place of one's father after eschewing that of one's husband, is to be avoided.

19. A woman interested in staying permanently in the abode of her father sinks in darkness of hell. All her holy rites shall be fruitless and she shall be born as a sow.

20. I know such evil consequences. How, then can I stay on in the Mandara mountain ? I will go along with you. You are the Lord of my happiness and misery."

21. On hearing the words of Mohinī, the king was delighted in his mind. After embracing the beautiful, lady, he spoke these words : —

22. You will be above all my wives. O lady of beautiful thighs, do not have any doubt that you will have to face misery !

23. O lady of beautiful eyebrows, in my house you will be far superior to my own life. O lady of slender frame, come on. We shall proceed to the city for our mutual happiness.

24. O my beloved wife, staying there, enjoy freely all the worldly pleasures along with me.

25. It was eventually for his own destruction that Rukmāṅgada told her thus. Mohinī whose face was as white and fair as the moon, started from there producing the tinkling sound of her anklets. It seemed that she even dragged the beauty of the mountain too after her.

CHAPTER FOURTEEN

The salvation of Godhā, (the lizard)

Vasiṣṭha continued :

1. O king, both of them set off from the top of the mountain towards the surface of the Earth, surveying the various features of the mountain that captivated their mind.

2. Some of the regions resembled corals, some were white like silver, some had the blue lustre of sapphire and some regions had golden hue.

3. Some of them were crystal-coloured and others resembled the yellow orpiment. All the immobile beings were as if closely knit together.

4. After reaching the foot of the mountain (ground level), the king saw his excellent horse scrapping the ground with his powerful hoofs that resembled the thunderbolt.

5. As it scrapped and dug up the Earth with its sharp hoofs, a domestic lizard that had been beneath the ground came out.

6. While coming out, O king (?) it was crushed beneath the hoof of the horse. The kind-hearted king saw it being crushed.

7-8. Crying out to his beloved wife "Alas it is crushed !" he rushed to it. Then, with the tender leaf of a tree the king scrapped it from the hoof and threw it on a plot of grassy land. Seeing that it had become senseless he spoke to Mohinī :—

9. "O lady of beautiful limbs and lotus-like eyes ! Bring some water immediately so that I can sprinkle it on the lizard that has become unconscious due to its being crushed.

10. At the instance of her husband, she brought some cool water immediately. With that the king sprinkled the unconscious domestic lizard.

11-13. O king, Being sprinkled with cold water the lizard regained consciousness. In all cases of smiting blows, sprinkling with water is recommended. Or it is beneficial if it is immediately bandaged with a damp cloth. O king (?), after regaining consciousness the lizard spoke these words. Seeing the king in front of her, though it was distressed with (acute) pain

it (the lizard) spoke out slowly : "O mighty-armed Rukmāṅgada, listen to my story of life.

14. O Lord, I was the wife of a Brāhmaṇa, in the beautiful city of Śākala.[1] I was endowed with beauty and youth. But I was not liked much by him.

15. O king, that husband of mine did not hate anyone else, but he was always full of hatred towards me. He invariably spoke harsh words to me.

16. I was furious on account of this. In order to attain the power of Vaśī-karaṇa (attraction), O king I consulted those young women who had been abandoned by their husbands. (but who later on controlled them).

17. O king, I was informed by them—"Your husband will be subservient. We have been convinced (because once) we too had been abandoned and slighted by our husbands.

18. Indeed our husbands became meek and submissive through the medicines and potions given by an ascetic woman. O beautiful lady, you too ask her. She will give you the auspicious medicines.

19-20. You need not entertain any doubt. Your husband will be obedient like a slave. O king, at their instance I started from the place immediately. As I asked the people on the way, they pointed out her palace consisting of hundred columns and white-washed in a shining form.

21. After entering it, I saw the brilliant woman under the vow of celibacy. She had covered herself with a long cloth. She had the tawny coloured complexion like that of the dusk.

22. The refulgent lady wore long matted hairs; a number of attendants were waiting upon her; she was being fanned gently by them.

23. With a rosary of beads in her hand, she was repeating the Mantra that was Vaśyakara (conducive to attract and subdue people), that could cause excitement which could be verified (and hence was convincing.) She had the garland of happiness giving beads (?) round her neck).

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1. *Śākala*—Capital of Madra deśa of Mahābhārata fame, and also of Indo-Greek King Menander alias Milinda of the Buddhist work *Milinda-Pañṅha*. Identified with mod. Sialkot in Pakistan.

24-25. Thereafter, I placed a soft lustrous ring of fine gold with superb brilliance at her feet and bowed to her. On seeing the ring placed at her feet she become delighted. Even before being asked, she had understood the disrespect to me by my husband.

26-27. Then, O king, I was advised by the ascetic lady when I bowed to her and stood by. "This medicinal powder alongwith this amulet brings all living beings under control. The powder must be given to your husband (for being taken in) and the amulet must be worn round the neck. Certainly the husband will become submissive. He will not go to any other beautiful woman.

28. Taking the medicinal powder and the amulet, I soon reached the house of my husband. At nightfall, the powder was mixed with milk and given to my husband.

29-30. The amulet was tied round the neck and I ceased to be anxious over anything. O excellent king, when my husband drank the potion with the medicinal powder, the consumptive disease took possession of him the same day. My husband became weaker and weaker day by day. Worms originating from cuts and putrefying wounds abounded in his private parts.

31-32. Within a few days, he became pale and dim like a lamp when the sun has risen. My husband became agitated and perturbed in his sense organs. Lamenting over his lot day and night he told me : O splendid lady, I am your slave. I seek refuge in you. Save me. I will never approach another woman.

33. O king, on hearing his lamentation I became much terrified. I informed the ascetic lady about everything and asked her. How shall my husband be happy ?

34. A second course of medicine was given by her for subduing the burning sensation. When the medicine was administered, my husband attained normal health instantaneously.

35. The burning sensation originating from the previous powder was nullified by that medicine. Thereafter, my husband became subservient to me. He abided by my words and advice.

36. In due course of time, I passed away and fell into the hell called Tāmrabhrāṣṭra (Copper frying pan) where I underwent torture for the period of fifteen Yugas.

37. Pieces as subtle and minute as gingelly seeds were cut off from my body and I was tortured: When a little of my sin remained still, I was born on the Earth.

38. The form of a lizard was given to me by Yama (the son of the Sun). Thus, O king, I have been here for the last ten thousand years.

39. O king, if any young maiden were to perform Vaśīkaraṇa rite to attract and control her husband, all her holy rites will be futile; she will be considered wicked and sinful in action and she will be burned and tortured in Tāmrabhrāṣṭraka (hell).

40. To a lady the husband is the Lord, he is the goal; he is the deity and he is the preceptor. If she were to perform the Vaśīkaraṇa rite in respect of him, how can she attain happiness?

41. She is born among hundreds of species of animals and creatures including the germs of leprosy. Hence, O king, the behest of the husband must always be carried out by a woman.

42. O king, unless you redeem me who have sought refuge in you, I shall have to be born again as a despicable creature with all my sins.

43-44. You can redeem me by giving me the merit acquired by you by observing the holy rite of Vijayā Dvādaśī[1] associated with the constellation (Nakṣatra) Śravaṇa at the confluence of Gaṅgā and Sarayū. This confluence is destructive of sins. The holy rite is conducive to the redemption of ghosts. It is the bestower of all mentally cherished desires.

45. On that day, O king, even if Hari is remembered in their own house by men, there is no doubt about it that he enables them to attain the merit accrued by visiting holy centres.

46. O king, whatever meritorious act like charitable gifts, oblations to fire, worship of gods, is performed on the day of Vijayā it has ever-lasting beneficial effect.

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1. There are eight kinds of Dvādaśīs, *Vijayā Dvādaśī* has *Śravaṇa* Nakṣatra *vide* Hemādri on Kāla, pp. 260-263, *Smṛti Kaustubha*, pp. 250-54.

47-49a Please do grant unto me that merit. If one observes fast on the Dvādaśī day and performs Pāraṇā on the Trayodaśī day, one acquires the benefit of observing fast for twelve years. O king, take pity on me and pass on that merit to me. On the Earth, you are the very physical manifestation of Dharma (virtue). You are the destroyer of the path of Yama. O save me. I am utterly miserable.

49b. On hearing the words of the lizard, Mohinī spoke these words :

50. O Lord, whether happiness or misery one experiences, it has the result of his own actions. Hence, what have you to do with this sinful creature who had been wicked to her own husband ?

51. O king, by means of amulets, medicinal powder and other things she gained control over her husband. O king, whatever is given to good men may be conducive to fame and heavenly pleasure.

52-53. What is rendered as a gift etc to the sinners causes downfall of both (the giver and the receiver). It falls off both the worlds. If milk mixed with sugar is given to a serpent, it will certainly increase its poison. Similar indeed is the help rendered to the sinners. Leave off this sinful creature. Let us go to the city.

54. If one delves into the births and dealings of others one's happiness perishes.

Rukmāṅgada said :

O daughter of Brahmā, how is it that these things were uttered by you ? O fair-faced lady, how can you say that this is not the conduct or way of life of good men?

55. O fair lady, those who are opposed to helping others are sinners. They do everything for their own happiness and harass others. They are opposed to rendering obligation to others.

56. The moon, sun, cloud, earth, fire, water, sandal, trees and good men are always for helping others.

57-58. O fair-faced lady, it is heard that there was a king named Hariścandra. Afraid of uttering a lie he experienced

various miseries one after the other. He had to stay in the house of a Cāṇḍāla. He had to sell his wife and son. Thanks to his steadfast adherence to truth, Śakra and other Devas became satisfied.

59. They asked Hariścandra[1] the king to choose any boon. Brahmā and other Devas were given this reply by that truthful king—If the Devas are satisfied it behoves them to grant this boon :

60-62. May this entire city alongwith its trees, reptiles, children, young men, old men, women, and quadrupeds go to heaven. Even if it had committed sins, I shall take over the entire sins of Ayodhyā and would like to go to hell. I do not wish to go to heaven alone after leaving people on the Earth. O great Devas, this is the truth, I utter.

63. On seeing his steadfastness, Indra and others permitted it. The entire city went to the heavenly world alongwith him.

64. The king is stationed in heaven in the company of his city. He moves about in the aerial chariot that goes wherever he pleases. He is being worshipped even by the immortal beings.

65. O gentle lady, on hearing that the Devas had been defeated by the Daityas, the gift of his own bones was made by Dadhīci for helping the Devas.

66. O fair lady, his own flesh was given to the hungry vulture by king Śibi formerly, for protecting a dove.

67. Formerly, there was a king over this earth named Jīmūtavāhana[2]. O fairfaced lady, his own life was given up by him for the sake of serpents.

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1. Son of King Triśaṅku of the solar-race. His truthfulness and harassment by Viśvāmitra mentioned here is described in details in DB. VII Chs. 20.27. The readiness of Hariścandra to go to hell for the sins of others probably discloses the influence of Buddhist ideal expressed through Bodhisattvas.

2. The story of Jimūtavāhana's self-sacrifice probably formed a part of Guṇāḍhya's *Bṛhat-Kathā*, a *Paiśācī* work now lost forever. It is recorded in its Sanskrit version *Kathāsaritsāgara* (Śaśāṅkavatī Lambaka, Taraṅga 23). Harṣa selected him as the hero of his play *Nāgānanda* for propagating the Buddhist ideal of self-sacrifice.

68. Hence, O gentle lady, a king should be kind-hearted and sympathetic. O splendid lady, the cloud showers its waters equally on an unholy and pure spot.

69-70. The moon should delight even the Cāṇḍālas and the fallen persons through his rays. Hence, O fair lady, I shall uplift this distressed lizard by means of my own merits in the same way as Nahuṣa through his daughter's descendant (?).[1] Disregarding the enchantress thus, he spoke to the lizard.

71. My merit originating from the holy rite of Vijayā is given, (I repeat) is given unto you, by me. Be free from all sins and go to the world of Viṣṇu.

72-74. O king, on his uttering this, she eschewed the old and emaciated form of the lizard and became a beautiful lady bedecked in celestial ornaments. She took leave of the king and went away brightening the ten quarters and making (as if) a wonderful boundary line to the region of Viṣṇu. It is the place approachable only by Yogins. It is an excellent region brilliant like fire. It is the greatest Ātman. Hence she is also like the lamp of fire for the illumination of the universe and was transformed by the king.

CHAPTER FIFTEEN

The dialogue between the father (Rukmāṅgada) and the son (Dharmāṅgada)

Vasiṣṭha said :

1. After setting the lizard free from the sin, the delighted king laughingly said to Mohinī—May the horse be mounted instantaneously.

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1. *Dauhitraiḥ*-lit. by daughter's sons. Nahuṣa after his fall from heaven, was redeemed by Yudhiṣṭhira (*Mbh. Vana*, Chs. 179-181). Yudhiṣṭhira was not exactly his daughter's son but the term is used here loosely to express a descendant.

2-3. Like Kṛṣṇa's horse (?) this can go ten thousand Yojanas in a moment. On hearing the words of the king, Mohinī, the ardently passionate lady, climbed on to the horse which was as swift as the wind, alongwith her husband. The lady of sweet smiles spoke these words to the king her husband.

4. O king, drive this horse towards your city. My desire to see the face of your son is intense.

5. O excellent king, I am at your disposal. You may go wherever you are inclined to go. On hearing the words of Mohinī, he started towards his city.

6-9. With great delight he observed the trees, the mountains, the rivers, the different kinds of forests, the animals of various sorts, villages, forts, lands, splendid cities, lakes of variegated nature and the charming plots of lands on the way. On seeing the hermitage of Vāmadeva soon, the king who was in a hurry, bowed down from the firmament itself. Again the king proceeded on his way on his horse that was as swift as the wind-god. Observing many lands fully endowed with riches and foodgrains.

10-12. The king reached Vidiśā (a city in Madhya Pradesh) that was under his control. His son Dharmāṅgada had already heard through his spies that the king, his father, was coming. With great delight he spoke these words to the vassal kings :—O excellent kings, this northern quarter is becoming brighter on being illuminated by his splendour and on being occupied by my father's horse. Hence, let us all go to greet the king face to face.

13. If the son does not come face to face with (i.e. does not personally go to receive) his father immediately on his arrival, he falls into the terrible hell and stays there as long as fourteen Indras reign.

14. The Brāhmaṇas well-versed in the Purāṇas say that if the son goes ahead to receive his father face to face, (personally he derives the fruit of a Yajña for every step he takes).

15. Get up. I shall go to greet him lovingly surrounded by you all. He is my deity of deities.

16. When the king approved of his words saying "So be it," the prince accompanied by all of them went on foot for

a distance of a Krośa (3 km.) to greet his father personally face to face.

17. Appearing like the embodied form of Manmatha and accompanied by a thousand kings, he went a long distance and met the king on the way.

18. Meeting his father, he prostrated to him by falling at his feet on the ground affectionately. Alongwith the vassal kings, he bent his head down and made obeisance.

19-20. With great love the king observed his son falling at his feet immediately after arrival along with the vassal kings. The king got down from the horse. With his brawny arms he lifted up his son and warmly embraced him closely. Sniffing at his head the king then spoke to his son.

21. O son, I hope you are protecting your subjects. I also hope you are punishing the enemies. I presume you fill the treasury only with such amounts as are earned by justifiable means.

22. I hope, never failing maintenance amounts that are more than sufficient have been handed over to the Brāhmaṇas. I hope you practise attractive and pleasant manners, and that you do not speak harsh words.

23. I hope cows are now milked in the houses of Cāṇḍālas and sons carry out the behests of their fathers always.

24. I hope the daughter-in-law obeys the mother-in-law and her own husband. O son, I hope you never enter into verbal disputes with the Brāhmaṇas.

25. I hope the cows are not restrained in the land and are fed on different kinds of grass. I hope you scrutinise the weights and balances of foodgrains and other things.

26. O son, I hope you do not impose too much of a burden on the householder by means of taxes. I believe game of dice and over-addiction to liquor are not present in your land.

27. I hope there are people of different tastes and different opinions expressed in words in your city. I (further) hope the men do not maintain themselves on liberal gifts of others and do not wear old ragged clothes.

28. O son, I hope you personally survey the elephants and horses in your army and protect them. I hope you look after all your mothers without partiality.

29. O son, I hope men do not take food on the day of Viṣṇu (on the Ekādaśī day). I hope men are interested in performing Śrāddha when the moon is waning (on the New Moon day).

30. I hope you always eschew slumber in the latter halves of the nights. Slumber is the root of sins.

31. Slumber is the mother of poverty. It is destructive of prosperity and welfare. No king who is a slave unto slumber rules over the Earth for a long time.

32. Just as an unchaste woman destroys both the worlds of her husband so also slumber destroys both the worlds of the king.

When the father said all these things, the son spoke these words.

33. The son Dharmāṅgada bowed to the king again and again and said.

O dear father, all these things have been done by me. I shall again carry out your behests.

34. In all the three worlds those sons who carry out the instructions of their fathers, are blessed. O king, what is more sinful than not carrying out the directives of one's own father?

35. If the son disobeys his father and goes to Gaṅgā for his holy dip, he does not attain the benefit of the holy river. He who does not carry out his father's directives does not enjoy the fruits of pilgrimage to holy centres.

36. My body is subservient to you; my life is at your disposal.[1] My duty is subservient to you. You are my great deity.

37. A son cannot free himself from indebtedness to his father even by making a gift of the three worlds. O Lord, what then by means of physical strain, monetary gift and other things.

38-39. Even as his son surrounded by many kings said thus, Rukmāṅgada embraced the son and spoke these words : O

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1. Henceforth every now and then *Dharmāṅgada* and *Sandhyāvalī* unknowingly and unintentionally hint the future tragedy—Dharmāṅgada's death at the hands of his father.

son, you have spoken the truth. You are the knower of virtue. There is no other greater deity for a son than his father. If the son disrespects the father, even the gods turn their faces from him.

40. Since you have conquered the Earth consisting of many continents and possessing many kings and since you protect that Earth, I have been held by you on your head.

41. This is the greatest happiness in the world, certainly this is the heavenly region on the surface of the Earth, that the son is superior to the father.

42. O son, I have been made contented by you who traverse the path of good qualities and who make all the kings observe holy rite on the auspicious day of Hari.

43. On hearing these words of his father, Dharmāṅgada, the son said :-

"O father, where did you go after depositing all the riches in me ?

44. At what place was this lady with the lustre of ten thousand suns attained by you? I think, after creating her Prajāpati (Brahmā) had become disgusted with the world and detached from it.

45. O king, in the whole of the three worlds there is no other woman with this form and beauty. I think she is born of the mountain or originated from the ocean.

46-47. Or she may be the Māyā (illusion) of the Daitya Maya, with the form of a young woman assumed by her. O Lord, indeed, Brahmā by whom she has been created is very clever. There is no slightest defect even to the extent of a hundred part of the tip of a hair. O Lord of the kings of the Earth, she is worthy of being the heroine of your house since she is as pure as gold. If I were to have a mother of such a type, which man is more meritorious than I ?"

CHAPTER SIXTEEN

The Anecdote of a chasle Lady

Vasiṣṭha said :

1. On hearing the words of Dharmāṅgada, Rukmāṅgada became delighted and said : It is true, O son, your new mother has been obtained by me on the Mandara mountain.

2. She is the daughter of Vedāśraya (support of the Vedas i.e. Brahmā). Formerly, O dear son, she had been performing a terrible penance on the divine mountain Mandara, with the determination of attaining me.

3. Some fifteen days before I started from here, riding on the horse I reached the Mandara, the most excellent of the mountains, containing many metals and minerals.

4. This damsel of comely appearance was seen by me seated on the top of the mountain, propitiating Maheśvara and engaged in singing.

5. Hit by the arrows of Anaṅga (the God of Love), I became unconscious and fell on the ground like the deer hit by a hunter.

6. Thereafter, I had been shaken (and revived into) consciousness) by this gentle lady of charming eyes; with some importunity I have been chosen as her husband.

7. I too have taken the pledge with offering of my right hand. This lady of large eyes has been made my wife by me on the top of the mountain.

8. Descending to the ground level (at that foot of the mountain), we got up on to the horse. Hurried (travelling therefrom) we have come to you within three days.

9.-11. On my way I had the pleasure of seeing mountains, different lands, lakes and rivers. O son, she is your mother. She would heighten your pleasure. Make obeisance to this lady of charming limbs as though to your own natural mother. On hearing the words of his father, the son, the suppressor of his enemies, bent down his head as far as the ground level and spoke these words :— O gentle lady, O dear mother, favour me. I am your son, servant and slave.

12-13. Accompanied by many kings I make obeisance to my mother. On seeing the son prostrating on the ground and thanks to the chivalry of her husband, the king, Mohinī got down from the horse, raised up the son and embraced him with her hands.

14-16a. Embraced by his mother, he saluted her once again. He adorned her with nice clothes and charming ornaments. Dharmāṅgada, the son with eyes like lotus, requested her to place her legs on his back and mount the horse. In the same manner, he made his father too mount the horse.

16b-17a. He himself walked on foot surrounded by the vassal kings. On looking at his step-mother he was delighted and had his hair standing on their ends. Praising himself in a resonant voice like the rumbling sound of the cloud he said.

17b-21a. Blessed is the son who has many mothers in the world, new, fresh and charming beloved wives of his father. If one has only one mother, one's father is miserable. If the father is miserable what happiness can the son have in the heart ? By saluting one mother the son has only the merit of bowing to one earth. By saluting many mothers I will have greater benefit day by day.

21b-22. Saying thus he entered the city surrounded by the vassal kings. He entered the beautiful city of Vaidiśa endowed with (i.e. abounding in) all prosperity. Seated on the horse alongwith Mohinī the king too followed instantaneously.

23. Then he entered the excellent mansion. On being greeted and honoured by the people, the king got down from the horse and spoke these words to Mohinī.

24. O charming one, go to the house of Dharmāṅgada our son. In accordance with his attributes, he will render service to you as befitting an elderly person.

25. Neither a chaperon nor a servant can render such a willing service ! On being thus advised by her husband, she started for the mansion of their son.

26-27. She was seen entering the mansion by Dharmāṅgada, at the instance of her husband's words. He thereupon left the vassal kings saying—"All of you stay here. At the

behest of my father, I shall render personal service unto her. On saying this he entered the mansion and grasped the hands of his step-mother. After walking fifteen steps, they reached the cot. He made Mohinī sit there.

28-29. It was made of gold with silk cloth spread over. It was soft and firm. A soft bed-sheet was spread over it. It was bedecked in gems and jewels. Many jewelled lamps having the refulgence of the sun, were fitted on to it. Thereafter, the prince who had virtue as his ornament (i.e. Dharmāṅgada) offered water for washing the feet of Mohinī.

30-31. The prince considered her even elderly to Sandhyāvalī. His mind did not have any ignoble feelings towards Mohinī. Though he was beautiful and graceful and she a charming lady with plump and stout thighs, buttocks and breasts, he considered her a lady ten thousand years old and himself a boy of three years.

32. After washing her feet, he applied (sprinkled) that water on his head. With the head bent down in humility he said : Mother, I am meritorious (with you as my mother).

33. After saying this, he dispelled her fatigue by his own efforts and by those of men and women (servants). With great joy he placed all means of pleasures at her disposal.

34-35a. At the time of the churning of the milk ocean two earrings were produced. They used to emit nectarine juice. These were acquired by Dharmamurti.[1] After conquering Dānavas in the Pātāla (nether worlds). Vṛṣāṅgada (i.e. Dharmāṅgada) himself put these in the ears of Mohinī.

35b-36a. A necklace of a thousand and eight auspicious white pearls each like the fruit of the embylic myrobalan was put on the bosom of the gentle lady.

36b-37. Then the prince offered her a subsidiary light necklace of gold coins of a hundred Palas inset with ten thousand diamonds to his mothers. He gave her twice eight

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1. VV. 34-46 contain reference to the history of some rare ornaments acquired by Dharmāṅgada and gifted to Mohinī. I could not trace it in other purāṇas.

bangles (i.e. sixteen) studded with diamonds for both the hands.

38-43a. They were made by men who knew their value. For each of the hands, a crore of gold coins was spent. The prince gave invaluable armlets and anklets to the beloved wife of his father as ornament. They had the refulgence of the sun. The girdle of fiery refulgence that Śarvāṇī (Pārvatī) had, fell off as she was extremely terrified in the course of the fight called Tārakāmaya (pertaining to the demon Tāraka) while Kālanemi was ruling over the kingdom. It then fell into Mūlapācana (original fire). Thereafter, it was picked up by the demon Maya who wielded his power of illusion over the whole world. Dharmāṅgada had killed that Daitya on Mount Malaya although he had been surrounded by a crore of Daityas. At the instance of his father, he had killed him in the course of a terrible war that lasted for a year (on the mountain Malaya). He got the girdle that the beloved of the king of the Daityas had on her person. The king gave that to his father's beloved great queen with his hair standing on their ends out of delight.

43b-46. Formerly, Hiraṇyakaśipu's queen who was an outstanding beauty in the world, had a crest jewel that had the refulgence of lightning. She immolated herself in her husband's funeral pyre. Before dying, the extremely distressed lady had cast her crest-jewel into the sea. The sea collected the excellent jewel and presented it to Dharmāṅgada on being delighted at his prowess. The delighted prince now gave that jewel which had the brilliance of a crore of suns to his step-mother.

47. He gave Mohinī two auspicious clothes sanctified in fire and two charming bodices, a thousand crores in value.

48-49. Dharmāṅgada then gave the gentle lady Mohinī, the divine garland and the sweet-smelling divine unguent that was very rare and had been acquired from the accomplished hands of the preceptor of all the Devas by the heroic Dharmāṅgada in the course of his conquest of all the continents. He gave her the unguent that enhanced her love.

50. After embellishing her with great devotion, he fed

her with meals consisting of dishes of six tastes and brought by his natural mother herself.

51. Even before this, he had addressed his natural mother and enlightened her by means of many words. There is no doubt about this that the behest of the king must be carried out by me as well as by you.

52-53a. O gentle lady, she who is the king's beloved is a highly respectable woman for us. The wife who acts wickedly against the lady-love of the king, her husband, falls into hell and stays there till fourteen Indras reign.

53b-54. She who nurses feelings of enmity against the lady-love of her husband and tries to separate them in their love, is fried in Tāmrabhrāṣṭa hell (the frying pan made of copper.) Everything that is conducive to the happiness of her husband, should be done by the wife.

55. O fair-complexioned lady, she must view her as she views her husband. She must do what is favourable and beneficent to the lady-love of her husband.

56a. Even if she (the husband's lady-love) happens to be of a lower caste, the wife who renders service to her, goes to heaven.

56b. Afterwards she will occupy the same loving place in the mind of her husband.

57. After acceding to the wish of her husband she derives all worldly pleasures. By eschewing the feelings of malice and jealousy, she attains the region of the Lord of every one.

58. On seeing a cowife to be the most beloved of her husband, if a woman renders service to her, she will attain an eternal place in heaven.

59-60. There was a very wicked man of the Śūdra caste. He had abandoned all holy rites.[1] He had a wife and also a

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1. VV. 59-89 give an illustration of a chaste Śūdra lady who served her depraved husband and his keep who when he was affected by fistula left him penniless. This chaste lady borrowed money from father, gave medical treatment to him, personally nursed his wound. When he died, she immolated herself on his funeral pyre and washed off her husband's sins by her merits; both of them went to heaven.

beloved lady, a prostitute whom he kept in his house. The wife who wanted to please her husband served him as well as the prostitute. She washed the feet of both of them. She partook only of the leavings of the food of both of them.

61. Though she was prevented from doing this by the prostitute, she continued her activities of service. She ever remained in the path of the good. She was engaged in what was beneficent for both of them; while both of them lay on the cot, she used to lie down beneath on the bare ground.

62. Thus she served her husband alongwith the prostitute for a long time, wading through the ocean of misery.

63-64. Without caring for the advice of the chaste wife the man committed many blunders in the matter of his diet etc. He drank the milk of the buffalo alongwith radish. The foolish fellow ate the winnowings (of corn) mixed with oil. As a result of this he had a terrible fistula in the anus.

65-66a. He was extremely distressed by day and night. The prostitute took everything valuable that the house contained and went over to another young man. The lustful woman gave him all the wealth.

66b-67. Now the Śūdra man became much ashamed. With distress evident in his face, he lamented and spoke thus to his wife : O gentle lady, save me though I had been very cruel to you and much attached to a prostitute.

68. O beautiful lady, the sinner that I am, I have never done a good thing to you. O lady of slender waist, for many years I sported about alongwith the prostitute.

69. The sinful haughty man who does not console his wife who bows down to him, attains all inauspicious things in the course of fifteen rebirths.

70. O gentle lady, since I had disrespected you, I shall attain the despicable birth in the house of a Cāṇḍāla. But your mind has not been turbid despite insults.

71. On hearing these words of her husband, the wife spoke to the husband. It is the sins committed in the previous births that yield miseries. A learned man who bears them

with fortitude, should be known as the most excellent among men.

72. I had been sinful in the previous births. Now I experienced the fruits thereof in this birth. Hence, I have neither sorrow nor misery.

73. By saying this she consoled and cautioned her husband. The fair-complexioned lady brought some money from her father and other kinsmen.

74-75. The chaste lady considered her husband a Viṣṇu, the resident of the milk ocean. She cleaned his anus and other private parts assiduously by day as well as by night, by means of turmeric juice and water. She scraped the germs and worms in the body of her husband, by means of her nail.

76. She fanned him with peacock feathers. O gentle lady, the fair-faced lady slept neither during the day nor at night.

77-78. Distressed by the misery of her husband, she felt that the whole universe was blazing (?). She said—If there is goddess of earth, if there are manes, if there are deities, may they make my husband free from ailments. May he be free from sins. I shall give unto Goddess Caṇḍikā blood mixed with flesh.

79. I shall offer the flesh of goats, buffaloes and even human beings for the well being of my husband. With great respect I shall observe ten fasts.

80. I shall place my body on a bed of sharp-pointed thorns. I shall not take sweet things. I shall not take ghee.

81. I shall remain for days together without anointing the body externally with oil. May my husband live for a hundred years without any ailment.

82-83a. As day followed day, she blurted out like this in her agony. Within a short while, all the three humours in his system were upset. With great effort she gave her husband the three astringent medicines (black and long pepper and dry ginger).

83b-84. Once due to chilliness the man was quaking and shivering. His jaws suddenly came together and the finger of the wife was bitten off by the teeth coming together. O

queen of the Lord of men, the piece of finger remained within the rigid mouth.

85. She sold off her bangle and brought a great deal of fuel. She prepared the funeral pyre. After placing her dead husband on it, she poured ghee over the pyre (fuel).

86-89. She too climbed on the funeral pyre joining her face to his face, her heart near his heart and O gentle lady, her buttocks near his buttocks. With her foot she dragged the fire. The auspicious lady of charming limbs set fire to the ailing body of the husband alongwith her body. As the fire blazed brightly, she cast off her body and went to the world of the Devas taking her husband with her after annihilating many of his sins by means of her holy rites very difficult to be performed.

CHAPTER SEVENTEEN

The statement of Mohinī

The son (*Dharmāṅgada*) *said* :

1. Hence, O Mother, eschew jealousy and feed Mohinī. A holy rite (dharma) like this cannot be attained in the three worlds.

2-3. The wife who, with her own hands, feeds the beloved lady love of her husband, the co-wife who gives a little quantity of cooked rice to the co-wife shall, O gentle lady, O dear mother, become immortal—So says god Brahmā. O Mistress (of the Mansion) be favourable to me carry out what has been related by me.

4. O fair-complexioned lady, what is conducive to the happiness of my dear father must be performed by both of us. The sins shall be exterminated perfectly. Similarly, the attainment of heaven shall be everlasting.

5-6. On hearing the words of her son then, the queen Sandhyāvalī invited* her son and embraced him again and again. She sniffed at his head and spoke these words : "O son, I shall carry out your words pregnant with dharma (virtues).

7. Eschewing jealousy and false prestige I shall feed Mohinī. I have the pleasure of being the mother of a hundred sons, O son, with you as my only son.

8. It was after observing many holy rites and restraints causing bodily exertion, that you were born. Since I observed the holiest of holy rites, the 'king' of holy rites, you were attained by me as my son.

9. In this world there is no other holy rite that is seen to be yielding benefits like this. This gives convincing proofs immediately. This is destructive of great sins.

10. Of what avail is it if many sons who cause sorrow and distress are born ? It is better to have one son, as the main prop of the family, where the entire family takes comfortable rest.

11. On attaining you as one stationed in my womb, I have reached the top of the three worlds (I am above the three worlds). O sinless one, blessed are those pains of labour whereby you are born as my son.

12. You are the son who delight both father and mother, you are the heroic son who have become the Lord of seven continents; you have carried out the words of your father.

13-15. Poets (Learned Philosophers) call only that person real son—the person who delights both the father and the mother. Others are only 'so-called' sons.

After saying these words, queen Sandhyāvalī just glanced at the pots and utensils for the purpose of a meal consisting of dishes of all the six tastes. By her very glance the utensils were full of dishes that would be pleasantly warm and that would be as tasty as Nectar, which she wished that Mohinī should partake of.

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*A better emendation : *abhinandya* "praised", 'approved of' in stead of *abhi-mantrya* in the text.

16. She took a golden ladle studded with jewels. Smiling sweetly, she served food to Mohinī without any perturbation.

17. She slowly ate the desired and well cooked food in a polished excellent vessel, all round which beverages and edible dishes had been placed.

18-19. The gentle lady, the daughter of Brahmā, sat on an auspicious golden seat and took food that was comparable to nectar. While taking food, the fair lady was fanned with a fan of peacock feathers held by Dharmāṅgada, in accompaniment of music.

20-21. After washing with cool water (her hands and mouth gurgling four times), she accepted the fragrant Tāmbūla (chewing betel leaves) given by her (step)-son. The fair-complexioned lady took it with her hand over which excellent sandal paste had been applied. Then O king, she laughed and said slowly to Sandhyāvalī.

22. "O gentle lady, are you the mother of king Vṛṣāṅgada (i.e. Dharmāṅgada)? O auspicious lady, due to perspiring tiredness you cauld not be recognised by me."

23. O king, while the daughter of Brahmā was speaking thus to Sandhyāvali, the son of the king bowed to her and spoke these words.

24. "I had been held in her belly (womb) by this gentle lady for three years. I flourished thanks to the favour of your husband.

25. O Beautiful lady, I have hundreds of mothers. But much milk flowing out from the breasts of this lady out of (motherly) affection has been drunk by me.

26. That severe pain which more or less amounts to old age has been endured by her. It was after giving birth to me that she had become disjointed in her limbs.

27. A son has nothing in possession in all the three worlds by giving which he can be free from the indebtedness to his mother. O lady of sweet limbs, this is the truth that has been pronounced by me.

28. I am the most blessed one in the world. No man is superior to me. Everyday I sit on the lap of groups of mothers.

29. If anywhere the son does not sit on the lap of his mother, he does not become aware of the happiness of motherly affection like a virgin who remains unaware of the love of a husband.

30. A son who has climbed on to the lap of his mother may become very proud, and wish to snatch the necklace from the excellent body of his mother, with his hand.

31. Maternal milk is so powerful that even if any body is bereft of his father, he desires to seize the whole world on being duly reared and brought up by his mother.

32-33. (?) My love toward this lady is due to the contact of the belly. My love towards the other mothers is due to the contact of the lap. If it be true that I do not cherish any difference (or partiality) between this (mother) and (my) other mothers may my father live for hundred years, thanks to that truth." When her (step) son said thus Mohini was wonder-struck.

34-37. "Ruthless as I am by nature, how can I strike him who is so humble and sinless. This would have been proper in the house of a tinner (?) If a boy is regularly rendering service to his father, there is no one on Earth on a par with him. It is for perpetrating a despicable act with regard to such a boy so superb in virtue (as compared with others) and by nature so virtuous and inclined to religion that I have become a step-mother unto him, in this world." After reflecting like this in various ways, Mohinī the most beautiful woman in the world spoke to her step-son : "Fetch my husband quickly. Without him I cannot stay even for a Muhūrta (i.e. 48 minutes).

38-39. Then, O king (?), he hastened to his father and bowed to him. He said—O dear father, the younger mother desires to see you immediately. Be favourably disposed towards her. May Brahmā's daughter be greeted and honoured" At the instance of the son the king got ready to go instantaneously.

40-42a. With pleasure evident in his face. the king entered the apartment of Sandhyāvalī and saw Mohinī the enchanting lady having the luster of molted gold lying on the bed and being served slowly by his beloved Sandhyāvalī eschewing

at the advice of her son the natural anger and jealousy felt towards a co-wife.

42b-43. On seeing Rukmāṅgada come, the beautiful lady on the bed, Mohinī, delightedly said to the king who had a great deal of chivalry—" O husband, be pleased to sit here on the cot spread with soft cotton (cloth).

44. O king, the affairs of the kingdom have been looked after by you for a long time and in their entirety. Still your desire for the administration of kingdom does not cease.

45. O king, I consider you the most sinful one on the surface of the Earth since you yourself look after the royal glory (affairs of the state) although you have been aware that your son is efficient.

46-47a. Hence, there is no one more miserable than you in all the worlds. O king, the time of those fathers who have good sons passes happily and that of the experiencers of the fruits of sins, whose mind is drawn towards worldly pleasures passes in misery.

47b. All the Prakṛtis (the elements of the statecraft) (or subjects), O king, are fond of you. This is the result of your full meritoriousness.

48. When Dharmāṅgada is protecting this kingdom and the subjects, why should you also see to it now after eschewing the pleasure of your beloved wife like a weak niggardly fellow.

49. If you are going to look after the kingdom, of what use am I to you? In vain have I been brought from the head Mandara, the churning rod of the ocean of milk (?)

50a. Just as flesh is to birds I shall be turning food to faeces (?)

50b-52a. If any foolish person, too much interested in carrying out his duties, does not take to his wife endowed with blooming youth, whence can he expect to have the beloved? If the wife is not enjoyed, she may go away; if the wealth is not given in charity, it may go (disappear); if the kingdom is not protected well it may go (to ruins); if the learning is not recited and revised, it may (be forgotten and vanished).

52b-54a. Learning is not acquired by idle persons; a wife is not acquired by persons always observing holy vows; good

fortune is not obtained without regular and assiduous performance (of good deeds); glory is not attained by persons who are not devotees, an industrious man does not get happiness; a person who has no wife cannot obtain children, an impure person does not attain virtue (dharma) and a Brāhmaṇa of unpleasant words does not attain wealth.

54b-56. Without asking no one understands things; without walking (i.e. moving forward) no one reaches destination; a person who is not a disciple does not understand the holy rite; a wakeful person knows no fear. Why should you, O king, leave me alone in the splendid house of Dharmāṅgada and look after the affairs of your kingdom, O lord, when your son is competent (to do it himself)?

57. When the daughter of Brahmā, who was fond of sexual intercourse and who had large charming eyes spoke thus, the king who was standing by the side of his son became ashamed. He spoke thus to his beloved.

CHAPTER EIGHTEEN

Honouring the Mothers

The king said :

1-3. "O timid lady, I did not assume authority to take up the duties of the king. Since I was very tired, I was overpowered by a pleasing slumber. I told Dharmāṅgada thus : "Take Mohinī to your apartment that is bedecked in all jewels, that could be ventilated or controlled (and protected from) wind (at will) and that is pleasing in all the seasons. O son of beautiful eyes resembling the petals of a lotus, worship her duly. She is my most beloved wife."

4. After commanding my son thus, I went to sleep after reaching the bed with great difficulty like a man of ill-luck attaining wealth.

5. The moment I woke up I have hastened to your presence at once. O gentle lady, there is no doubt about this that I shall carry out whatever you say."

Mohinī said :

6. O leading king, appease these wives of yours who are very miserable. They are dejected by your marrying me. They have lost all hopes of satisfying their passionate desire for worldly pleasures.

7-8. O king, O Lord of the subjects, If any one were to strike and pierce into the heads of the Senior wives of comely appearance, the wedge known as the younger wife, he will not have salvation nor will she attain the final beatitude. What peace can I have when I have been burnt in the scalding tears of chaste women ?

9. O king, the gentle and chaste ladies may reduce even my procreator (Brahmā) to ashes. What then about an ordinary persons like you or me ?

10. O king, there is no woman like Sandhyāvalī in all the three worlds. With all her limbs bound by love towards you, she had been feeding me with food-stuffs having all the six tastes.

11-12. Thanks to the honour and weightage given to you, she spoke pleasing and coaxing words to me. There are hundreds of women like these in your abode and O king, I am not even equal to the dust of their feet."

On hearing these words of Mohinī, the king became ashamed.

13. The king was then standing near the eldest wife who was accompanied by her son. The son who was a person understanding the inner feelings of other persons, knew that the king had gone through all the ten states of love-lorn persons.

14. He understood that his father was overwhelmed by passionate love and was fascinated by Mohinī. He called together all the mothers. (i.e. the queens of Rukmāṅgada) beginning with Sandhyāvalī.

15. With palms joined in reverence, he spoke to them these pleasing words—Mohinī, the daughter of Brahmā and the newly wedded wife (of my father) is my (step) mother.

16. O gentle ladies, she yearns for a secret meeting with the king for dalliance with him. Hence delightfully approve of it.

The Mothers said :

17. O son, who will approve of and encourage the swallowing of oneself by a serpent? O foremost one among embodied beings, who will place fire over himself and kindle it?

18. Who will swallow the terrible poison? Who will cut off one's own head? Who will tie a terrible stone round one's neck and try to cross the sea?

19. Who will enter the jaws of leopards. Who will try to pluck hairs from the manes of a fierce lion? Who will sit over the sharp edge of a sword that dazzles in the sky.

20. Which lady will approve of the dalliance of her co-wife with her husband (?) One would rather give everything that one has than entertain thoughts about this in the mind.

21. Which woman will see with her own eyes her husband respected (and openly loved) by another woman? It would be by far the better that her head is cut off with an excellent sharp-edged sword.

22. Who is that lady, if at all any one is like that anywhere, who will be able to bear that her husband whom she considers her own vital breath is pressing and caressing the breasts of another lady?

23-25a. Much less who will be able to see it with her own eyes. This is the most miserable of all miseries bringing in endless grief if a woman is compelled to see with her own eyes her husband enamoured of another woman. O son, it is even better if all your mothers die simultaneously; but the king, our husband, should not be seen united with Mohinī.

Dharmāṅgada said :

25b-26a. O ladies of splendid faces, If you are not prepared to accord happiness to my father, I will mix poison and drink it. After I die you can have the happiness.

26b-27a. If any lady were to carry out anything mentally, verbally or physically causing misery to my father, she is my

enemy, she deserves to be killed by me even if she were Sandhyāvalī.

27b-28a. That gentle lady Mohinī is superior to all. She is the most beloved of my father. The maiden has come from her abode on the mountain Mandara for the purpose of dalliance.

28b-29. On hearing these words of their step-son, the mother-queens trembled with grief. In a faltering tone they spoke wishing for the benefit of their step-son.

"Your statement must of necessity be executed. It is reasonable by all means.

30-32. But your father may approach Mohinī after giving gifts duly to his other wives. If any husband wishes to marry a second or a subsequent wife, he must give the eldest wife twice the amount (of dowry received from her ?) Otherwise he is a debtor. If the husband takes the permission of the eldest wife and marries another lady, he must give what the eldest wife desires and demands—so opine the persons who know the traditional customs and manners. The excellent man must perform Iṣṭāpūrta (i.e. sacrifices, digging of wells and charitable rites) in the company of the eldest wife.

33a. This is the Dharma (religious practice). Otherrwise it will be injustice and there will be complete destruction of Dharma as well.

33b-34. On hearing the words of the mothers the son (i.e. Dharmāṅgada) gave with a delightful heart each of them many presents. The prince gave them more than a crore each. He gave away a thousand cities and a thousand villages to them as well.

35. To each of them he gave eight chariots fitted with garlands of gold and yoked to four female mules.

36-37. He gave them ten thousand garments the price of each of which was more than a hundred coins. To each of his mothers the prince gave a hundred thousand pure gold pieces of everlasting (lustre) excavated from Mount Meru. The son of the king gave each of them more than a hundred men servants and women slaves.

38. To each of them he gave ten thousand cows, each of which yielded a big potfull of milk (at a time). He gave them

a thousand good poles to which the yokes are to be fixed, severally.

39. The son of the king gave each of them ten kinds of grains. Laughingly he gave a hundred thousand gardens.

40. He gave ten thousand pots of ghee and oil separately. To each of them he offered inumerable goats and ewes.

41. The highly devoted son presented them (the queen-mothers) thousands of gold ornaments studded with diamonds (and precious stones).

42. He gave them necklaces made of brilliant pearls of the size of embylic myrobalan fruits. He gave them five and seven (a dozen) bangles each.

43. Sandhyāvalī was already wearing on her person two hundred and fifty pearls resembling the moon.

44. The son presented each of them two necklaces that captivated the mind. He gave them Prastha measures of Saffron, sandal paste and camphor.

45-46. The son gave them huge quantity of musk. Desirous of the happiness of his father he impartially distributed to them different kinds of vessels, water pots, ghee pots, milk pots, and pots for different kinds of beverages.

47. The prince gave them gold plates, pots and vessels one thousand and fourteen hundred in number (?)

48. To each of them he gave three hundred to five hundred she-elephants of great speed with muscular and fleshy shoulders.

49. He gave them twenty she-camels each and hundred palanquins with brawny men with excellent dress (uniform).

50-51. To the mothers he gave seventy horses of happy pleasing trot. After giving thus to them much wealth, the blessed prince who had the affluence and brilliance of Kubera circumambulated them. With palms joined in reverence he addressed these words.

52-53. I bow down to you with my head bent low. It is my importunity to you all that all of you should say thus to my father.— O king, enjoy Mohinī freely. We have no trace of malice towards you nor should you be malicious towards us. Sport with Mohinī the good natured daughter of Brahmā, with hundreds of secret pleasures from her.

54. On hearing the statement of the son, all of them were thrilled with delight. They spoke to their husband the king. "Sport with the daughter of the self-born deity for a long time like the leading scion of the family of Raghu, (Rāma) with the daughter of the king of Videha (i.e. Sītā).

55. There is no doubt about it that the daughter of Brahmā cannot be a cause of poignant grief to us because of her sexual connection with you. Know that these words are uttered by us without any heart-burning misery. Thanks to the brilliance of your son.

CHAPTER NINETEEN

The love-making of Mohini

Vasiṣṭha continued:

1. The king who was passionately fond of his lady-love, on being permitted by his wives, derived incomparable delight. He spoke to Dharmāṅgada thus :—

2. "O son, protect this Earth consisting of seven island-continents after slaying the wicked at the outset. Be ever vigilant and alert and active.

3. Always make use of the best opportunites. Be a supervisor of good conduct. Be always conscious of everything and alert, be favourable to good business transactions.

4. Be moving continuously; always be interested in charitable gifts; always eschew crookedness, be always engaged in the disciplined life of the good.

5. O son, listen to another thing which should be pursued by you now. Lack of trust and confidence in everything and everyone is recommended in the case of kings.

6. O popularly loved one, (you must possess) the accurate knowledge of the treasure and of the (assets of the) people.

You should elicit money (taxation) like the (absorption of) flowery juice by a bee gathering honey (from flowers).

7. Through you as my son, I feel that youth has been regained by me.

8. After delightfully entrusting you with the burden of the earth with its seven oceans and continents and having obtained this moon-faced wife of excellent and rare beauty and seductive charms, I shall enjoy myself in dalliance.

9. In the human world, a father overcome with wrinkles, shaking old teeth and white greying hairs becomes a cause of shame and (derisive laughter) if he is desirous of sexual intercourse, when the son has attained muturity and is competent.

10. Though aged, I am not weak and infirm; I am flourishing in happiness, I desire this fair lady the most beautiful in the world, who for my sake has forsaken even the Devas; this lady of sweet and charming eyes, who has been smitten by the arrows of Cupid, has come to me (of her own accord).

11. I will engage myself at will in sexual dalliance with this lady of the lustre of molten gold, my mind shall then be full (thanks to the realisation of my cherished desires). After hiding myself on the banks of rivers of divine beauty as well as sylvan fountains and rivulets (I shall enjoy myself with this lady).

12. This lady is dearer to me than my life. She is the sole lady of heaven who can easily be held by me. For her sake even the Devas lost their sense like groups of kings over Ramā (goddess Lakṣmī).

13. On hearing these words of his father, the prince of fine intelligence devoutly bowed down to the excellent king who was in the company of his step-mother and gave him much wealth for the sake of enjoying pleasures.

14. For the happiness of his father who was distressed, thanks to the activities of the fish-bannereḍ deity (i.e. Cupid), he engaged men-servants who would comply with the commands and women-servants who had gold necklaces.

Thereafter, the son protected the Earth.

15. Dharmavibhūṣaṇa (i.e. Dharmāṅgada) was eulogised by the kings who surrounded him. He moved about in the whole of the Earth consisting of many continents. At that time, O king, (?) the people had no inclination towards sins.

16. The trees were never devoid of fruits and flowers; the fields were never devoid of barley and rice grains. Cows yielded potfulls of milk sweet like sugar and productive of ghee.

17. Under his rule Milk was a good beverage, destructive of all distress, dispelling sins and increasing the development of the body. No man saved and hoarded wealth (for his selfish purpose); no wife spoke harsh or bitter words.

18. The son was humble (all sons were humble) engaged in carying out the behests of his father; the daughter-in-law remained perfectly obedient and submissive to the mother-in-law; the common people abided by the advice of Brāhmaṇas; excellent Brāhmaṇas performed holy rites mentioned in the Vedas.

19. People never took food on the day of Mādhava (Viṣṇu) i.e. on the Ekādaśī day; the rivers never went dry; riches did not get exhausted although they were enjoyed by men in the course of their enjoyment of pleasures.

20. When Dharmāṅgada engaged himself in the protection of his kingdom, the people were contented, as the Dūrvā grass flourishes when watered well and a fine grassy plain is evolved, so people flourished.

21. By observing fast etc. on the day of Hari, men enjoyed pleasures and attained the region of Hari. People, not being afraid of robbers (due to security measures and police protection prevalent then), did not bolt their doors even in dark nights.

22. Cows did not give extra trouble to the cowherds in looking after them; they went to graze according to their own wish and returned to the abodes as usual. They yielded potful of milk in plenty. They were fond of their calves and they spread peace everywhere.

23. The Earth grew plenty of grains etc. without being ploughed. All plants and trees grew up without the use of ploughshare. Infants were nourished by the breast-milk of their mothers. Young damsels were developed and nourished thanks to the activities of their husbands.

24. The people well protected by the king, were fully developed. Virtue in the company of truth was fully developed;

when the people who were endowed with devotion to Hari and who had the great interest in virtue were being protected by the king's son, time passed on causing happiness to all.

25. The king was free from ailment. He was endowed with riches; showering much (i.e. spending a great deal) he celebrated great festivals; he was much enamoured of Mohinī and all her activities gave him happiness.

26. Neither of the day nor of the night was he aware. He was not conscious of the fortnights and months that passed by; even years went by unnoticed; he was so enamoured of the sexual dalliance of the daughter of Brahmā of auspicious activities.

27. The king's virility increased with the loving union with Mohinī; the more he resorted to her with the backing of Kāma (God of Love), the sexual potency increased all the more like the moon in the bright half of the month; it never got exhausted by the frequent indulgence in sex.

28. Just as the Devas become stronger and stronger by imbibing the nectar juice, so also the more he touched her the fresher he became. Drinking charming beverages and listening to sweet songs consisting of melodious tone (he increased in virility and strength).

29-32. Even while glancing at the beauty of the (attendant) women, he touched and caressed the moon-like face of Mohinī. With delight he pressed and caressed her stout breasts resembling gold pots and covered with necklaces and other ornaments. The three curly lines of hair that grew round her navel appeared splendid and charming. On seeing the all-round beauty of the breasts of the fair-limbed lady of splendid eyes, the king thought thus (?) "No other women has a beauty like this. It is charming and pleasing to mind. The way in which the features of Mohinī have been created by Brahmā (is not found elsewhere). It is very fascinating to look at her calves that have the lustre of molten gold, that resemble the paws of a lion and that have no hair on them."

33-34. The row of her teeth had the lustre of the moon. Her hidden ankles had been created for fascinating the people. After seeing the beautiful form, from head to foot of

the lady of large charming eyes, the king considered himself superior to the Devas. He was delighted and considered himself blessed much—O ! whatever this lady of slender frame and large eyes may request me should be given to her.

35-36. For the sweet and charming sexual intercourse with this splendid lady, I will give her in the end all the wealth I possess. Even rare things should be given to her, those things which cannot be given by others, I will give her even those things which should not be given. For example, my life should not be given. But if the gold-complexioned lady requests for it, I will definitely give it to her. I will never think over it hesitatingly. Excepting my son, there is nothing which should not be given to her.

CHAPTER TWENTY

Dharmāṅgada's conquest of quarters (world)

Vasiṣṭha said :

1. Thus eight years passed on happily during which king Rukmāṅgada was deluded by the sexual intercourse with Mohinī.

2-3a. In the course of the ninth year, the king's powerful son Dharmāṅgada attacked and conquered five Vidyādharas on the Malaya, the excellent mountain. He brought as booty five splendid jewels that bestowed all cherished desires.

3b-5. One of the jewels yielded crores and crores of gold pieces, and was very auspicious. The second jewel bestowed lakhs and crores of garments, ornaments etc., the third jewel exuded nectar that rejuvinated the people: the fourth jewel could erect assembly halls and present cooked accomplished food and the fifth enable one to move about anywhere in the three worlds and range through the sky.

6-7. Taking with him those five jewels, the prince instantly came near his step mother and father Rukmāṅgada accompanied by those defeated Vidyādharas and their women folk whose eyes were filled with tears. He bowed down to them and dedicated the five jewels at their feet. With the head bent down in humility he said :—

8. "O king, O dear father, these five Vidyādharas have been defeated by me in battle by the miraculous missile pertaining to Viṣṇu, on the Malaya, the excellent mountain.

9. O excellent king, these (Vidyādharas) and their women folk have come here as your servants. Please present the jewels to Mohinī as ornaments for her arms.

10-11. They are the bestowers of all cherished desires; they cause rejuvination. By wearing the jewels, old shaky teeth become stronger once again. They yield garments, mansions, gold pieces, movement through heaven and nectar. I had to fight them for a month and thanks to your brilliance, these jewels were obtained by me.

12. With great difficulty, O king, the seven island continents were won by me and thanks to your brilliance the people there are compelled to pay tributes.

13. A year elapsed since I entered into the ocean, and the city Bhogavatī surrounded by serpents has been conquered by me.

14. Serpent virgins numbering to ten thousand have been brought over by me. Necklaces and jewels are brought by me in plenty.

15-17a. Thereafter, O dear father, I went to the great city of Dānavas. After defeating them, eight thousand beautiful girls of great splendour are brought by me. O king, ten crores of jewels that carry on the duty of illumination at nightfall have been brought into your mansion.

17b-19. Then I went to the world of Varuṇa situated beneath Rasātala (netherworlds.) There Lord Varuṇa who was puffed with pride of his power and influence, although he deserves to be the servant of your feet, was intimated by me thus—"Stay under the control of my father, King Rukmāṅgada

if you wish to remain alive. At my words Varuṇa was infuriated and he came to fight with me.

20. Then a fight ensued with him terribly at Rasātala and continued for a year. The leader of aquatic forces was defeated by me by means of the miraculous missile pertaining to Nārāyaṇa.

21. At the supplication of young women (his wives), he was not killed. For the protection of his life, ten thousand horses as fast as the wind were given (as tribute) by the defeated (lord).

22. These horses were white in colour with the refulgence of the moon but had one of their ears dark in colour. Without grass and water they could live for many years.

23. A beautiful and fully bedecked virgin was presented to me. Varuṇa gave her to me as my wife. That auspicious girl also has been brought by me.

24-25. The girl was brought by me alongwith much wealth. O dear, there is no spot in the three worlds which had been difficult of access to me and which had not been conquered by me because of the merit of serving your feet. Hence get up and inspect carefully the great fortune earned by me through your grace.

26-27. O Lord of the subjects, myself, all my riches, everything is subservient to you. The son who says "This fortune has been earned by me, it shall not be given to Brāhmaṇas," will fall into hell. O dear father, self-esteem should not be indulged in by the son.

28-30. In regard to the hoarded wealth, the son is like a dagger or a sickle. It is thanks to the heroism of the father that the hoards of wealth of the son increase. Taking a sharp-shining sickle, one cuts off clusters of grass.

If the cloth (mast) is filled with wind, one is enabled to cross a river etc. in a boat. (The sails filled with wind (i.e. the force of wind enables the man in the boat to cross the river (lit. water). Just as the wooden doll of a woman moves and dances in accordance with the desire of the (wire-pulling) juggler, so also the sons are instilled with brilliance and strength through the virility of the father.

31. Hence this good fortune that has been brought by me may be viewed at by you. You may distribute or preserve your riches as you wish or they may be given to the most excellent one among the groups of mothers.

CHAPTER TWENTYONE

Dharmāṅgada's marriages and his order as a Ruler

Māndhātā enquired :

1. What did the king do on hearing the words of his son ? O Brāhmaṇa, what did the daughter of the creator, Mohinī, the beloved of the king, do ?

2. A particularly wonderful and holy narrative that is comparable to the nectar and is destructive of all doubts has been told by you.

Vasiṣṭha said :

3. On hearing the words of his son, the prominent king became delighted. He got up alongwith his beloved wife and surveyed the wealth (the booty brought by Dharmāṅgada).

4-6a. Instantaneously, O king, the delighted king who was a great devotee of Viṣṇu, joyfully and lovingly gave to his son Dharmāṅgada, all those serpent-girls alongwith the daughter of Varuṇa, for the purpose of becoming his wives. All the remaining things, the king who was overwhelmed by the arrows of Kāma gave to Mohinī along with many jewels and the Dānava women (?)

6b. Thus the father distributed the wealth brought by Dharmāṅgada.

7-8. At an opportune time, the king called his priest and said this : "O Brāhmaṇa, may my son take in marriage the hands of all the virgins in accordance with religious rites,

under the ascendancy of the star propitious for marriages and on the Muhūrta that confers all cherished desires.

9. Having performed the initial religious rite of the proclamation of propitiousness (known as Svasti-Vācana) through Brāhmaṇas and after propitiating them with the gifts of cows, gold, clothes, celebrate the rite of marriage ceremony of my son Dharmāṅgada.

10. The foolish father who does not celebrate the marriage of his son, will sink down in the terrible bottomless hell and remain there for ten thousand Yugas.

11. Hence, the father endowed with (i.e. following) religious rites should celebrate the marriage of his son. He who has settled his son, has also established his own self.

12. O god on the earth (Brāhmaṇa), when the marriage of a son is celebrated, a person derives the benefit of all sacrifices irrespective of the son being endowed with good attributes or devoid of attributes.

13-15a. The marriage of the son must be celebrated by the father who wishes for gaining merit and piety. If the father does not unite (i.e. endow) his sons with wealth and a spouse, he is despised both here and hereafter, and he should not be considered a good man. Hence sons must be settled in avocations and be provided with wives, (they must be given these facilities) so that the sons are satisfied and well honoured and are able to sport (spend their life) happily."

15b-16a. On hearing these words of the king, the Brāhmaṇa his priest, exerted himself assiduously for the celebration of the marriage of Dharmāṅgada, with great. delight.

16b-17a. Though he did not crave for the happiness of contact with women, on account of his bashfulness, the son accepted the betrothal ceremony at the behest of his father.

17b-18a. The prince of mighty arms, unequalled on the Earth in beauty, married the charming serpent-virgins alongwith the daughter of Varuṇa.

18b-19. After marrying all of them in accordance with the injunctions of the sacred texts, he joyously gifted wealth, cows and jewels to the Brāhmaṇas. After the marriage rite, he joyously bowed down to the feet of his mother and father.

20. Then the son Dharmāṅgada spoke to the gentle lady Sandhyāvalī—"O gentle lady, my marriage rite has been celebrated at the instance of my father.

21. I am not retaining the memory of this fact in my mind that my marriage has already been celebrated by my father. O gentle lady, I shall serve as before my unchanging father who is a man of perfect wisdom.

22. I have nothing to do with divine enjoyment of pleasures. I don't have any use even for heaven. Service must be rendered by me to my father as well as to you both by day and at night.

Sandhyāvali said :

23. O son, live long. Live happily. Enjoy all pleasures in accordance with your mental inclinations (i.e. as you please). May you be long-lived, thanks to the grace of your father. O my son, delight my mind.

24. O son, with you as my son of good qualities, I have become Suputriṇī (mother of a good son). I have got a special place in the hearts of all my co-wives (i.e. all of them love me)."

25. After saying this, the lady embraced him, sniffed many times the crown of his head and finally discharged him to resume his duty of looking after the administration of the kingdom.

26. After being discharged by his mother, he bowed to all the other mothers. Abiding by the advice of his father, the prince looked after the problems of government administration.

27. He chastised and restrained the wicked ones; he protected the good and the well-disciplined men of virtues; he toured over all his lands and personally looked into all affairs.

28. He inspected all the affairs in each place once in a month; he looked after the breeding and rearing of elephants and horses; he surveyed the troops of spies.

29. He observed the arguments (going on in the courts of justice); everyday he examined the measures and balances; he protected men in every house.

30. No infant in the arms accustomed to suck the breasts cried for want of breast milk; nowhere did a mother-in-law lament and complain of being disrespected by the daughter-in-law.

31. No competent and efficient son begged of his father; there was no mixing and mingling of castes in any group again.

32. No man kept any concealed income; no man blamed Dharma; no woman remained without bodice if her husband was alive.

33. "May not there be the coming out of women from their houses in my country. May not the widow keep her tresses in tact.[1] May not the ladies with their husband alive be devoid of hair on their heads.

34. May not the devotee observing holy rites be one who reviles always; may not the forest-dwellers permanently dwell in the city. Let there not be any ruthless person who does not give even ordinary maintenance.

35. Let these not stay in my kingdom—A cowherd desirous of urban life; an advisor devoid of good attributes; a Ṛtvik who has not learned the sacred texts.

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1. This reference to tonsure of widows shows the lateness of this portion of NP. in date (not earlier than the 10th Cent. A.D.). There is no injunction or reference to such tonsure in the Vedas, the Gṛhya and Dharma Sūtras or in the old Smṛtis like Manu & Yājñavalkya. The prohibition of widows from "adorning the hair, chewing the betel-nut, using perfumes or decking in flowers and ornaments

(*keśa-rañjana-tāmbūla-gandha-puṣpādisevanam*)

in the *Vṛddha-Hārīta* VIII. 205, shows that tonsure of widows was not in vogue then. References to Kṣatriya widows of the Kaurava and Yādava families in the *Mbh.* (*Strī* 17.25, 21.6; *Mausala* 7-17) shows no reference to their tonsure. Vijñāneśvara, on Yājñavalkya III. 325, approvingly quotes in the *Mitākṣarā* Manu's prohibition of tonsure of women :

vidvad-vipra-nṛpa-strīṇām neṣyate keśa-vāpanam |

A late work or a late interpolation in the Sk. P. gives us its first indication in *Kāśī Khaṇḍa* 4·75 ff.

śiraso vapanaṁ tasmāt kāryam vidhavayā sadā)

Restriction on wearing on bodice along with this shows that both NP & Sk. P. record a period when widows came to be looked upon as *Yatis* (NP. II. 24.15). Kane conjectures that this shows a society in the 10th or 11th cent. A.D. (H.D. II. i. P. 592).

36. The man who grows the indigo plant, the man who sprinkles profusely, the blue colour; these two sinners must be banished and so also the man who brews the liquor.

37. A back-biter, a slanderer who is fond of eating the fish on the back—may he not find a residence in my kingdom. So also the man who forsakes his own wife.

38. These persons are to be punished and given capital punishment—he who eschews Viṣṇu the foremost among the gods and worships any other deity; he who cohabits with a pregnant woman and he who has sexual intercourse with a young woman who has recently delivered of a child.

CHAPTER TWENTYTWO

The glory of the month of Kārttika

Vasiṣṭha said :

1. Thus, O leading king, at the behest of his father, Dharmāṅgada ruled over the kingdom on the earth, observing fast on the day of Hari.

2. There was no such man as was not stabilised in virtue, no one was unhappy, no one was devoid of issues, O king, there was no leper in the kingdom.

3. The Earth yielded treasures to the people who were joyous and well-nourished. O king, even after the calves were fully satisfied, the cows yielded pots full of milk.

4. In every leafy cup there was honey; every tree yielded a Droṇa measure of honey ? The earth being highly delighted, all kinds of grains were produced.

5-14. It was the Dvāparayuga at the end of Tretā but it vied with Kṛta age (in piety). The danger due to clouds disappeared; the sky and the house became free from clouds or impurities. The fragrant Śāli rice grains had ripened. The star canopus (Agastya) surveyed the world (was in ascendancy).

Everywhere the rivers had medium flow of water currents (neither too much nor too little). With the white Kāśa flowers growing on the banks, the rivers appeared like whitehaired ladies, the whole world was whitened by the rays of the moon, the sun was not very fierce; the people in variegated dresses and features thronged rivers and tanks for their holy ablutions; everywhere the kings were eager to go on campaigns of conquests; at the end of Āśvina month, during the period of wakening of Viṣṇu, the preceptor of the Universe, Mohinī the beautiful lady who had delighted the king with nice feelings and different kinds of pleasures (acts of service) was oppressed by mental yearnings. She delighted the king in the forests, on the peaks of mountains, in the confluences of rivers, in the different kinds of lakes, abounding in lotus flowers, on the mountains of Malaya, Mandara, Vindhya, Mahendra, the abode of the Devas, the Sahya, the Himālayas and the auspicious mountain of the sky-clad (naked) God viz. Śiva—i.e. Śiva's mountain of Kailāsa. She gave delight to the king in the heavenly abodes, and other places. O leading king, assuming her divine form, she delighted him day by day. On obtaining Mohinī, the king forsook all holy rites but not the observance on the day of Hari (i.e. the Ekādaśī) that is destructive of births and deaths. Though excessively enamoured of her, the king did not forsake this Vrata.

15-16. The king used to eschew sexual dalliance for three days beginning with Daśamī (the tenth day). Even as he sported like this, one full year elapsed and the auspicious month of Kārttika, the most excellent one in the view of those who know time, arrived once again. This month is highly meritorious, because it puts an end to the slumber of Viṣṇu.

17. O king (Māndhātā), whatever is done in this month is meritorious; the holy rites performed by those men who are the devotees of Viṣṇu shall yield everlasting benefits; they take one to Viṣṇu's world.

18. There is no other month equal to Kārttika; there is no other Yuga equal to Kṛta; there is no other holy rite that is equal to mercifulness; there is no other Jyotis (luminary) equal to the eye.

19. There is no sacred text equal to the Vedas; there is no holy river equal to Gaṅgā; there is no other charitable gift equal to that of lands; no other pleasure is equal to that derived from one's wife.

20. There is no other valuable possession equal to agricultural lands; there is no other profitable acquisition equal to a good cow; there is no greater austerity than abstaining from taking food; there is no other auspicious thing on a par with self control.

21. No other gratification is equal to that of the palate; no one is equal to a Brāhmaṇa; there is no other friend on a par with Dharma (virtue) and there is no other fame equal to that of truthfulness.

22. No other Aiśvarya (prosperity and glory) can be equal to the freedom from ailments, no other deity greater than Keśava. The learned and wise men know of no other thing as sacred as the month of Kārttika in this world.

23-24. Kārttika is the most excellent of all months of which God Viṣṇu is always fond. He who passes this favourite month of Dāmodara without the observance of holy rites, is reborn in the wombs of animals and other creatures. He is excluded from all holy religious rites.

Māndhātā enquired :—

25-26. O sage, when the month of Kārttika arrived, how did king Rukmāṅgada enjoy Mohinī of highly fascinating features ? Tell me. The excellent king was a devotee of Viṣṇu, a follower of the Vedas and the foremost among kings. What did he do in that holiest month ?

Vasiṣṭha replied :

27. On seeing that the month of Kārttika had arrived for the awakening of Hari, the excessively enamoured prominent king spoke these words to Mohinī.

28. O gentle lady, I have had sexual dalliance with you for many years, but nothing against you had been mentioned to by me so far because I had been afraid of being disrespected by you.

29. I am desirous of telling you now. O splendid fair-faced lady, know it. O gentle lady, many Kārttika months have gone by since my infatuation over you.

30. I did not observe any holy rite except the single holy vow of the day of Hari. But now I wish to observe the holy vow of the month of Kārttika.

31. If mortal beings spend the Kārttika month without observing the holy vows, O daughter of Brahmā, all their righteous activities and the Iṣṭāpūrtas (charitable rites such as digging wells, tanks etc. and sacrificial rites) are futile.

32. O blessed lady, even those kings, who are addicted to non-vegetarian diet and who are too much engaged in hunting have eschewed meat in the month of Kārttika and have gone to Viṣṇu's abode.

33. If the aspirant abstains from those foodstuffs to which he is addicted in the month of Kārttika, certainly he attains the form of Viṣṇu.

34. O fair-complexioned lady, let alone the charitable gifts involving the expense of great amounts of wealth and causing great mental strain, one can go to heaven merely by means of the charitable gift of lamps.

35. If that is not available, O blessed lady, one shall kindle the lights offered by others with great devotion. It is superior to all charitable gifts.

36. If one were to weigh all the charitable gifts placed on one side and the charitable gift of lamps on the other side, Lord Kārttikeya has said that the charitable gifts of lamps and the kindling of lamps are on a par with each other.

37-38a. This kindling of lights must be performed with the feelings of devotion. Then it is superior to all kinds of charitable gifts. There is no doubt about this that, by observing the holy rite (by fasting etc.) on the full moon day in the month of Kārttika, in the holy centre of the umbilical lotus of Viṣṇu (i.e. Puṣkara), one is liberated from the sins committed ever since the birth.

38b-39a. He who observes holy vows, fasts and other restraints throughout the month of Kārttika shall become a

Deva with an aerial chariot and he attains the highest beatitude.

39b-41a. Hence, O Mohinī, eschew your delusion and fascination over me; command me immediately. I shall perform the holy rite of Kārttika Vrata. O lotus-eyed lady, I shall desist from the worship of your breasts and I shall observe the vows for the worship of Hari.

Mohini said :

41b-43. Narrate in detail the greatness of Kārttika. O excellent king, this month is said to be the receptacle of all merits. O highly intelligent one, what are the special features mentioned and where ? After hearing about the greatness of Kārttika, I shall perform it as desired.

Rukmāṅgada said :

44. O fair-faced lady, I shall tell you the greatness of this month,[1] whereby you will have devotion (engendered in you) for the performance of the worship of Hari.

45-46. The man who performs the Kṛcchra penance or the Prājāpatya rite[2] in the month of Kārttika or observes fast on alternate days or once in three days, or for ten days, or for a fortnight or for the whole of the month, O fair-complexioned lady attains the greatest region of Viṣṇu.

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1. The month of Kārttika is regarded as the holiest month, holier than all *Tirthas* (sacred places) and great sacrifices. The glory of Kārttika is detailed in Pd. P. VI. Chs. 92-95. A number of vratas are prescribed for performance in this month. *vide* CC. *Vrata* II. 769-784, *Smṛti-Kaustubha* 358-427, *Nirṇaya Sindhu* 192-208. For their alphabetic list HD V. 1. 283-285.

2. The *Prājāpatya Vrata* consists of donation of a cow at the end of *Kṛcchra* penance and feeding Brāhmaṇas according to one's ability. Fruit—a place in god Śiva's region.

Kṛcchrānte gopradaḥ kuryād bhojanaṁ śaktitaḥ padaṁ
Viprāṇāṁ Śāṅkaram yāti Prājāpatyam idaṁ vratam

- Mt. P. 100.66

It may be noted that this Vrata is different from *Prajāpati Vrata* which (according to *Praśnopaniṣad* I. 15) means 'indulging in sexual intercourse only at night'.

47. If in this month one takes only one meal per day or takes food at night only, or takes only what is received unsolicited, the whole Earth consisting of a series of continents is obtained by the vow-observing men.

48. This month is said to be the bestower of devotion through Vratas, charitable gifts, worship etc. especially in the holy centre of Puṣkara, the city of Dvārāvatī and in Śaukara (Soron on the Gaṅgā near Itah).

49-50a. In this month the day of Hari is sacred; so also the five days called Bhīṣmapañcaka[1] (i.e. from the eleventh day to the full moon day of the Kārttika). If the Prabodhinī (wakening, the eleventh day or Ekādaśī called the "wakening of the Lord") day is spent by observing fast alongwith keeping awake at night, even a sinful man will never stay in the womb of a mother.

50b-51a. O fair lady, a person who sees a Maṇḍala (halo, disc of the sun) on that day attains the greatest region without having recourse to the systems of Sāṁkhya and Yoga.

51b-52a. O auspicious lady, by seeing Maṇḍala in the month of Kārttika, or Śūkara in the holy centre of Śaukara or by seeing Kokavarāha (the Boar incarnation of Viṣṇu) one does not become a son once again (i.e. one attains Mokṣa).

52b-53. O lady of unsteady side glances by seeing Maṇḍala or Śrīdhara in Kubjaka, men are liberated from the three types of sins. One shall avoid oil and honey in the month of Kārttika.

54-55. One should avoid meat in the month of Kārttika,[2] one shall also abstain from women in the month of

1. *Bhīṣma-pañcaka* is a special Vrata to be performed for five days from the Kārttika Śu. 11 to the Full moon day. The performer has to take three baths per day, perform *Tarpaṇa*, *Japas* or 108 times repetition of the *mantra*, *Oṁ namo bhagavate Vāsudevāya*, worship of Viṣṇu and *Homa* with the mantra *Oṁ namo Viṣṇave* and partake of the five components of *Pañca-gavya* respectively on each day of the Vrata: feeding of Brāhmaṇas and giving of religious fees.

2. Abstinence from flesh-eating in Kārttika is regarded as equivalent to performance of severe penance for one hundred years (*Kṛtya Ratnākara* 397-99). Abstinence of meat-eating during the Bhīṣma pañcaka period is called *Baka-Pañcaka* (*Kṛtya-ratnākara* 425).

Kārttika. O gentle lady, in the month of Kārttika a person devoted to Viṣṇu shall avoid Niṣpāva (? the bran blown away by the winnowing siev). He shall instantaneously be liberated from the sins committed in the course of the year. By taking a meal once a day the devotee attains royal womb (i.e. is born in a royal family).

56. The foolish person who partakes a bacon in the month of Kārttika is cooked (or roasted) in the Raurava hell for sixty thousand years.

57-58. Having been liberated from it, the sinner is born as a rural pig that eats faeces. No man shall eat fish or the flesh of a tortoise or a dear in the month of Kārttika. O gentle lady, by eating flesh in the month of Kārttika one is born as a Cāṇḍāla. Even if one observes a minor Vrata, Kārttika destroys all sins.

59. The initiation undertaken in the month of Kārttika is destructive of births of men. Hence, one shall assiduously undertake initiation in the month of Kārttika.

60. O lady of beautiful thighs, every thing performed by one who has not undergone initiation is futile. A man devoid of initiation attains the womb of an animal.

61. The Kārttika Vrata shall not be performed at home especially on the eleventh day of the Kārttika month. A man who performs the Kārttika Vrata in a holy centre attains the region of Hari.

62. A man shall observe fast on the eleventh day in the bright half of the month of Kārttika and on the next day, in the morning, he should give auspicious pots whereby he attains the abode of Hari.

63-65. The conclusion of all the Vratas in the course of a year is laid down in smṛtis in the month of Kārttika. In the holy centre of Puṣkara marriages are seen performed even without insisting on Uttarāyaṇa (northern transit of the sun) and the auspiciousness of Lagna (astrological division of time) especially during these four days in this month, O lady of fair complexion. The connections entered into during that period cause the increase of sons and grandsons. Hence, O Mohinī, I shall perform the holy rite in the month of Kārttika

for the destruction of all sins and for the crease of your love".

Mohini said :

66-67. O The incomparable greatness of the month of Kārttika has been described by you. Kindly recount the rules of procedure of the concluding rites of Cāturmāsya Vratas (holy rites during the four months of the rainy season) O Lord of the earth, whereby the Vratas shall be complete and there will not be any deficiency or omission in the Vrata or in the benefit, thereof.

The king said :

68. O beloved wife, the devotee who performs the Naktavrata (i.e. taking food only at night) should feed a Brāhmaṇa with food-stuffs consisting of all the six tastes.

69. If he performs the rite of Ayācita (not begging for anything) he shall give a bull as gift along with gold. A person who does not eat flesh (meat) shall give a cow as gift alongwith Dakṣiṇā.

70. In the rite of ablution with embylic myrobalan, the man should give curds and milk-puddings. If the person observes the vow of abstaining from fruits, O lady of good eyebrows, he should make gifts of fruits.

71. If one has eschewed oil, one shall make gifts of ghee and if one has eschewed ghee, one shall make gifts of milk. If there is a vow restricting the eating of grains, one should give Śāli (rice) or the respective grains of corn.

72. If the vow is for laying down on the bare ground, he should make gift of a mattress filled with cotton along with four cowries as Dakṣiṇā. If the devotee has vowed to take food on leaves, he shall give a vessel full of ghee.

73. If the devotee has vowed silence, he should give either a bell or gingelly seeds alongwith gold. He should feed a couple and give beds for both.

74. The enjoyment of pleasures shall be alongwith Dakṣiṇās for the sake of completion of the Vrata. If the rite is regular morning ablution, he should offer a horse; if the vow is for eschewing oily stuff, he shall offer ghee and barley.

75. If the rite is for growing nails and hair he should give a mirror as a gift. If the rite is for eschewing foot-wear he should give a pair of shoes.

76. If one has vowed to forsake salt, a good cow is to be given; if one has eschewed meat eating, one should give a tawny coloured cow with its calf.

77-78. If one has vowed the offering of the lighted lamp in one's favourite temple every day, one should give a lamp made of gold or copper alongwith ghee. O beloved one, for the completion of the Vrata he should give an umbrella to a devotee of Viṣṇu alongwith a cloth. One who has undertaken fast on alternate days, should give silk-garment as a gift.

79. If one has undertaken fast once in three days one should give a fully bedecked bed accompanied by gold. In the fasts such as one for six successive days etc., one should give a palanquin alongwith umbrella.

80. If the vow is for a single meal per day, one should give stout bull alongwith a man to look after the same, or goats and sheep. If one has vowed for a fruitarian diet, one shall give gold as gift.

81. If one has vowed vegetable diet one shall give fruit as gift alongwith gold and ghee. If one has eschewed all tasty beverages, one shall give even what is not mentioned here as a gift.

82-84. One must give silver or gold vessel as gift in accordance with one's capacity. If one does not follow the injunctions in the performance of these rites or if one does give things mentioned as gifts (one will incur sin). O beautiful lady of good eyebrows, one must abide by the advice of the Brāhmaṇa priest and perform the rite with the remembrance of Viṣṇu. O auspicious lady, if one considers the statement (i.e. advice) of the Brāhmaṇa futile and does not give Dakṣiṇās, one certainly falls into hell, if there is omission or deficiency in the Vrata the man becomes a leper and a blind fellow.

85-86. The heaven-dwellers, the group of holy centres, the sacrifices of all these are well established in the words of Brāhmaṇas. O beautiful lady, who will transgress their words, if he desires welfare and if he is a sensible scholar and knowledgeable person.

87. This is the secret of Dharma (holy rites) that has been mentioned to you in the same manner as it had been mentioned to Brahmā by Lord of Śrī (Viṣṇu). It should not be divulged to others. It is beneficial and it is the cause of Mādhava's satisfaction.

CHAPTER TWENTYTHREE

The dialogue with Rukmāṅgada

Mohinī said :

1. The statement made by you about the observance of fast in the month of Kārttika is quite excellent. But the observance of Vrata etc. by kings is not found anywhere in the sacred texts.

2. In fact, excepting for a Brāhmaṇa, it has not been prescribed for anyone else; not for the Śūdras and the Vaiśyas too. (As the duty) of the kings, charitable gifts, protection (of subjects) and fighting are laid down (in Smṛtis).

3. If you wish to retain me as your beloved, the Vrata should not be observed by you. O leading king, I cannot remain without you even for a Muhūrta.

4-5a. O dear king having the lustre of god Brahmā, how can I remain separated for a period of month? O ruler of the Earth, where you think of observing fast, food should rather be offered in lieu of it to Brāhmaṇas of noble souls. Or may the eldest of all your wives observe the Vratas.

5b-6. When this was argued by Mohinī, Rukmabhūṣaṇa (i.e. Rukāṅgada) called his auspicious and beloved wife Sandhyāvalī. The instant she was called, she came near the king who was one who had distributed religious gifts and fees in plenty.

7-8. He was seated on a divine like splendid bed clasped between the arms of Mohinī. The tip of her breasts resem-

bled golden pitcher when rubbing against him. O king (Māndhātā) he was seated on the mattress of the lustful lady of charming eyes. With the palms joined in reverence, Sandhyāvalī stooped down her neck in bowing down to her husband.

9. She said to the king, " O darling, why have I been called? Being completely free from the jealousy usual among co-wives, I have always abided by your order.

10. There is no doubt about this, O king, that the more you indulge in sexual dalliance with Mohinī the more my pleasure increases.

11-12. O king, the woman who becomes miserable at the personal pleasure of her husband is reborn as a she-falcon for eight years (?). Command me, O king, do not get abashed due to your lustfulness.

Rukmāṅgada said :

13. O fair lady, I know your good conduct, and the nobility of your birth. It was at your instance that sexual dalliance with Mohinī for a long time was indulged in by me.

14. Many Kārttika months have gone by while I indulged in sexual dalliance. Though I have been enamoured of the happiness derived from my beloved, the day of Hari (i.e. Ekādaśī) did not slip by.

15. By my frequent enjoyment of lustful pleasures I have achieved satiety. This month of Kārttika is known to be the destroyer of all sins.

16. O gentle lady, I am desirous of observing the holy vow of Kārttika Vrata that yields great merit. But O auspicious lady, this daughter of Brahmā prevents me from observing it.

17. O fair-complexioned lady, by no means should anything displeasing to her be committed. Hence you take up my Vrata called Kṛcchra that dries up the body.

18. On being urged thus by her husband, the lady whose complexion was like that of newly burnished gold, whose breasts and other limbs were plump and whose face resembled the moon spoke these words :— "I shall observe the holy Vrata for your satisfaction."

19. O Lord of rulers of men, I shall perform only those things whereby you will have fame and renown, whereby you will have happiness without prejudice to your good reputation. I shall even cast off my tender body into the fire for your sake.

20. O king, at your instance, I will even kill my son. I will not consider it as something that should not be done. All the more, O ruler of men, I shall perform this simple holy rite."

21. After saying this and after bowing to the king who was the enemy of the son of the sun (i.e. Yama), the gentle lady of charming large eyes performed holy rite for the destruction of sins.

22. When the excellent holy penance ealled Kṛcchra was begun by his beloved wife, the king derived much pleasure. He spoke these words to the daughter of the Kuśa-emblemed deity (Brahmā)—"O lady of beautiful eyebrows, your suggestion has been carried out in accordance with your desire.

23. O beautiful lady with thighs resembling metacarpus, sport as you please with the gladness of your heart. Leave off your cares and concentrate your ambitions and desires in me. O lady of sweet eye-brows, for your sake I have eschewed my duties. There is no other woman to give me happiness."

24. On being thus addressed by her Lord, she attained great pleasure. She spoke to the king thus :— "O Lord, It was after knowing that you are exceedingly loving (and tender) that I had come to you from the heaven.

25. I had forsaken the immortal ones, the groups of Daityas, Gandharvas, Yakṣas, serpents and Rākṣasas, who were awaiting me. Overcome with love, I approached you at the mountain of Mandara.

26. The like-mindedness of both (husband and wife) is the real fruit of passion. Passionate union with the mind elsewhere is no better than the union of two corpses.

27. Fruitful is my body. Fruitful is my beauty. O lover, with you full of love towards me, I have acquired that which is very rare in the three worlds.

28-29a. When the heart clasped within plump protrud-

ing breasts does not relent (break), I think it is certainly like Indra's thunderbolt. The nectarine juice from the lips of beautiful ladies is the very ambrosia in the world. It is being drunk with the breasts pressed close to the heart."

29b-30a. After saying this, the lady of slender limbs embraced the king who was in the secluded spot and delighted him in accordance with the injunctions of Vātsyāyana[1], the author of erotic science (Kāma-sūtra).

30b-31. Even as he was diverting himself in the company of Mohinī, the sound of drums which were placed on an intoxicated elephant according to the decree of Dharmāṅgada reached his ears.

32. "O people, the day of Hari dawns tomorrow. Remain with only a single meal.[2] All shall eschew alkaline salts, taking in only Haviṣya (cooked rice soaked in ghee).

33. You must lie down on the bare ground. You must avoid sexual union with your beloved wives. Remember the Lord of the Chief of the Devas, the ancient and excellent Puruṣa.

34-35a. Either take a single meal or observe fast. You will thereby be able to go to the region of Śrī Hari without performing a series of Śrāddhas, without offering or taking Piṇḍas and even when your sons have not gone to Gayā.[3]

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1. Vātsyāyana (Circa 300-400 A.D.) is the author of the famous treatise, *Kāma Sūtra.* The instructions on erotics mentioned here are given in the *Adhikaraṇa* (section) on *Sāmprayogika.* For details *vide Kāma sūtra* with com. *Jayamaṅgalā.* (Chowkhamba, 1912.)

2. Compare the procedure of the Ekādaśī Vrata *Supra* I. Ch. 23.

3. A famous sacred place in Bihar. It is supposed that by performing *Śrāddha* and offering *Piṇḍas* on Viṣṇupada at Gayā one redeems one thousand generations and takes them and himself to the world of Viṣṇu. The sacredness of the place and its efficacy to redeem the ancestors of the pilgrim is glorified in many other Purāṇas like *AP.*, *Vāyu* etc. Thus the *Vāyu* 105.30 states he who performs Śrāddha at Gayā repays his debts to his ancestors.

Śrāddha-kṛd yo Gayā-kṣetre pitṛṇām anṛṇo hi saḥ |

For details *vide infra* Chs. 44 to 47 with annotations.

35b-38a. This is the eleventh day in the bright half of the month of Kārttika, which dispels the slumber of Hari. The Ekādaśī dawns tomorrow. Do not take food at all. If one observes fast on the Prabodhinī Ekādaśī day, all the sins such as the slaughter of a Brāhmaṇa and the like which one might have committed wilfully, disappear. This is called Prabodhinī Ekādaśī because it enlightens virtuous persons and those who practise just activities. Also it wakens Hari from slumber.

38b-39a. The man who at least once observes the fast on this day that dispels the slumber of Hari, does not become a son once again. He is not reborn in any womb.

39b-40. O men, perform the worship of the discus-bearing Lord with your own wealth, clothes, flowers, incense, lights, excellent sandal paste, saffron, sweet fruits and scents. All of you worship the feet of Śrī Hari.

41. He who does not carry out my instructions, conducive to the attainment of piety and salvation (attainment to the vision of Viṣṇu), is liable (lit. deserves) to be killed, banished from the realm or certainly punished (otherwise) by me."

42. While the drum that had the sound of the clouds was being beaten to proclaim as before, the most excellent king dropped down the chewing betel along with camphor from his hand.

43. Withdrawing his chest that was in contact with the breasts of Mohinī, the king (though) of enhanced appetite for sexual pleasure, stood up from his bed.

44. With bland speech he consoled Mohinī who was afflicted with delusion and passion :— "O gentle lady the day of Hari that is destructive of sins dawns tomorrow.

45. I will be observing restraints. May I be forgiven. May I be excused. At your behest the Kṛcchra penance is being caused to be performed by Sandhyāvalī.

46. But this Ekādaśī vow that is called Prabodhakāraṇī should be performed by me. It cuts off bonds of all sins. It bestows salvation.

47. To all the three worlds, it is the cause of celebrating great festivities. Hence, O lady of elated gait, I will partake of only Haviṣya invariably.

48. O lady of large eyes propitiate Adhokṣaja (Viṣṇu) Hṛṣīkeśa along with me, by being engaged in the observance of fast. Thereby, you will attain salvation devoid of burning sensation and dissolution.

Mohinī said :

49. O king, you have spoken pertinently. At your behest, I shall perform the worship of the discus-bearing deity, that dispels births, deaths and old age.

50-52a. The time of fulfillment has come for that vow (promise) that had been undertaken by you formerly on the top of the Mandara mountain, along with the offering of the hand. It was marked by staking your merits. Hence, may that be given to me. If you do not grant me that boon, all the merits that you have accumulated since your birth with great difficulty, will perish instantaneously.

Rukmāṅgada said :

52b-53. Come on, O lady of charming limbs I will carry out whatever you entertain in your mind. There is nothing which should not be given to you. Even my life shall be given to you, O beautiful lady—what then of villages, wealth etc. including the earth.

Mohinī said :

54-57. O Lord, O love, O powerful king, O Lord of my life fond of sexual intercourse, if I, your beloved wife, am to be enjoyed, no fast should be observed on the day of Viṣṇu. O king, am I not your beloved wife ? I do not wish to spend even a Muhūrta without contact with you, O excellent one. So O king, devoted to truth, if you wish to enjoy me, give up this vow of fast. May food be taken on the day of Hari.

57-58a. It is this boon that should be granted to me. This is what had been requested for by me formerly. O leading king, if you do not grant it (this boon) to me, you will become a man of falsehood. You will fall into a terrible hell (and remain there as long as all living beings are dissolved. (upto the end of the world).

The king implored :

58b. O auspicious lady, please do not speak like this. This is not proper on your part ?

59. Why do you, though a daughter of god Brahmā, create obstacles in the observance of holy rites. Ever since my birth I have never taken food on the day of Hari.

60-61a. O auspicious lady, now that my hairs have begun to turn grey, how shall I take food ? Having recourse to the heavenly river (i.e. the Gaṅgā) or the worship of Hari is proper in case of a man who has gone beyond the prime of youth and the power of whose sense-organs has dwindled.

61b-62a. This (i.e. taking food on the Ekādaśī day) is what has not been committed by me whether in boyhood or in youth. It is a despicable act. How can I perform it now, when I have become feeble and am lacking in virility ?

62b-63. Be pleased, O lady of roving side-glances. be pleased, O fair-complexioned lady. Do not create obstacles in my Vrata. I shall give you the riches of the kingdom. O lady of beautiful eyes, if you do not wish for it, I shall do another thing.

64. I shall make you seated in a palanquin that is very splendid and resembling the aerial chariot. Accompanied by my wife, I shall walk on food and take you wherever you wish.

65-66. If you do not like the aerial chariot made by me, I will make two pillars of gold adorned with corals. O my beloved wife, I will prepare a swing of pearls for your sake. I shall swing you therein day and night for many months.

67-68. O my beloved lady, O beautiful one, do not create obstacles in the performance of my holy rite. If food is taken on the day of Hari, O fair-faced lady, it is more despicable than eating the flesh (from the hands) of a Cāṇḍāla or that of a dog. If one indulges in sexual intercourse when the moon dwindles (i.e. on the New Moon day), one incurs the sin of destroying the three worlds.

69-70. A man incurs sins in the following circumstances: —if he gets himself shaved on the Bhūta day (i.e. the fourteenth day in the dark half of the month of Kārttika); if he takes food on the day of Viṣṇu; if he takes oil bath on Ṣaṣṭhī (sixth day of

a lunar fortnight); if he takes salt, O auspicious lady, on the Tṛtīyā (third) day and meat on the Saptamī (seventh) day if he takes in ghee on the full moon day and drinks liquor during the transit of the sun from one sign of zodiac to another.

71-73. On the day of Hari, food (to be taken in) contains the sin accrued in the following acts viz.—if one spoils the pasture-land of cows., if one commits perjury; if one misappropriates a deposit, if one causes hardships to a virgin (e.g. making her marriage impossible), if one commits breach of trust; if one milks a cow the calf of which is dead; if he does not give an excellent Brāhmaṇa what he solemnly promises to give saying 'I will give you", in Maṇikūṭa (fraud committed in regard to a precious gem), in Tulākūṭa (in using false weights), in Kanyānṛta (in uttering a lie about a virgin) and in Gavānṛta (in uttering a lie over a cow). Hence, O fair-eyed lady, how shall I take food knowing that it is a great sin?

Mohini said :

74-77. While I was in the mountain of Mandara, Gautama told me thus : O leading king, one shall not pass an Ekādaśī day by taking in single meal throughout the day or a nocturnal meal or unsolicited food[1] or by observing fast. Observance of fast is not proper for women advanced in pregnancy, for Gṛhasthas (worshippers) of domestic sacrificial fires), Kṛśas (worn-out weaklings), sick men, Śiśu (children) and the wrinkled worne-out bodied (old people). O leading king, those who are engaged in Yajñas and their enjoyment, those who serve the Earth, those who fight and the Pativratās (chaste ladies) must not observe fast.

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1. This verse is found in other Purāṇas e.g. Mk. P. quoted by Hemādri on *Kāla* p. 170, Gd, P. I. 136. 2-3. The snag in Mohini's argument is that she applies these to an ablebodied person like Rukmāṅgada. Manu X 1.28 & 30 forbids an able-bodied capable person to resort to these alternatives. *Mbh. Śānti* 165.17 supports this. The terms *ekabhakta* or *abhukta* (taking meal after mid-day-*dinārdha-samayetīte*), *nakta* (taking food after the appearance of stars after the sun-set) and *ayācita* (subsistence on food not obtained by begging or soliciting) were used formerly with reference to *Prāyaścittas* like *Kṛcchra*. They came to be applied to fasts in Purāṇas later on.

78. O excellent man, the day of Viṣṇu must not be spent without the observance of Vrata. Those Brāhmaṇas who have maintained the sacred fire should be known as Gṛhasthas (householders).

79. Those who abide by the duties of protecting the subjects should be known as Rājas (kings). Gurviṇī is the lady who is pregnant for eight months. Śiśus are children upto their eighth year.

80. Kṣīṇas are those who observe too many fasts. Valigātras are those old men (whose body contains wrinkles) Mahotsavas are those who are busily engaged in auspicious rites such as marriage etc.

81-82. Those who are engaged in Yajñas are the persons who refrain from worldly activities. (Defective) The woman who is engaged in the welfare of her hnsband by means of the three Karaṇas(organs etc) (i.e. mind, body and speech) should be known as Pativratā (chaste lady). So also the woman who protects her vaginal passage. O king, of what avail are the many utterances I may indulge in ?

83. I will be pleased if you take food on the Ekādaśī day but I won't by pleased even if you cut off your own head and give it to me.

84. O king, if you do not take food on the day of Hari, I will not touch the body belonging to you who are untruthful in your words.

85. O leading king, truthfulness is revered among people of all stages of life and castes. O king, especially it is so among rulers of kingdom like you.

86. It is through truth that the sun blazes;[1] the moon shines through truth. O king, the Earth is established in truth. It is the truth that upholds the universe.

87. The wind blows through truthfulness and the fire burns through truth. This entire Universe consisting of the mobile and the immobile beings has truth for its support.

88. It is through truth that the ocean does not move

1. It appears that in VV. 86-89 the Vedic concept of *Ṛta* is extended to *Satya* (Truth).

(away from its place). O king (for the same reason) the Vindhya mountain does grow (rise) up. Never does a yonng woman carry the child in her crossing the time limit (i.e. beyond a stipulated period of about ten months, she does not hold it.)

89. It is only when they are abiding by truthfulness that trees put forth flowers and fruits. O king, the means of Divine judgement, etc. of men has for its basis, truthfulness alone.

90. Truthfulness surpasses thousands of horse-sacrifices. Through falsehood you will be tainted with such a sin as that of drinking liquor.

CHAPTER TWENTYFOUR

Questions of Mohini[1]

The king said :

1-2. You mention that it had been recounted to you by Gautama on the excellent mountain Mandara that food be taken on the day of Hari. But this is contrary to the opinion of the Purāṇas. O fair-faced lady, it has been mentioned by that Brāhmaṇa who indulges in spreading the insignificant sacred texts out of greed.

3-5. The following decisions have been proclaimed in the Purāṇas by learned men viz—one should not drink water with

1. This chapter describes a typical conflict between parochical Vedists and *Vaiṣṇavas*. This part of the NP. is meant for the glorification of the Ekādaśi Vrata. Though this topic is discussed in Part I Ch. 23 (and elsewhere), a detailed description and importance of this Vrata is found (sometimes repeated in this part also. This chapter emphasizes the importtance of complete fasts of Ekādaśi and the acceptance of the authority of Purāṇas in interpreting the Vedas. The medieval writers who compiled treatises on Ekādaśī (e.g. Śūlapāṇi's *Ekādaśi Viveka,* Raghunandana's *Ekādaśi-tattva*) and on *Kāla* (e.g. *Hemādri* on *Kāla, Mādhava* on *Kālanirṇaya*) have profusely quoted the NP as an authority on Ekādaśi. Hence the importance of these chapters.

a conch shell; one must not kill* 'tortoises' and 'pigs;' food should not be taken on the eleventh day in either half of the month. The sin of taking food on that day, O gentle lady, is the same as that of the sexual intercourse with a forbidden woman or that of eating forbidden food or that of doing a prohibited act. It is also equal to the slaughter of a thousand cows. O, gentle lady, how can I take food on the day of Hari in spite of my knowledge of this ?

6. O lady of charming thighs, when the day of Hari has dawned, even the Puroḍāśa (the sacrificial oblation of ground rice) is declared to be equal to the forbidden food. What then about the (ordinary) food taken in by way of regular meal?

7. O fair-complexioned lady, roots, fruits, milk and water are mentioned by leading sages as favourable foodstuffs of feeble men. They can be eaten.

8-9. But taking full meal on the Ekādaśī day has not been recommended by anyone. Abstinence from food is recommended in the case of persons suffering from fever, and observance of full fast in the case of righteous persons, when the day of Hari has dawned. This is auspicious and conducive to the attainment of salvation. Even if Pathya (wholesome) food is taken in the middle of fever, it is likely to result in death.

10. If food is taken on the day of Viṣṇu (Ekādaśī) it leads only to a fall in hell. O lady of beautiful thighs, please don't insist, let there be no breaking of my holy vow. If there is anything else that appeals to you I shall undoubtedly do it.

**Khādet* should be the reading in the NP. as it is found in this verse in KP. and Devala Smṛti. For discussion vide note below.

This verse is attributed to the KP and Devala Smṛti in the *Nirṇaya Sindhu*, p. 35, and to *Viṣṇudharmottara P.* by Hemādri in *Kāla*. But those verses read

na khādet Kūrma-śūkarau

The reading *na khādet* is better as *Kūrma* and *Śūkara* are the bulbous roots called *Kaṅgar* and *Kon* in Marathi and the question of 'killing' bulbous roots does not arise. Moreover, the reading in the NP. will amount to a license in killing other animals including cows. But the reading should be decided on the MS evidence of the NP.

Mohini insisted :

11-12. "O king, nothing else appeals to me except your taking food. No purpose of mine is served even by your dedication of life. Moreover, the observance of fast on the day of Hari is not found in the Vedas.

13. The Brāhmaṇas maintaining the holy sacrificial fires do not accept the observance of fast. How is it that you wish to practise a rite that is outside the pale of the Vedas. ?"

14. O King (Māndhātā), on hearing the words of Mohinī, the king who was the most excellent one among the knowers of the Vedas said laughingly though he got furious in mind.

15-17. "O Mohinī, listen to my words. The performance of sacrifices has its procedure in the Veda (Kriyā Veda) and in the stage of life of a householder the Smṛtis are like the Vedas. The Vedas in the form of Smṛtis and the Kriyā Vedas are based on the Purāṇas. Just as this wonderful universe is born of Purāṇapuruṣa (the ancient Puruṣa or Being) so also the whole range of literature undoubtedly originates from the Purāṇas. O fair-faced lady, I, therefore, consider the meanings of the Purāṇas superior to the meanings of the Vedas.[1]

18. All the Vedas are ever established in the Purāṇas. The Veda is afraid of a man of deficient learning, thinking "O, this man will strike me."

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1. VV. 15-22 establish the authoritative nature of the Pūrāṇas and their relation *vis-á-vis* the Vedas. The NP regards Purāṇas as the essence of all the Vedas (*supra* I. 1. 61-62), nay their import ss superior to the Vedas. And the NP is not the only Purāṇa to hold this view. For example, the Sk. P. repeats the very wording of these verses : e.g.

Vedāḥ pratiṣṭhitāḥ sarve purāṇe nātra saṁśayaḥ |
bibhetyalpa-śrutād Vedo mām ayam praharişyati ||
yan na dṛṣṭaṁ hi Vedeṣu tad dṛṣṭam smṛtibhiḥ kila |
ubhābhyāṁ yan na dṛṣṭaṁ hi tat purāṇeṣu gīyate ||
purāṇaṁ sarva-śāstrāṇām prathamaṁ Brahmaṇā smṛtam|

—*Revā Khaṇḍa* I. 20-23.

The equivalence of Purāṇas with the Vedas has been stated in the *Bṛhad-āraṇyaka Up.* (11. 4. 10) where both of them are regarded as the exhalation of God. This authority of Purāṇas is confirmed by Vātsyāyana in his com. on *Nyāya Sūtra* IV. 1.62, Kumārila in *Tantra-Vārttika.* On Jaimini's *Pūrva-mīmāṁsā sūtra* I. 3. 1 and Śaṅkara on *Br. Sūtra* I.3.33.

19. There is no mention about the movements of the planets in the Vedas:[1] there is no indication of the time that is endowed with purity; nor (can we find these things therein) viz. the increase and the decrease of the Tithis nor the decision about the Parvans (New Moon and full moon) or the position of the planets.

20. Formerly, these had been decided by means of the Itihāsas and the Purāṇas ; what is not seen in the Vedas is observed fully in the Smṛti.

21. What is not seen in both of these is explained by the Purāṇas, as for example, the expiatory rites in the cases of killing. O beloved wife, it is like the medicine in the case of a seriously ill patient.

22-25a. (If the Purāṇas had not explained the expiatory rites)it would not have been possible to have purification from sins in one's own case or in the case of others. O lady of beautiful eyebrows, what is sung about by the Vedas, what is recounted by the Vādāṅgas (ancillaries) is explained in detail by the Purāṇas and Smṛtis. O fair-faced lady, the Purāṇas repeat often like this—"when the day of Hari has arrived, food should not be eaten, food should never be eaten." By disregarding the Purāṇas one will attain the womb of animal. Even if one has taken holy ablutions, even if he has perfect self-control he will not attain salvation if he disregards the Purāṇas.

25b-26. Who will not salute his father ? Who will not worship his mother ? Who will not go to Gaṅgā the holiest of all rivers. Who will eat food on the day of Hari ? Who will slander the Vedas ? Who will cause the downfall of a Brāhmaṇa.

27. Who will have sexual intercourse with another man's wife ? Who will take food on the day of Hari ?

28. O beloved one, there is no other sin for a creature of muddleheaded nature, than taking food on the day of Hari. O lady of bright eyes, it is the cause that makes one fall into the pit (hell) of Yama.

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1. VV. 19-22 state what topics are not mentioned in the Vedas but are decided in Purāṇas. Hence their superiority in some respects.

Mohini said :

29. "O Ghūrṇikā (the name of the female attendant) bring here immediately those Brāhmaṇas who are the masters of the Vedas. It is likely that on being convinced by means of their words, the king may take food."

30. On hearing her words she (i.e. Ghūrṇikā) brought Gautama and the other Brāhmaṇas who were masters of the Vedas, near Mohinī.

31. On seeing the Brāhmaṇas, the experts in the Vedas and the Vedāṅgas come, Mohinī who was interested in her own affairs saluted them in the company of the king.

32. O king, all of them had the refulgence of the blazing fires. They sat on seats made of gold.

33-34a. Gautama who was the oldest among them spoke these words :"O queen, we experts in the different branches of sacred literature who dispel all doubts, have come here, for the purpose we have been called by you."

34b-35a. On hearing the words of those (Brāhmaṇas), Mohinī the daughter of Brahmā, spoke to them who were engaged in doing what was impossible for others.

Mohini said :

35b-36. The doubt here is whether this man is stupid or deficient in intellect (?) The king says—"I will not take food on the day of Hari." (But) this entire universe consisting of the mobile and immobile beings has food as its support.

37-38a. Even the dead persons, the Pitṛs (manes) in the heaven are delighted with cooked food. O excellent Brāhmaṇas, the Devas desire for cooked rice, the Puroḍāśa [sacrificial oblations with ground rice) of the size of Jujube fruit. Hence cooked rice is the greatest nectar.

38b-39. Even the hungry man takes a bit of rice in its mouth and enters its crevice with great strain. To whom does not the food appeal ? But this king does not eat cooked rice and other edibles, when the day of Hari has arrived.

40. He has forsaken his own holy duties and abides by other peoples' Dharma. It is but proper on the part of widows and ascetics to observe Vratas.

41. The man who is devoted to other peoples' Dharma and averse to his own Dharma, sinks deep down into blinding darkness of hell and remains there as long as fourteen Indras reign.

42. It has not been mentioned anywhere that kings should abandon their legitimate duty of protecting their subjects that bestow on them the fourfold aims of life, and perform the vow of fasting.

43. (The following are the legitimate duties of the concerned persons). Service to their husbands by women; service to their parents by sons; service to the twice-born by the Śūdras and the protection of the world by the kings.

44. If out of blunder or ignorance, a person forsakes his duties and applies his efforts elsewhere, he shall undoubtedly face a downfall.

45. O Brāhmaṇas, this king of good intellect and of excellent conduct practises Dharma of ascetics and forsakes what his dharma is laid down in the Vedas.

46-47a. O Brāhmaṇas, the following fall into hell : viz.—a woman who behaves according to her own sweet will, an impudent son, a king who practises isolation, a servant who shirks work, and a person who has no steadiness and stability.

47b-48. Suppose the king is engaged in the worship of Hari and maintains all observances and also suppose some one cries out in distress. At that time, if he does not rush out leaving aside his worship of Hari, he will surely incur the sin of a Brāhmaṇa-slaughter.

49-50. On the day of Hari, if he is weak in the body, how can he restrain (his enemies) ? It is from the food that the Prāṇa (vigour) is evolved. The activities of the body are based on the Prāṇas. The destruction of the enemy is through the activities of the body. If one is devoid of them, one is harassed and overpowered. I have realised this. Though I try to enlighten the king, he does not wake up, or realise it.

51. If the king protects his subjects that alone constitutes his Vrata. O excellent Brāhmaṇas, a king has no other holy Vrata (except this).

52. Of what avail are devotion and worship of gods to a king after spreading disaffection and wrath among his subjects staying in the realm. If there is no bloodshed in his kingdom that alone is on a par with Yajñas, Homas and services to gods.

CHAPTER TWENTYFIVE

The story of Mohinī

Vasiṣṭha said :

1. On hearing the words uttered by Mohinī the Brāhmaṇas said—'True', and addressed these words to the king.

The Brāhmaṇas said :

2-3. O king, you have taken up the holy vow that food should not be taken in on the Ekādaśī day in both the fortnights (of every month). This vow is not taken from the point of view of the scriptural texts. It is evolved out of your own intellectual fancies. It has been laid down that those who maintain holy fires should take in (the food offered as oblation) during both the junctions of a day. (i.e. morning and evening.)

4. Three castes are glorified as the partakers of the leavings of Homas. Hence, how shall it be considered proper if they observe fast, particularly in the case of kings ?

5-6. The kings, O lord, are always up in arms. They are the persons who restrain the wicked. Whether with the backing of the scripture or without it, may the vow that you have taken up be concluded today through the words of the Brāhmaṇas. You will not incur (the sin of) breaking the holy vow. Eat in the company of the Brāhmaṇas.

7-8a. You need not regret or repent it. The words of a Brāhmaṇa are important (weightier) and valuable. O excellent

king, he who disregards the statements of a Brāhmaṇa takes birth as a Rākṣasa fifteen times.

8b-9a. On hearing those words the king became terribly furious but with throbbing lips, he spoke to the Brāhmaṇas in soft and bland speech.

9b-11. "O Brāhmaṇas, you are the guides for all living beings. You have cited a verse regarding ascetics and widows. But when you say that observance of fasts is not laid down for kings, it is but the opinion of those who traverse the wrong path and not that of the Vaiṣṇava persons. In that connection listen to the statements in the sacred text book "Vaiṣṇavācāralakṣaṇa" (or pertaining to the characteristics of the conduct of life of a devotee of Viṣṇu)—

12. "One shall not drink water by means of a conch shell; one shall not kill "tortoises" and "pigs", in both fortnights food should not be taken on the Ekādaśī day.

13. Liquor should not be drunk; nowhere should a Brāhmaṇa be killed; a knower of Dharma shall never play the game of dice; no one should take food on the day of Hari.

14. Eating of the forbidden food is sinful; violating the chastity of another man's wife is sinful; taking food on the Ekādaśī day is definitely the cause of downfall.

15. Should any one live for a hundred years after performing an action that should not be performed. Which active man takes food on the day of Hari ?

16. Fodder should not be given even to the quadrupeds on the day of Hari by the Brāhmaṇas staying in the northern region who are devoted to the holy rites of Viṣṇu (Vaiṣṇava rites).

17. How can I eat the forbidden food today ? I am not a man physically weak and feeble.[1] O excellent Brāhmaṇas, I am not afflicted by dyspepsia.

18-19a. How can I therefore eschew the holy vow merely at the instance of the Brahmaṇa following the wrong path. When

1. In VV. 17-20, the king is perfectly right on Śāstric grounds. (vide Manu XI. 30.) He hit the week point correctly in the arguments of Gautama and Mohinī.

the whole earth is being protected by the king Dharmabhūṣaṇa (i.e. Dharmāṅgada) I am not without sufficient protection. I have no enemy.

19b-20a. After knowing all these things, O excellent Brāhmaṇas regularly practising the holy rites pertaining to Viṣṇu, it is not proper on your part to speak against me decrying my holy vow.

20b-21a. The Brāhmaṇas who observe (give) expiatory rites without carefully examining (the case) will incur sin due to the breaking (of injunctions of) the Smṛtis.

21b-23a. I will not take food on the day of Hari even if the following persons urge me to do it viz. — devas, Dānavas, Gandharvas, Rākṣasas, Siddhas, Brāhmaṇas, my own father himself, Hari, Hara, the father of Mohinī, the sun or any of the guardians of the world's quarters.

23b-25. O Brāhmaṇas, the king who is well-known on the Earth as Rukmāṅgada will never make his truthful pledge fruitless. Even the refulgence of the sun may vanish, even the Himālayas may crumble, even the ocean may dry up, even the fire may eschew its heat; still, O Brāhmaṇas, I will not break my Vrata on the day of Ekādaśī.[1]

26-28. O Brāhmaṇas, this is well-known in the three worlds. This is being proclaimed by the beating of drums —"Those who take food on the day of Hari, which is the most important of all Yajñas, which dispels sins, increases piety, bestows salvation which is called the severer of the chain of births, which is the receptacle of refulgence and is popular and established among all people in the villages and lands of Rukmāṅgada and others deserve to be killed or punished (otherwise) alongwith their sons. They will not be allowed to reside in the whole of the realm." When this has been announced loudly, if I were to take food, I would be committing a sin.

29-30a. It would be as though the drum was tarnished with filth or muffled with a blue cloth. The creature that has

1. VV. 21b-25 show the firm determination of Rukmāṅgada which acts as a challenge to Mohini to demand the head of his only son Dharmāṅgada.

earned renown but spoils it by itself committing sin due to the fear of life stays in the hell called Kṛmidaṁśa for sixty Yugas.

30b-31a. As soon as I break my solemn vow of the holy rite, the delivery of my mother would be futile; the Brāhmaṇas, the Pitṛs and the Devas would be disappointed and Vaivasvata (Yama) would be delighted alongwith his scribe namely Citragupta.

31b-32. Of what avail is the birth of that evil-minded being who delights the beautiful wives of his enemies (by refraining from killing their husbands). He takes delight in sins by means of evil actions; he is no better than a man of low caste; he is the destroyer of every thing. He is unclean and foolish. He does not have regard for the Vedas, Purāṇas and scriptures. In the end, he goes to the city of the son of the Lord of the day (i.e. Yama).

33-34a. He who breaks his pledged word or solemn vow is no better than one who vomits his food and eats it again. Neither the Vedas, nor the scriptures, neither the good men nor the Purāṇas and Smṛtis advocate the act of taking food on the pure day worthy of holy rites pleasing to Mādhava.

34b-35. If Śrāddha is performed on the day of Hari, the Pitṛs will not be satisfied thereby. The Ekādaśī Vrata is one that bestows the region of Viṣṇu. Only foolish persons will mention it alongwith Kṣayāha (the new moon day when Śrāddha is to be performed).

36. On hearing his words Mohinī burned within herself. With eyes turned red with anger, she retorted to her husband :-

37. "If you do not act in accordance with my advice you will be out of the pale of Dharma. A man excluded from Dharma shall be no better than dust.

38-39. The dust, at least, fills a pit whereas this sinner of a man is the digger of a pit. O king, for the purpose of granting the boon you extended your hand and offered it to me (by way of taking a pledge). You have now broken that pledge. If you do not keep up that promise my responsibility is over. I shall go away, I have obtained your Dharma (i.e. you are deprived of it.)

40. I am not your beloved wife any more. O king, you are no longer my husband. I shall have my own arms as my head-rest and not yours; (even) in case of fighting (I shall not depend on your protection.)

41. Fie upon you the destroyer of piety, the breaker of your own promise. Even among the Mlecchas (alien outcastes) a heretic like you cannot be seen.

42. I will forsake you today since you have moved away from the truth sinfully." After saying this the fair lady hurriedly stood up.

43. Just as Satī went away leaving off Hara, so also the slender-bodied lady bedecked in divine ornaments started from there accompanied by those Brāhmaṇas.

44. "Better to touch liquor than have contact with this king. Better to wear the blue cloth, rather than have the touch of this king who has swerved from virtue."

45. Lamenting thus, the infuriated Mohinī cried much and went out of the abode accompanied by Gautama and others.

46. "O father, O Lord of the Universe, the cause of creation, maintenance and dissolution (of the worlds)," cried, the mentally created daughter of Brahmā.

47. In the meantime, Dharmāṅgada who was seated on an excellent horse returned to the palace after touring over the entire Earth.

48-49. Coming in a hurry, the renowned Prince Dharmāṅgada the son of Rukmāṅgada, a prince devoid of rivalry and favourite with his father, the very embodiment of virtue came face to face. The words coming out of the mouth of Mohinī, endorsed by the words of the Brāhmaṇas reached the ears of the prince.

50. Dismounting hurriedly from the horse, he went near his father and fell at his feet. Getting up again he bowed down to the leading Brāhmaṇas with palms joined together in reverence.

51-52. Then, observing that Mohinī was mentally furious and she was hurrying out, he went over to her and with folded palms, he said to her in reverence. "O Mother, O

gentle lady, O beloved wife of my father, by whom have you been insulted ? Why are you angry ? Where have you set off now alongwith these Brāhmaṇas ?"

53. On hearing the words of Dharmāṅgada, Mohinī spoke these words :

"O dear son, your father is a liar. Falsely did he offer his (right) hand (to me).

54-55. The hand that always performed holy rites, has the shape and features of red Aśoka tree, the glorious right hand wearing gold armlet and is marked with lines in the form of a banner and a goad is by your father Rukmāṅgada withdrawn—Hence I am not enthused to stay here."

Dharmāṅgada said :

56. O gentle lady, whatever you say, I shall do. There is no doubt about it. O mother, do not be angry. O beloved wife of my father, return.

Mohini said :

57. By this father of yours, I have been made his wife on the mountain Mandara with this (certain) stipulation: Śiva, the Lord of the Devas, was standing witness thereof.

58. Your father, Rukmāṅgada, has gone astray breaking those stipulations. He does not give me what should be given to me. It is not his flourishing prosperity that I am thinking about.

59. O prince, I do not beg for gold, nor for foodgrains nor for horse, elephants, villages nor clothes whereby he might incur any loss.

60. O foremost one among embodied beings, O son, only that was requested for by me whereby he could please his own body. But out of delusion, he does not give it to me.

61. O prince, the excellent king was requested for by me to help his own body for his own happiness.

62. The Lord has now landed himself in a terrible mess of falsehood on a par with imbibing liquor.

63. I will have to forsake your father who has fallen off from truthfulness, who speaks harsh words, has eschewed

and is false, roguish and base. My stay alongwith him is impossible.

64. On hearing the words of Mohinī, the son Dharmāṅgada said :

"As long as I am alive, my father cannot be false in respect of anything.

65. O fair lady, return. I shall do whatever is desired by you. O gentle lady no falsehood has ever been uttered before by my father.

66-67. How can that king speak falsehood, now that I his son, am here ? The whole world consisting of the Devas, Asuras and human beings is established in his truthfulness; the abode of Vaivasvata (Yama) has been made void of sinners and cleared of sinners by him. His fame spreads everywhere. The whole sphere of the Cosmic egg has been pervaded by his fame.

68. How can that king get involved in false utterances. I have not heard my father's words. How can I believe in an indirect (reported) statement (said to have been uttered in my absence) ?

69-70. O splendid-faced lady, take mercy on me and return."

On hearing these words of Dharmāṅgada, O king, Mohinī returned with (her hands) resting on the shoulders of her son to the place where Rukmāṅgada, as refulgent as the sun, was lying down as though dead.

71-72. She made her son sit on the bed of Rukmāṅgada which was equipped with gold, was brightly illuminated by gemset lamps, and decorated in variegated forms by corals; its extremely tender (soft-looking) legs were fashioned out of adamantine jewels. It was long and wide and charming beyond comparison.

73-75. With palms joined in reverence, he spoke to his father with bland speech. "O dear father, this mother of of mine, here says that you are a liar. How can you be, O king, a liar on this Earth ? When the kingdom consisting of the treasury hoarded with gems, possessing elephants, horses, chariots, etc., extending over the whole world containing the

seven oceans is being ruled by you, O Lord, give everything to her, everything whatever has been promised to her.

76. O dear father, as long as I hold the bow who can act against you ? Give even the post of Indra to the gentle lady. Know that Indra has been defeated.

77. The region of Brahmā, which is difficult of access, is unsullied and can be approached only by Yogins. I am willing to give that too to her after propitiating the lotus-deity born by means of penance.

78. After conquering human beings, Devas and Dānavas, I will give whatever my mother wishes for in the nether worlds, on the Earth, in the heaven or in any other region.

79. O king, since I am your slave, I may even be sold. If I am considered insignificant, may I be entrusted to a sinful Cāṇḍāla.[1] I shall be his servant and be fed by him.

Or

79. O king, since I am your slave, sell me or my mother and propitiate the daughter of Kuśa-emblemed deity (i.e. Brahmā) lest there should be, O Lord of men, the (stigma) of falsehood on you in the world.

80. O Lord of the Earth, there is nothing in the three worlds, which is difficult for me to do and which hence cannot be given to her, should she like it. O leading king, give her even my life or that of my mother.

81. O Lord of kings, by that very thing, be endowed with good renown for ever. You can illuminate the groups of kings with your attributes (like the moon) that brightens the sky by means of its rays.

82. It is true what Manu has said that there will be sin in the destruction of one's reputation as killing of one's own progeny (or the subjects). But O king, how can I otherwise, wipe off the pure (stainless) fame and be happy ? Hence this course is proper.

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1. This is an obvious reference to king Hariścandra who for sage Viśvāmitra sold his wife and son to stick to the truth.

CHAPTER TWENTYSIX

The story of Mohinī

The king said :

1. O son, may my fame perish. May I be called a liar. May I even fall into a terrible hell. But how should I take food on the day of Hari ?

2-3. O son, let this gentle lady, Mohinī go to the abode of Brahmā. This lady says to me foolishly and childishly for many times. "Excepting your taking food on the day of Hari that is destructive of sins, I do not wish for anything else such as kingdom, Earth, wealth, etc."

4. Even If I am to be born in the despicable species of a germ, I will not take food on the day of Hari.

5. This Dundubhī (drum) has loudly proclaimed (my views) and has instructed the people. How can it be made false ?

6. Is it desirable to live for a hundred years after taking the forbidden food, after approaching a forbidden woman and after drinking the prohibited beverage ?

7. Even if I were charged with falsehood and have strayed away from the royal policy and am insulted and rebuked by the people, I will not take food on the day of Hari.

8. Even if I were to die due to the separation from the lady of tremulous side-glances, that is preferable, but I will never take food on the day of Hari.

9. How can I give excessive delight to Yama by making the miserable men proceed alongwith the path leading to hell ?

10. O dear son, the rows of hell which had been made empty by me, will be filled with people if I take food.

11. Let not any lady bear in her womb such a son as would cause delight to the enemies though he is efficient enough to destroy them.

12. She requests only for this viz : taking food on the day of Viṣṇu. I shall not grant the request of Mohinī even if I am requested for it by the Devas and Asuras.

13-14. He may even drink poison, he may enter fire, he may jump down from a lofty mountain; he may cut off his head with an excellent sword that brightens the sky; but king Rukmāṅgada will never take food on the day of Hari, on this Earth. My name Rukmāṅgada is famous in the three worlds.

15. How can I, by taking food on the Ekādaśī day, destroy the reputation earned by me—accumulated by me through the observance of fast on the Ekādaśī day.

16. Even if it dies, goes off, falls down, perishes, breaks into pieces, my heart shall not desist from this for the sake of Mohinī.

17. I may even forsake my life alongwith the worlds, my wives and servants. But I will never resort to the taking of food on the auspicious day of Viṣṇu.

CHAPTER TWENTYSEVEN

*The story of Kāṣṭhilā**

Vasiṣṭha said :

1-2. On hearing the words of his father, the son Dharmāṅgada called his mother named Sandhyāvalī who was auspicious, lustrous like ten thousand suns, of beautiful breasts and who protected the entire earth by the pacing of her steps over it.

3. At the instance of her son, she immediately reached the presence of the king. The words of Mohinī as well as those of his father were repeated to her.

4-5. Get an agreement effected between these two—console Mohini who tenaciously clings to (the stipulation of)

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*Standard dictionaries like SKD, MW, give a 'plantain tree" as the meaning of *Kāṣṭhilā* but the story shows it to be a worm in the wood.

taking food by the king on the day of Hari. Let something be done so that my father does not swerve from truth and also does not take food. Let there be happiness to both.

6. O king, (Māndhātā), on hearing the words of her son the gentle lady Sandhyāvalī spoke these soft words to Mohinī, the daughter of Brahmā :

7. O beautiful lady, do not be importunate. By no means will the king taste the sinful food (cooked rice when the day of Hari has arrived.

8-9a. Closely follow the king. He is the eternal preceptor. Just as the worlds of Sāvitrī were free from impurities, so also will be the worlds of that woman who always carries out the directions of her husband.

9b-10a. O gentle lady, formerly, he was overwhelmed by passion and beguiled. If then, he had offered his hand to you, on the mountain, that should not be thought much of (no capital be made out of it). He does give what should not be given. Do not beg for what should not be given.

10b-12. Even an adversity is beneficent to one who strictly adheres to the path of the good. O blessed lady, even during his boyhood, food has not been taken by him during the day of Hari. How will he then take food now on the day of Viṣṇu (Ekādaśī). O lady of sweet and charming thighs, you may very well choose some other boon for something rare.

13-14. The king will definitely give it to you. Desist from the insistence on the taking of food. If you are convinced, O gentle lady, that it was I who brought up Dharmāṅgada, choose the kingdom alongwith our own lives, O lady of auspicious holy rites. (Choose the entire worlds) consisting of seven continents and many rivers, forests and mountains.

15. O lady of large eyes, and slender waist, for the sake of my husband I shall bow down to your feet though I am the eldest and you are the youngest.

16. The woman who traps and gets her husband involved in the faults due to the verbal pledge and makes him do what should not be done is sinful and she will stay in the hell.

17. After falling off from the terrible hell, she takes

twelve successive births as a sow. Thereafter, she is born as a Cāṇḍālī.

18. It is after knowing this aberration resulting from sins, that O gentle lady, O lady of beautiful thighs, O charming lady, you have been prevented by me with the feelings of a dear friend.

19. Good counsel must be given to an enemy by one who wishes for piety. What then, O lotus-faced lady to you who remains as a friend of mine ?

20. On hearing the words of Sandhyāvalī, Mohinī the fascinating lady spoke to the eldest wife of her husband whose complexion was lustrous like gold.

21-22. Mohinī said—"O lady of beautiful eyebrows, you are worthy of being honoured by me. I shall carry out your instructions. If the king does not wish to do what is being sung about by Nārada and other scholarly sages, viz taking food on the day of Hari, O gentle lady, may another thing, greater than your death, (?) be pursued.

23. O blessed lady, this is indeed painful to me also, but I prattle thus, thanks to divine intercession. Who likes self-slaughter? Who desires to swallow poison ?

24. Who wishes to fall down from the top of a mountain ? Who wants to play with snakes living in burrows ? Who likes to rush at lions and tigers ? Who wants to swim across the sea ?

25. Who wants to indulge in harsh words and false statements ? Who is fond of outraging the modesty of another man's wife ? Who likes to eat unwholesome food ? Who desires to eat the forbidden food in the world ?

26-27. Who wants to go hunting deer ? Who likes to play the game of dice ? Who likes to enter into risky adventure? Who wants all these such as cutting of grass and hewing of wood; trampling and holding of clods of earth, harassing of minor deities* (?), playing in water or with fire and similar things ? Yet O beautiful lady, urged by the deity (or Fate) a man does all these things.

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*In the reading *dehānām* instead of *devānām*, it means "minor beings (such as poor worms, etc.)

28. A man who deserves to be in the hell, does all inauspicious things that destroy his body in the form of fame and that make him fall off from the three aims of life.

29-31. I am naturally sinful and wicked in my evil[1] actions. I am desirous of saying extremely harsh words. The child is born with the same emotions and feelings as the progenitor has at the time of discharging semen into the vaginal passage. I have been created by the lotusborn deity Brahmā who had his emotions disturbed by arguments against king Rukmāṅgada. I have the form of a fair-complexioned lady but defiled in emotions. I shall be the perpetrator of some evil action in regard to the king.

32-34. O gentle lady, it is neither the Lagna nor the planet, nor the Horā (the hour, the rising of the zodiacal sign) that can indicate the future nature. The emotional feeling at that time (i.e. the time of conception) should be taken up (for consideration) The son is also born with the same emotion. In a son born with that ill feeling, there is no courtesy or kindness, there is neither shame nor affection nor any Dharma (piety) also, O gentle lady. In spite of his knowledge about his evil tendencies he pursues the same feelings.

35. I am going to say something that will take away your life, that of our husband and that of all women folk alongwith the world. It spoils my merits (dharma) and may cause slander against me. O timid lady, it is impossible to conceive mentally about it.

36. If you do according to my suggestion, your fame in the world will be great. It will cause the fame of your husband to spread; it is conducive to the attainment of heaven; your son will be praised and thereby my lot will be controversial and full of condemnation.

Vasiṣṭha said :

37. O Lord, on hearing the words of Mohini the gentle lady Sandhyāvalī (screwed up all her courage) and urged that young woman saying "Tell me, Tell me"[1].

1. This sinister confession of Mohini—the pangs of conscience (whether sincere or hypocritical) prepares the tense background for the terrible catastrophe which is impending.

38. "Of what nature are the words you are going to speak which will cause sorrow to me ? In making my husband truthful, misery cannot be caused to me by any means. If it is done for the name of my husband, I am not distressed at my death, or at the death of my son or at the destruction of my kingdom.

39. If the wife is affluent but sinful, and hence, O fair-complexioned lady, the husband is miserable (it is proclaimed that) she will have a downfall (in hell).

40. That sinful lady falls into hell called Pūya (of foetid things) and remains there for seventy Yugas. Thereafter, she is born as female musk-rat in the Bhārata land for seven births.

41-42. Then she is born as a female crow and then a female jackal* and mungoose. After taking the birth of a cow, she becomes purified. O beautiful lady, she who does not give wealth she possesses or her own life for the sake of her husband, is born as a worm in the faeces. O splendid lady, after being released from the womb of a worm, she is born as a Kāṣṭhīlā[1] (plantain tree ?)

43. This happened during my girlhood days. A splitter of wood at my father's place was chopping the wood for fuel for a long time.

44. Inclined to play alongwith my girl friends, I went near him as he was splitting the wood.

45-46. O lady of fair eyebrows, there a worm was seen by me coming from between the wood. Its body resembled butter and it had the lustre of collyrium. It had the length of the little finger and the thickness of a finger. On seeing it fallen on the ground, a crow came there to peck at it.

47. Even as the hungry crow was about to peck at it with its beak, it was prevented by me instantaneously with a lump of clay.

**Śyāli* is a hyper-Sanskritisation of Pkt. *Siyāli*. SK. Śṛgālī.

1. A Prakritic formation in Sk. meaning "one who lives in a log of wood (*kāṣṭha*)".

48. O fair lady, it was let off by the crow that was thus hit; but it had been pecked at by the beak and wounded. It was not able to run away.

49. It began to tremble. It was about to die. But sprinkled with water a little, it regained its normal health.

50. Then O fair-complexioned lady, the Kāṣṭhīlā spoke to me in human voice. She addressed me by my name Sandhyāvalī, while I was in the midst of my friends.

51. "O splendid-faced lady in my previous birth I was the daughter of the sage named Sumantu who was omniscient. I was the wife of Kauṇḍinya.

52. I lived in Kānyakubja (Kanauj in U.P.). I was affluent, hence, very arrogant. I was the favourite darling of my mother, father and other kinsmen.

53. Then I was given in marriage to the noble-souled Kauṇḍinya who was born of a noble family, was celibate (lit. who had no physical contact with any other women) and befitting me in every respect.

54. Bed and other things were given to me by my father as dowry and present. Ten thousand gold pieces too were given to me at the outset by my father-in-law.

55. I was fully satisfied with the wealth obtained from my father as well as father-in-law. I had cows, buffaloes etc. I was endowed with affluence (wealth) and foodgrains.

56. I was liked by my parents-in-law and the common people, on account of my good conduct. In due course of time, my father-in-law, the knower of the real meaning of the Vedic texts, passed away.

57. Taking the dead body of her husband my mother-in-law entered the funeral pyre. Thereafter, my husband offered water libations to his parents and performed their Śrāddha.

58. Within two months of that, O gentle lady, my husband went to the Royal palace out of curiosity but was afterwards overwhelmed by love passions of the heart.

59. Beautiful courtesans in the prime of their youth were seen entering the royal palace by that Brāhmaṇa.

60. With gifts of profuse wealth two of them were taken from there and brought to his house. My evil-minded husband retained them in his house for dalliance.

61. Using it up the entire wealth of my husband was wasted by both of them. O gentle lady, by the time three years elapsed, my husband became indigent.

62. Then he requested me "Give me your ornaments". Those were not given to my husband by me as he was addicted to vice.

63-65. O blessed lady, I took everything and went to my father's abode. (He too followed me there). At my house he sold the slaves and other possessions and the money (received thereby) was given to the two courtesans. That also was exhausted. Whatever was left such as the fields, grains, etc. was sold off at throw-away-prices alongwith the garments, utensils and other personal effects. My husband thereupon entered the great ocean by means of a boat. He went oversea.

66. He went a long distance seeing wonderful things and miracles on the way. O splendid lady, he saw many animals of the sea and all their activities.

67. By the time it had gone a hundred Yojanas, the boat was caught in a violent storm. It broke into pieces and all others on the boat were killed.

68-69a. As providence would have it, and urged by his Karmans of the previous births, my husband clung to a long piece of wood. O gentle lady, led by the wind he reached a mountain bedecked with adamantine peaks.

69b-70. That mountain contained many rivulets and fountains, many birds and many trees full of fruits and flowers. With its three prominent peaks, it scraped the middle of the sky.

71. O lady of beautiful eyes, on seeing the divine, wonderfnl mountain my husbund left off the piece of wood (that brought him there) and jocously climbed on to it, as he was eager to earn some wealth.

72. He rested there for a while. When he was overwhelmed with hunger and thirst, he got up in search of food and surveyed the trees all round.

73-74. He saw ripe grape vines there and ate the grapes joyfully. He was a bit assuaged and he saw a very clean big Śāla tree with a thick shade and its thick foliage resembling the

spreading clouds, and had the height of fifty men. Spreading his upper cloth he went to sleep under its shade.

75. Overcome by fascinating sleep his eyes began to roll. By the time the sun had set the excessively tired (Brāhmaṇa) went to sleep.

76. When the sun had set and the night had set in, a terrible Rākṣasa roaring like the cloud came there rushing in.

77. Like the ten-headed Rāvaṇa who had abducted Sītā, he had carried the slender-limbed auspicious daughter of the ruler of Kāśī, named Ratnāvalī on his lap.

78. Without washing her feet, she had gone to sleep with her head directed towards the north. The virgin of beautiful buttocks was desirous of obtaining a husband, but did not obtain one befitting her.

79. That girl was the foremost among all women. Overwhelmed by slumber she was crying. In the matter of giving her in marriage, her father had been extremely anxious day and night.

80. O lady of slender limbs, this beautiful girl, occupying a bed spread in the shadow of the lamp was seen by the sinful demon who was roaming about.

81-83. He saw her in the light of gems and jewels that were shining like lamps. She was wearing two bangles well studded with bright gems and jewels. In each bangle there were ten jewels, and in the necklace of gold coin (?) there were fifteen jewels. On the crest, there were seven jewels. On the armlets there were eight and five (thirteen) jewels. The demon abducted such a virgin bedecked in jewels and with gold-like lustrous complexion. He carried away the girl of sweet smiles from the palace of the king. Through the aerial path he reached his own abode in a moment.

84-87. He came to that mountain where my husband (was sleeping) beneath the Śāla tree. There she saw his cave that had the lustre of gold. Unable to bear the terror struck by him, she entered the cave even as he was looking on. The cave had been beautified by many jewels and it had mansions of variegated colours. Many articles lay scattered here and

there. It contained beds and seats. Pots of beverages and edibles with various kinds of dishes had been kept there. After entering the cave, the demon placed that weeping girl of lily-like eyes, the excessively frightened girl of plump bosom and buttocks, on to a bed.

88. On hearing the weeping of the girl, his wife the ogress hurriedly came to the place where the demon was standing.

89. On seeing that girl whose lustre was like that of molten gold and everyone of whose limbs was beautiful, she became infuriated. Rebuking her husband she asked thus :

90. "O ruthless one, why is this girl brought here when I am alive ? Do you wish for another wife ? I will no longer be your wife then.

91. That demon joyously spoke to his beloved wife of beautiful eyes, the ogress of black eyes who had spoken to him thus.

92. "O splendid-faced lady, this pabulum (eatable) prey has been brought by me from Kāśī for your sake. A second one is standing at the gate. It has been brought to me by providence.

93. O fair-faced lady, a Brāhmaṇa is lying beneath the Śāla tree. Bring him here quickly so that I can make a meal of him.

94. On hearing the words of the Rākṣasa that virgin spoke thus :— "O Rākṣasī, out of his fear for you, your husband utters a lie.

95-96. He knows that you are old in age, hideous in form and torturous in your gait. At night when I was soundly sleeping in my father's house, he came to me passionately. O gentle lady, since I am not married he has brought me here to make me his wife in spite of my cries."

97. On hearing these words uttered by the princess, the ogress became extremely infuriated. On seeing the beautiful form (of the princess), she decided that it was the truth. In her anger she hurled words (at her husband).

98. She thought thus—"She has been brought here to be made his wife. Of necessity, this demon will strike a wedge in my head.

99. Let there not be any woman in the three worlds who undergoes the misery of having a co-wife. There will hardly be any woman in the three worlds who will survive the harassment due to the misery of being a co-wife.

100. There is no doubt about this that it is the greatest of all miseries when there is another woman to have a share in the wealth and enjoyment of pleasures."

101. After thinking much like this, she spoke these words to her husband, "This girl is mine, as this lady of charming eyes has been brought by you as food for me.

102-103a. I shall bring that Brāhmaṇa to be your prey, O Suvrata (one of holy rites)". Then the Rākṣasa urged "Go, go quickly. The corner of my mouth drips too much of saliva due to my desire to eat him."

103b-104. Thereafter, on hearing the words uttered by her husband, the terrible Rākṣasī set out with infinite hope. She saw the excellent Brāhmaṇa endowed with comely features and blooming youth as well as adorned with the jewels of learning.

105. On seeing him she was overwhelmed with love pangs in the heart. Through her Māyā (power of illusion), she became a beautiful maiden of sixteen years and approached him.

106. The maiden of large buttocks spoke to the Brāhmaṇa with great pleasure—"Who are you ? Whence have you come here ? Why do you stay here ?

107. I ask you this as I am desirous of making you my husband. I am an ogress overcome with pangs of love. I have been abandoned by my husband. I have come here to make you my husband."

108. On hearing her words my husband was frightened. O splendid lady, yet he emboldened himself. The intelligent (Brāhmaṇa) spoke these words :—

109. "O Ogress, how can there be the copulation of a Rākṣasī and a human being ? There is no doubt about this that men are remembered as the prey of Rākṣasas."

110. On hearing those words she spoke to him again respectfully—"The impossible is made possible, thanks to the intercession of the Providence.

111: This is heard in the Purāṇa. This is a future incident mentioned in the Bhārata, O Brāhmaṇa, Hiḍambā an ogress will become the wife of Bhīma.[1]

112. The son procreated by a human being will be Ghaṭotkaca. He will be one who cannot be killed by any other weapon. He will attain death through the weapon called Śakti (of Indra, hurled by Karṇa against Ghaṭotkaca).

113. Hence, O Brāhmaṇa, do not grieve. It is through Providential intercession that I have become your wife. Fate is indeed very powerful.

114-115. When Indra went to the mortal world to meet Bali, my husband, the terrible Rākṣasa had a convenient opportunity. He stole Śakti from his abode as though it were the blazing flame. And that Śakti belonging to Indra has been kept here in the Śāla Tree.

116. O excellent Brāhmaṇa, without killing at least one it does not go back to Indra. The person for whose slaying it was hurled will perish even if he be immortal.

117. Hence, I shall climb up to the top of this Śāla tree, bring the shining Śakti to you and hand it over to you with a desire for the death of my husband.

118. If you do not hit and injure the night-prowler with this Śakti, there is no doubt that the evil-minded one will swallow you as well as me.

119. He is a great enemy of yours as well as that of me, O scorcher of enemies, since, by that foolish fellow, a virgin has been brought here for being made his wife.

120. Hence, an enmity (inimical feelings) has been generated in me against my husband of the wicked soul. If he is killed, it will be possible for both of us to have sexual dalliance.

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1. The future tense in VV. 111 and 112 regarding Bhīma's marriage with Hiḍambā and the birth of their son Ghaṭotkaca and his death by a Śakti in the Bhārata war is used to show that this Kāṣṭhīlā incident (esp. her previous birth) is more ancient than the Mahābhārata-history (mentioned only as *Bhārata* in the N.P.).

121. O Rativardhana (one who intensifies lustfulness) if I am making a false statement to you, may I not be the partaker of benefits of the merit performed by myself.

122. If this were to be a lie, may I attain that condition of a despicable nature which is attained by men on committing Brāhmaṇa slaughter.

123. O Brāhmaṇa, may I get that state, the terrible state that is laid down in the case of an evil-minded Brāhmaṇa who drinks liquor.

124. By uttering a lie, may I attain that fate, O excellent Brāhmaṇa, of that creature that is engaged in seducing the preceptor's wife and that resorts to sinful actions.

125-126. If I tell a lie, may I incur that sin which the following undergo viz :—he who steals gold and misappropriates the sum given on trust; he who forcibly occupies another man's land; he who commits suicide; he who eats meat on the Pañcamī (fifth) and Aṣṭamī (eighth) day, of a lunar fortnight.

127. The man who commits the sin of cutting off a tree or cohabiting with a woman on the new moon day, the sin acquired by taking in ghee while one is defiled by Ucchiṣṭa, the sin of sexual intercourse during the day time.

128. The householder Brāhmaṇa who does not perform the holy rite of Vaiśvadeva, the person who does not give alms to the mendicant, the widow who takes meal twice a day.[1]

129. The person who uses gingelly oil on the day of Saṁkrānti (the transit of the sun from one sign of Zodiac to another), the person who goes to the holy centre along with the cows (?), the person who takes bath in another man's tank without taking out mud therefrom.

130. The person who chews the tooth stick twig from a forbidden tree; the person who does not serve cows, but binds them; the person who treads the heretic's path.

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1. Formerly, widows were looked upon as Yatis and all the restrictions of a Sannyāsin were imposed on them. Hence this restriction of limiting to one meal for widows.

131. The person who performs the worship of the Pitṛs and the Devas standing on a piece of wood or rock (?), the person who keeps only a buffalo without a cow also, the person who takes food off a bell metal vessel that is broken.

132. The person who performs holy rites clad in unwashed or torn clothes or those belonging to others. The person who stares at a naked woman and the person who partakes of forbidden food.

133. O Brāhmaṇa, if I tell you a lie, may I be tarnished with the same sin as that of a person who creates obstacles in the discourse about Śrīharī.

134. O Brāhmaṇa, if I tell a lie, may I be the person who incurs all these sins[1] that I have mentioned and also those I have not mentioned."

135. O gentle lady, my husband who was thus addressed by that sinful woman was deluded by the inevitable future, and he decided accordingly, saying "So be it."

136. That indigent Brāhmaṇa who had been indulging in vices and so perturbed extremely due to my harsh words spoke thus to the ogress. His words (proved to be) the best-ower of all achievements.

137. "Bring that Śakti quickly. I shall carry out your directions. When the Rākṣasa is killed, all these things should be given by you to me.

138-139a It is with a keen desire for wealth that I undertook (the voyage) through the sea full of whales and sharks". On hearing these words, the ogress brought the Śakti that was on the top of the tree and that emitted brilliant lustre. She gave it to my husband for the realisation of their desire.

139b-140. In the meantime, the Rākṣasa who was overwhelmed by passion attempted to rape the virgin. She became terrified and spoke these words—"O Rākṣasa, there is a great sin in cohabiting with a virgin.

141. While I was sleeping I had been fraudulently brought here from my father's house at Kāśī. It is not your fault in this regard. My fate is evidently of this nature.

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1. VV. 122-134 record a series of acts which were regarded as sins or undesirable ones in the elite Indian society of the NP-Period.

142. I am in the middle of a cave. Who will be the protector here ? It is through fate that one gets a husband. It is through fate that one gets a wife.

143. Fate alone plays the chief part in the matter of acquiring learning, house, happiness, wealth and nobility of birth. It is urged by the fate that man goes anywhere.

144. O night-prowler, of necessity you alone will be my husband. When the path is traced out by fate, what will (even) a scholar do ?

145. Hence bring that Brāhmaṇa who has resorted to that Śāla tree. Fetch ghee, water, Kuśa grass and fire. Celebrate marriage in accordance with the injunctions.

146. Even without the Darbha grass, water and fire, even without the traditional rites laid down, a marriage may be fruitful if it is blessed with the permissive statement of a Brāhmaṇa.

147. O Rākṣasa, if that Brāhmaṇa has not already been killed (bring him here quickly). When the holy rites of Homa have been performed, you will be able to eat him up.

148. When these words were addressed by that princess the Rākṣasa had full belief in his mind. He set out proudly.

149. Afflicted by pangs of love he hastened out to bring that Brāhmaṇa.

150. O gentle lady, as he was setting out he himself sneezed, his left eye throbbed and his own clothes dropped down.

151-153. Unmindful of everything, he set out from the cave. There he saw his wife in human form engaged in that form of union as is usual between a husband and a wife. She said— "I am abandoning you, a sinful Rākṣasa of ruthless action. You are enamoured of a young woman of human species. You are the defiler of my body." On hearing these terrible words uttered by his wife, the night-prowler (demon) became infuriated and malicious. He rushed at her.

154. He lifted up his arms. He kept his mouth wide open. He rushed at them to devour both of them. Uttering curses of harmful nature, he rushed at them like a violent storm, that blows in the proper season.

CHAPTER TWENTYEIGHT

Kāṣṭhilā's story (Contd.)

Kāṣṭhilā said :

1. On seeing the Rākṣasa, comparable to the black annihilator Yama, rushing at them, the Ogress became afraid and spoke thus to my husband.

2. "Hurl this Śakti that is as refulgent as fire and bedecked in gold. May this husband of mine die and become the beloved of Digambara's enemy (i.e. Yama).

3. At her instance, my husband assumed great manliness and hurled the massive Śakti at the chest of the Rākṣasa.

4-5. The Śakti that blazed brilliantly like fire and illuminated the ten quarters, the point of which was sharp and emitted divine rays and was jingling with hundreds of tinkling bells fitted into it, the body of which was smeared with red sandal paste, and was beautified with (the covering) of red cloth. It went off from the hands of the Brāhmaṇa, pierced into the heart of the Rākṣasa.

6-7. After reducing the Rākṣasa to ashes, it went up into the sky. After felling (killing) her husband through the hands of the Brāhmaṇa, the ogress considered herself as having achieved her goal. Hairs stood on end due to her delight. The delighted ogress then spoke to the splendid-eyed Brāhmaṇa.

8. "O my lover, come on, Enter freely my beautiful cave. Enjoy all the great pleasures, divine as well as human, in my company."

9. "So be it" said my husband who was extremely delighted. Then she took my husband and entered her cave joyfully.

10. Without caring to look at the ashes to which her husband's body had been reduced, she clasped my husband with her protruding breasts.

11-12. She pointed out to him that maiden of slender body who was lying down on the bed.—"O excellent Brāhmaṇa, this lady of black side-glances, with lips red like the Bimba fruit and of gold-like lustrous complexion had been brought (by

my husband) to make her his wife, from Varanasi, the city whose limits are not transgressed by all sins.

13. That city is called Śakti Kṣetra (the sacred place of Divine Power) and is holy and destructive of sins. It is the abode of Tripurāri (God Śiva) and it extends to five Gavyūtis (i.e. fifteen Kilometers).

14. Men who die therein are never reborn into any womb. Kindly take this lady of bright eyes to her father's house.

15. These jewels, beds and seats are at your disposal. If you wish you can sell all these things including myself.

16. O Brāhmaṇa, for your sake the terrible Rākṣasa was slain by me who am enamoured of your comely features. He has been sent to the abode of Yama.

17. Hence, O Lord, have confidence in me. O large-eyed one, I am your devotee. I can assume any form I like. 'Enjoy me.'

18. O lady of beautiful eyes, on hearing these words of the love-lorn ogress, my husband spoke these words to the Rākṣasī in the presence of that virgin.

19. As he was guarded and suspicious he spoke sweet words—

"O blessed lady, (it is mentioned) in the treatises on polity and ethics that women should not be trusted.

20-21. How will she not injure me, she who kills her husband ever since her girlhood days ? Considering another man more handsome, this lascivious woman (may cause my death). O fair-faced lady, still I continue to believe in you.

22. O beautiful woman, I have sought refuge in you, kill me, if you please, to-day or tomorrow or after a fortnight or a month or a year.

23-24. This must be done by you only thus (as though) I have not helped you today (?) For the sake of vengeance (help in return ?) the soul must be offered by you. (You must give yourself up). Since you unhesitatingly killed your husband for my sake, O lady of good eyes, I do not say anything more."

25. On hearing the words of my husband, she spoke

thus : "O Brāhmaṇa, killing some one who has trusted in one is on a par with the slaughter of a Brāhmaṇa.

26. If, on account of this, you consider me a cruel Rākṣasī, the destroyer of her husband (my reply is) I hate my husband. How will I kill one who confides in me and believes in me?

27. The way of Dharma (virtue and piety) is very subtle. It cannot be understood by any means, by any one anywhere, whether Daitya or Rākṣasa or others. But some men are clever in thinking about the subtleties of Dharma.

28. (Those who know Dharma) attain Naiṣkarmya (freedom from the Karmans i.e. Mokṣa) through their perishable physical body. This is heard in the Purāṇas. Same thing is being mentioned here.

29. It is through the favourable nature of Dharma that Viṣṇu the powerful God could assume ten incarnations. But in them much misery was experienced by him.[1]

30. Where is Rāma, the abode of Śrī, who for the sake of Sītā, accompanied by Lakṣmaṇa lamented in the course of the events and they were bound by the serpentine nooses?

31. Where is Vasudeva's son, the lord of Devas, of the form of perfect knowledge? And where is the fully worldly man who sheds tears saying "O what a pity?" who makes signs and gestures with his eyes and who acts as servant unto Pārtha (i.e. Arjuna), Ugrasena and others? (What a lot of difference there is!)

32. O Brāhmaṇa, the activities of the Lord are beyond human scrutiny[1] though he abides by the favourable Dharma. Vyāsa[2] the son of Parāśara, is himself the classifier of the Vedas. He was a man of truthful vision. His very form is worthy of being worshipped. (But) he was born of the semen virile of one who destroyed the virginity (of a woman). Hence he is called a Kānīna (son of an unmarried girl). Moreover, he had sexual intercourse with the wives of his younger brothers.[2]

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1. VV. 29-47 give instances of *adharma* passed on as Dharma. The *Rākṣasī* describes the power of fate over all beings.

2. This refers to the births of Dhṛtarāṣṭra and Pāṇḍu from the queens of Vicitravīrya, the son of Satyavatī and Śantanu. To have a heir

33. Śantanu was a Parivettṛ (one who had married before his elder brother Devāpi). He was the second husband of a lady (Satyavatī who married twice). At first he was the husband of the heavenly river. His son was the veritable Vasu (Bhīṣma), the unmarried elder brother (whose younger brother vicitra-Vīrya was married before him); he attained death due to the arguments of a woman (Ambā) who became Śikhaṇḍin in the next birth.

34. The Pāṇḍavas were born of adultery (as each was born from a different person other than their legal father Pāṇḍu. Thus they were actually bastards. All of them cohabited with the same woman, viz. Draupadī. Still their glorification is considered holy and sacred. It is destructive of sins.

35-37. Viṣṇu whom people meditate upon and truly remember, who is called Yogamūrti (Embodiment of Yoga) and who is eternal, was enamoured of courtesans. Śrinṛsiṁha who advised Prahlāda and others and who destroyed Asuras is considered as the deity and Lord of the Devas (Defective). He is the destroyer of even the impression of worldly existence, he is the deity and Lord of the Devas. He was the destroyer of Hiraṇyākṣa (Hiraṇyakaśipu ?) but he stayed in his abode (?)

38. The son of Jamadagni (Paraśurāma) had realised his soul himself. He had destroyed his sins by means of his austerities. He was Lord himself. But he was the perpetrator of such deeds as massacres of Kṣattriyas and killing of children in the womb.

39. He himself was a leading Yogin. He was a Brāhmaṇa engaged in educating people, but acting within the perview of Dharma, he became one who brought agony into the world.

40. Nārada was a Nārada (destroyer of groups of men)[1] again and again. Nārada was devoted to Nārāyaṇa. Nāra

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to the Throne, Satyavatī requested Vyāsa who was born of her from Parāśara, to have sons from the queens of his younger brother Vicitravirya. (*Mbh-Ādi*). 104 and 105).

1. These different connotations of *Nārada* are peculiar.

means one who is a benefactor of men and also one who is immortal.

41. Gautama was Gotama (most timid like a cow). O Brāhmaṇa, he was devoted to the activities of a cowherd. He had written a treatise (i.e. Nyāya sūtra) the topics of which are beyond the pale of the Vedas; (but he is called) one who helps the Vedas.

42-44a Vasiṣṭha and even Agastya, who were born of Urvaśī, are considered to be masters. By Vasiṣṭha a sacred treatise of excellent nature named Vasiṣṭhasmṛti had been composed for helping the whole world. In that work the Purāṇas and the Vedas are considered to be equal. He was himself the preceptor of Śrī Rāma who was none other than the Almighty (Viṣṇu). Why was he cursed by Gādhija (Viśvāmitra) ?[1] Why was he born in the womb of a lower animal ?[2]

44b-45a The powerful Agastya had overpowered the Vindhya mountain, the demon Vātāpi and also the ocean. How is he the receiver of hire money (?)[2] He served in the way that is difficult for others to do.

45b-46a. The creator is worthy of being worshipped by the sun etc. and is the honourable grandsire of the world. How did he become enamoured of a lady of fascinating beauty and give up his body ?

46b-47a. God Śiva, the bestower of auspicious things, is the lord of Prakṛti. He is greater than the greatest. How did he carnally approach the wives of the Devas ? How does he pursue inauspicious activities in the cremation ground ?

47b-48. Hence, O Brāhmaṇa, it is the prescribed rule that good conduct must be pursued duly. He who is the foremost among the knowers of things shall not abandon good conduct by having the egotist feeling, (then) he will obtain the highest peace conducive to virtue here and hereafter.

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1. When Vasiṣṭha learnt how Viśvāmitra persecuted his patron-disciple Hariścandra, he cursed Viśvāmitra to be a stork. In retaliation Viśvāmitra cursed him to be a kingfisher. (DB. VI. 13. 34-47).

2. This refers to Agastya's employment as a bearer of the palanquin of Nahuṣa while he was in the position of Indra. Agastya however cursed Nahuṣa who was then transformed into a serpent.

Mbh. *Udyoga* ch. 17; *Śānti* 342-51.

49. Dharma is remembered as conducive to Apavarga (salvation). Wealth is the only thing through which Dharma can be achieved. That Dharma I have achieved in the form of wealth that is the greatest of all.

50-51. O Brāhmaṇa, listen. In this connection, I shall recount to you the subtle way of Dharma. Abducting a girl, my husband was coming this way. He saw you were involved because you were brought there by your Karman. That was not his fault. He was asked by me—"Why was this girl brought ?"

52-53. Then a lie was uttered by him that it was for his food. On hearing that, the girl in bondage told me everything pointing out his desire. Those who say that in wedded life the wife is a hindrance to salvation, cannot be understood as knowers of reality. Since the wife is not an obstacle.

54. Only she is the real wife who is able to uplift a husband falling into the hell. Any other woman is like a twining creeper of Karman, the bestower of worldly bondage.

55. What is sinful in this you hear from me, O my bridegroom who have come to me by yourself. Even if the vital breaths come to the throat, falsehood should not be uttered.

56. One must always be truthful. Dharma is directly based on Truth. God Brahmā is based on Truth. All good men abide by Truth.

57. The entire universe is established in the Truth, the universe consisting of the mobile and the immobile beings is always based on Truth. The words "One shall always speak the Truth"[1] are proclaimed in the Vedāntas.

58. The Truth is of the form of Brahman. We call Brahman by the word Truth. O Brāhmaṇa, the Truth is always auspicious. It is the bestower of everything that is auspicious.

59. Untruth is the bestower of self destruction though immediately it may breed the confidence of belief. But

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1. In various Upaniṣads such commandments are found e.g. Taittirīya I. 11.1, Kauṣītaki 1.6.

Truth should not be spoken to women. Listen to the reason thereof.

60. In such directives as "Do not reveal to the woman (the extent of) the treasury", it prevents future faults. That is said to be the cause of Dharma which reveals the subtlety of Dharma.

61. That is called wedded life where the witnesses of marriage had been Kuśa grass, Brāhmaṇas, water, fire, Vedas, Earth, time, space and Devas.

62. The rite of acceptance is laid down in the celebration of marriage. If the woman and the man are consecrated by Brāhmaṇas, they are regarded as the teacher and the disciple.

63. Hence, the bride and the bridegroom are mutually related as teachers and disciples. No difference at all, even to the minutest extent, should be understood by a discriminating man as existing between these two.

64. The importance of women and employees is in accordance with the difference in rites. If there is the defect of contrariety (in relations etc.) anywhere, the cause of it is fate alone.

65-66. The entire universe consisting of gods, Asuras, and human beings is subservient to Fate. Fate is the accumulation of impressions of Karmas in the previous births. He who enjoys and experiences whatever comes to his lot, whether auspicious or inauspicious and behaves spontaneously with both, is called a quiescent person by the learned knowledgeable men.

67. A quiet person whose activity is based on the Truth enables the world to cross mundane existence. It is by knowing such and other details that my husband was prevented from falling into hell.

68. He was sanctified by me by preventing him from committing the sin of violating virginity. That is the help rendered by me. He has now attained the goal of the virtuous and lucky men after having been struck down by you.

69. My husband was helped by me who know the subtlety of Dharma. O excellent Brāhmaṇa, I have acquired merit (Dharma) in saving your life.

70-71a. What has been achieved by that Dharma? Know it properly from me. I who am born in the species of an ogress, I who have been the wife of a Rākṣasa, have now become a Brāhmaṇa woman who can assume any form, the reason being Dharma.

71b-72. Dharma is the wish-yielding cow (Kāmadhenu). Satisfaction is the heavenly Nandana park. Vidyā is the cause of salvation and Tṛṣṇā (insatiable thirst) is the river Vaitaraṇī. My husband who was about to fall into Vaitaraṇī has been redeemed by me.

73. O Brāhmaṇa, I have helped this fair-faced girl also because she has been placed near a person who is the highest of all castes. She will be your wife in her father's house.

74-75. I will be guarding her and you for ever enlightening you with Dharma. Before my contact you had a wife, O Brāhmaṇa, who will be born as a being in lower animal species. Later on, as a result of my blessings, she will be released.

76. O Brāhmaṇa, in my previous birth I was the most beautiful woman in the world well-known as Kandalī. I was the daughter of the sage Aurva.

77. By the power of penance I was born as one of a twin. My brother born along with me, was suppressed by Aurva himself for the cause of Dharma.

78-79. I was educated and given in marriage to Durvāsas. O leading Brāhmaṇa, it was a result of my previous Karman that I attained him as my husband. I quarrelled with my husband. Hence, I was cursed by him and reduced to ashes. As a little of my sins remained, I was born as ogress.

80. In that birth this brilliant leader of demons Gobhila was attained by me as my husband but he has been struck down by you.

81. O excellent Brāhmaṇa, in his youth he had incurred a curse "Your death will be initiated by your wife on account of a certain princess."

82. As a result of my previous Karman, I have been bereft of the nature of an ogress. Being powerful on account of the auspicious actions, I become your helpmate.

83. At the outset my husband abducted a virgin and I

had been made miserable by him. Hence, O Brāhmaṇa, he has been killed by me.

84. O lover, since you put trust in me with all your heart and soul in every respect I shall protect you in every respect.

85. This is my binding by oath with five elements as my witness and uttered in the presence of the all-pervading person. It is the truth.

86. O excellent Brāhmaṇa, you will not alter this agreement in any respect. O bestower of honour, you must abide by me in all activities."

87. On hearing the words uttered by the ogress, the noble Brāhmaṇa carried out all instructions and she did accordingly.

88-89. Thereafter, the demoness gathered together all wealth from the cave. She assumed the form of a she-elephant and kept my husband on her back along with Ratnāvalī, the large-eyed girl. Joyously she went through the path of firmament, O lady of good eyes, towards Kāśī.

CHAPTER TWENTYNINE

The description of Kāśi

Kāṣṭhilā said :

1. Thus, O lady of beautiful eyebrows, that ogress who had assumed the form of a she-elephant, reached the temple of Viśveśa at Kāśī within three Muhūrtas.

2. On reaching that city, the lady of black eyes spoke to her husband—"O Lord, this (city) is glorified as the axe for the cutting of the tree of sin.

3. O beloved, this is said to be the dice box for the gold of six types of distresses (?) It is destructive of all seeds of Karmans, and it is the bestower of salvation on all.

4. The Purāṇas say that it was at first the abode of Viṣṇu.[1] No one can ever have salvation in a holy centre not belonging to Viṣṇu.

5. O excellant Brāhmaṇa, this was formerly a city of Viṣṇu, the bestower of salvation on all creatures and the destroyer of every one's sin.

6. Once Lord Śaṅkara went there to see Pitāmaha (god Brahmā) the sole creator of all worlds, shining with his own splendour.

7. After going there, Mahādeva bowed down to Brahmā the preceptor of the worlds. He stood in front of him listening to the recital of the Vedic lore.

8. He was delighted on seeing the Lord of the Universe joyously reciting the four Vedas by means of the four wonderful faces.

9. Thereafter, the leader of goblins saw the fifth face of Brahmā. On observing him to be impudent and arrogant, he became malicious instantaneously.

10. O leading Brāhmaṇa, the three-eyed deity, born of anger could not brook his audacity. Hence with the tip of his nail he cut off the head stationed above in the firmament (?)

11. O excellent Brāhmaṇa, the head of Brahmā that had been severed, stuck up to the sproutlike left hand (of Śiva). It did not fall off though shaken frequently.

12. Brahmā became sad. He stood there staring at Śiva. Śiva became ashamed and he hurriedly went out of the place.

13. Though he tried in many ways impatiently to cast off that head, he could not get rid of it. It was a great mystery.

14. Being perturbed and worried he remembered Viṣṇu, the Garuḍa-emblemed deity. The moment he was remembered, Viṣṇu manifested himself.

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1. The claim that Kāśī was originally an abode of Viṣṇu and that Śiva begged of him to give that place to himself as a permanent residence as a protection against *Brahma-hatyā* is a Vaiṣṇavite tilt in the NP. The assertion that liberation in sacred place is possible only if it is presided over by Viṣṇu is a part of sectarian propaganda. It is also an explanation why a particular Tirtha at Kāśī was called Kapāla-mocana.

15. O Brāhmaṇa, on seeing the omnipresent Viṣṇu the Lord of the chiefs of the Devas, the bull-emblemed deity who had turned pale became humble and bent down his head.

16. On seeing (Śiva) the antagonist of Brahmā, sick and frightened, Hari consoled him and spoke these words that made him satisfied.

17. "Inasmuch as the head of Brahmā had been cut off, O Śambhu, the omniscient one, you have committed a sin. Experience the fruit thereof for a short while.

18. O beloved one, a Karman performed by one, whether auspicious or inauspicious will yield its fruit which one must, of necessity, experience. Even if hundreds of births are to be taken, a Karman does not perish without being experienced.

19. What can I do ? Where shall I go ? On seeing you miserable, O Śambhu, at the sight of your misery, my Prāṇas are agitated and dispirited.

20. It is my opinion that even the most heinous of all great sins are not equal to Brāhmaṇa-slaughter.

21. You are the preceptor of the whole world. You are the instructor in Dharma. But, overpowered by the sin of Brāhmaṇa-slaughter you are incapable of remaining quiet even for a moment.

22. This extremely terrible Hatyā (the sin of Brāhmaṇa-slaughter) emits fish odour; she is senile and sick; she has put out her tongue. O Lord of Devas ! She is running after you to catch you.

23. Hence you must not stay in any single place for a while. For the sake of your benefit you have to be wandering (continuously) for twelve years, with the desire for the destruction of sins.

24-25. You must wander for twelve years with the skull, begging for alms, washing your left hand in the holy rivers and tanks. Then, O Lord of the Devas you will become pure and be liberated from this sin." O Brāhmaṇa, on being advised thus by Viṣṇu, Śiva went over all the places.

26. In order to get rid of the skull he washed his left hand in every sacred water. Wandering thus for three years he reached the penance grove of Badarikāśrama.

27. O bestower of honour, for the sake of alms he stood at the threshold of Dharmaputra,[1] the lord of the Devas and repeatedly said—"Viṣṇu, give me alms."

28. On seeing Śiva stationed at the threshold, Lord Nārāyaṇa said—"Take the alms". After saying this he offered his right hand.

29. On seeing Hari attempting to give the alms, O excellent Brāhmaṇa, Śiva struck his right hand with his trident.

30-33. Through the three wounds inflicted by (the three points of) the trident, three streamlike jets came out. They were terrifying to the worlds. They had different colours; they were twelve Hastas high. One of the streams was of blood. It fell on the skull. The second, a milky stream, reached his face; the third, a stream of water came up to Śiva in front of him, for the sake of saving Śiva. Śiva resorted to these three streams in accordance with the injunctions for the duration of three years. Becoming a little delighted, O Brāhmaṇa, he went to the holy centre of Kurukṣetra. Having gone there, he became a pillar and fell down.

34. In the holy centre of Brahma-hrada, he lay immersed in the waters of Brahmahrada. When a period of three years had elapsed he came out with half of his body wounded (?)

35. He eulogised Viṣṇu the Lord of the Devas, abiding in the cavity of the heart of everyone, for a long time. Then the Lord of the Universe who was pleased with him granted him the boon.

36-38. "O Hara, after wandering over many holy centres go to Kāśī."

Thereafter, he bowed down to Hari and circumambulating him wandered over many places. Making his pilgrimage duly he reached the city of Avimukta (Kāśī). After entering the limits of Avimukta, when Dhurjaṭi (Śiva) observed, he did not see Brahmahatyā following him. She was standing outside. Knowing that it was a holy centre belonging to Viṣṇu and

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1. Nārāyaṇa was the son of Dharma and Mūrti. (Bh. P. I. 3.9, II. 7.6, Mbh. Śānti 334.9-12).

destructive of sins he became satisfied in mind and enthusiastically eulogised Viṣṇu, the Lord worthy of being saluted.

39. "Be victorious, be victorious, O Lord of the universe O Lord Viṣṇu, the storehouse of bliss of the entire universe, knowable only through the Vedas; O suppressor of demon Madhu, O Nṛsiṁha, O yellow-robed one, O One riding on Garuḍa, O Mādhava, O primordial Lord.

40. O Lord of Ramā, the lover of Vrajas, (cowherd's colony), Lord of Rādhā, Lord of the Devas, the fulfiller of the desires of all, O Kṛṣṇa, O foremost among the Devas, O ocean of kindness, O destroyer of anguish, O lotus-eyed, O Lord of the greatest beings.

41. O Ornament of the family of Yadu, O resident of the milky ocean, O Śauri, O archer, O expert in the art of uplifting the mountain (Govardhana), O deity having a pair of the lotus-feet that destroy the sin of Kali age, O deity who bestow favour on those who eulogise thee, O Kūrma (Divine Tortoise), O son of Kaśyapa (Vāmana).

42. O Paraśurāma—the fire for the forest of wicked kings, O Buddha with a saffron cloth that cleaned off blood from all sacrifices, O Kalkin, O remover of the fear of worldly existence, O deity governable by (i.e. under the influence of) the devotees, O cowherd, who lift up those who bow down to you, O Lord of sacred fame and name.

43. O remover of the burden of the Earth, O Lord worthy of being worshipped by the enemies of Asuras, O Lord of Prakṛti, O residential abode of the whole universe, O Rāma, O Lord of the mobile and immobile beings shining with many attributes, O Lord who are beyond the three Guṇas., O eternal one, O Lord worthy of being worshipped at the head of all, O Lord who protect the enemy of the annihilator Yama through your own people, O Lord with lotus-like feet, O beautiful Padmanābha, O lotus-palmed Lord, O Lord favourite of the resident of the lotus (i.e. God Brahmā), O Lord, worthy of being saluted by the destroyer of Kāma and the Lord of three worlds (?)

44. O remover of sins, O Lord of the Raghus, O Lord of the Yādavas, one who are fond of Brāhmaṇas, O greater than the greatest one, O Lord worthy of being worshipped by the immortal beings, O wielder of the ploughshare, O remover of sins, O Lord, worthy of being bowed to ; O Lord pervaded by the three Guṇas, O cleverest one in the three worlds and three units of Time.

45. O Lord with the sole duty of destroying the hosts of demons, O sinless one, O Lord lying on Śeṣa, the king of serpents, O destroyer of Kaṁsa, O Lord having the sun and the moon as eyes, O Lord of powerful activities, O Lord having the lustre of fresh clouds, O Lord of the Goddess of Fortune.

46. O sacrifice, O Lord maintaining sacrifice, O Lord who were bound with a rope by your mother, O Lord fond of fresh butter, O Lord of groups of cowherd lasses, O destroyer of demons Agha, Baka, Vṛṣa, Keśin and Pūtanā, O destroyer of Triśiras, Bāli and the ten-headed Rāvaṇa.

47. O destroyer of Naraka and Mura, O Lord who cut off the hands of Bāṇa, O Lord worthy of being worshipped by the enemy of the Tripuras, O friend of Sudāman, O Lord worthy of being served, O Lord whose lotus-like feet constitute a raft that takes one across the ocean of worldly existence, O Lord whose Aiśvarya (Lordship and prowess) is manifest, O ancient one, O One whose arms are full.

48-49. O Lord who can be attained only through the merits of many births, O Lord worthy of all auspicious things, knowable through the Vedas, O receptacle of Śrutis (Vedas), O quiescent, pure, bestower of boons, I seek refuge in your excellent pair of feet; it destroys sins, protect me.

50. There is none who can grant salvation to me other than the ancient Puruṣa. Be pleased with me with this request." The Lord of the universe, who was thus eulogised with great devotion by Lord Śambhu, Viṣṇu favourably disposed towards the devotees manifested himself suddenly.

51. On seeing Hari, Hara fell on the ground like a staff. O leading Brāhmaṇa, he got up again and with palms joined in reverence he bowed down to him.

52. Viṣṇu spoke to that leader of Bhūtas (goblins) who had bowed to him—"Choose a boon, I will give it to you. I am pleased with your eulogy."

53. On hearing the words of the Lord, Bhūteśa, Lord of the goblins who had been harassed by the evil of the slaughter of a Brāhmaṇa spoke this to Hari who is the bestower of worldly pleasures and liberation.

54. "O wielder of discus and iron club, I wish to stay in your holy centre since the 'brāhmaṇa-slaughter' is seen stationed outside the limits of your holy centre.

55. O Garuḍa-bannered deity, be merciful to me by the gift of this holy centre. On my going out, the evil of Brāhmaṇa-slaughter will harass me again.

56. Stationed in your holy centre, I will derive worship in all the three worlds."

After saying this to the Lord of the Devas the bull-bannered deity kept quiet.

57. The lover of Lakṣmī, the daughter of the milk ocean, said "So be it" and accepted the proposal. O leading Brāhmaṇa, ever since then, this place is mentioned as the holy centre pertaining to Śiva.

58-59. But poets knew this as the ancient holy centre of Keśava. O excellent Brāhmaṇa, water (tears) gushed out of the eyes of Viṣṇu overwhelmed with sympathy. Thereby the lake called Bindusaras originated. At the behest of Viṣṇu, the bull-bannered Lord took his ablution there.

60. No sooner did Hara take his holy dip therein, then the skull of Brahmā fell down from his hand. That sacred lake became famous by the name of Kapālamocana.

61. Bound by the emotional feelings of devotion of Śambhu, Viṣṇu is stationed there by the name of Bindu-Mādhava after giving his own abode to the Trident-bearing Lord.

62. He was resorted to by the Sky-clad Śiva; he had the lustre of ten thousand suns. In this manner, Brahmā and other Devas residing in Heaven ever see him.

63. O darling (husband), obstacles are put by the trident-bearing Lord (in the lives of people) so that they will serve him. People who are overwhelmed by these obstacles will eulogise Viṣṇu and then worship Śiva.

64-65. All those people dwell here thinking "Lord is Śiva: the city is Kāśī. O Brāhmaṇa, by thinking about Śiva, the devotees of Śiva are free from perturbation. They go to Siva's world devoid of old age and death. Good men endowed with many merits stay here free from ailments.

66-67. O lover of Kāśi, those who partake of the leavings of sacrifice become endowed with prosperity. O excellent Brāhmaṇa they do not extol ablution here nor Japa, nor the worship of the Devas nor charitable gifts. Excepting the abandoning of one's physical body nothing else is praised. After courting death here a man certainly becomes contented and blessed.

68. O Brāhmaṇa, such a city full of palaces, has been reached by us. It is conducive to the salvation of even those who indulge in worldly pleasures: what then of those who observe holy vows.

69. May this maiden who had been formerly separated from her parents by that wicked Rākṣasa be left in the palace of the Lord of Kāśī.

70-72. This virgin who had been practising observances had been abducted by that Rākṣasa for sexual intercourse. Thus the power of this holy centre has been described, O excellent Brāhmaṇa. All Karmans auspicious and inauspicious, of past, present and future, perpetrated knowingly or unknowingly do perish here. It is for the destruction of Karmans that this city was formerly built by (Viṣṇu). Men who die therein never experience fierce and endless misery nor the tortures of Yama.

CHAPTER THIRTY

The story of Kāṣṭhilā (Contd.)

Kāṣṭhilā said :

1. On hearing these words based on (and approved by) Dharma of his wife, the ogress, the Brāhmaṇa and girl descended from the back of the ogress who had assumed the form of a she-elephant.

2. When the Brāhmaṇa got down, that ogress became once again a beautiful young woman with her face resembling the moon and with plump and protruding breasts.

3. On reaching the splendid city of her own father, that virgin spoke to the city governor who had come there in the course of his duty of guarding the exterior limits of the city.

4-7. O city Governor, go to my father the king Sudyumna and tell him that I Ratnāvalī alias Ratnaśālā* who had been abducted from his city, from my bed, have come back. O Brāhmaṇa, (you remember) that I had been abducted though I had been considered the jewel of the king Sudyumna. His daughter has come back alive and safe and sound. (You tell him as though I say) "O dear father, be consoled. Do not feel sorry on my account, O leading king, I have never been ravaged. I am like the pure water of the Gaṅgā. I have brought about your fame (I have not marred your fame). I am the index of the good nature of my mother."

8. On hearing the words of the virgin, the city-governor who was well known as Abāhu reached the presence of Sudyumna in a hurry.

9-10. He made obeisance and on being asked spoke to the king respectfully. "O king, O bestower of honour, your daughter well known as Ratnāvalī, who had been lost has come back. She is accompanied by a Brāhmaṇa in the company of a woman. She was seen by me standing outside the city limits but could not be recognized.

**Ratna-śālām* in the Text. It should have been rather *Ratna-śālāyāḥ* who was abducted from *Ratna-śālā*. She was sleeping in Ratnaśālā. The Accusative is used for Ablative in the text. [*vide* v. 17 below]

11. Urged by her, O Lord, I have come to report the matter to you. She says "I am unravaged. May my father know that I have come back.

12-13a. O father no doubt need be entertained in respect to my good action." On hearing these wonderful words of the city Governor, the king instantaneously set off alongwith his wife, ministers and the Brāhmaṇa priest.

13b-14a After going out of the city the king saw his daughter comfortably seated on the banks of the Gaṅgā. She was as refulgent as the sun. She was accompanied by a Brāhmaṇa alongwith a woman.

14b-15. She was bedecked in her natural dress though she was fond of ornaments. She had the lustre of unfading flowers. She was refulgent like molten gold. After seeing her from a distance, the king hurriedly went near her and embraced her.

16. Over-joyed she too embraced her father and bowed down to him. Then she met her mother with great delight within her heart.

17-18. Addressing her father, the king, the large-eyed girl spoke these words. "Surrounded by my female friends I was sleeping in the Hall of Jewels. O dear father, without washing my feet I lay with my head directed towards the north on the couch anxiously pondering over a possible alliance with a husband. I was abducted during the middle of the night.

19. Taking me with him, the demon went to his city beyond the ocean on a mountain full of different kinds of jewels. I was confined in a cave.

20. There he was thinking deeply within himself about the means of a marriage with me. This lady of beautiful eyebrows and slender waist who stands here, is his wife.

21-22. She is an ogress who has assumed a human form. She had been the wife of that demon. O King, using the Śakti of god Indra intelligently she caused the death of her own husband of ruthless actions, at the hands of the Brāhmaṇa. It was through the intercession of fate that even before me the Brāhmaṇa had reached the mountain.

23-24a. This ogress found that her husband was a defiler of virtue. Moreover, she became enamoured of the hand-

some features of the Brāhmaṇa. Urged by her own Karman, she entered into an agreement with the Brāhmaṇa, for wedded life (with him) and brought about the death of the Rākṣasa.

24b-26. Thus, after having made the Brāhmaṇa her husband, she assumed the form of a she-elephant. The wealth got in exchange of all the articles of the house was kept on her back alongwith the Brāhmaṇa and myself. O king, she has now come here to your mansion. O king, it was by this Rākṣasī that I had been saved from that demon. Hence, honour and worship her alongwith the Brāhmaṇa.

27. With her permission give me in marriage to this Brāhmaṇa. I shared the same seat with him. Hence he has become my husband.

28. "He alone shall be the husband of a woman, with whom she shares the same seat. No one else, so we hear in the Purāṇas and Āgamas.

29. I had occupied her back with delight alongwith this Brāhmaṇa. Hence, in my opinion he must be my husband, according to Dharma.

30. Hence, dear father, console this lady and give me to the Brāhmaṇa in accordance with the injunctions in the Āgamas and other scriptural texts. I do not wish to choose any other husband."

31. On hearing these words of his daughter, Sudyumna the king, consoled the ogress in the form of the lady of slender waist. He stood bowing down with humility.

[*Sudyumna requested* :]

32. "This, my daughter, afraid of losing her merits (Dharma), has sought refuge in you alone. For that reason O chaste woman, your previous husband was killed by you.

33. Hence, O gentle lady, she has become one subservient to you. This, my daughter wishes to have as her husband the same gentleman who had been made by you your husband.

34. O Ogress, you have been requested by me by means of obeisances and gifts. O lady of beautiful eyes, give your consent to my daughter by extending your help to her.

35. At your instance, may my daughter be even the hand-maid of the Brāhmaṇa. Eschew the feelings of rivalry common among co-wives and protect my daughter.

36. There is no doubt about this that you are the mistress of myself, my daughter, my wife, my army, my people, my city and even the whole of my kingdom.

37-38. She will always abide by your instructions." On hearing these words of Sudyumna, the ogress approved his statement with a pure conscience mentally (deciding to be) her co-wife. She spoke thus to the king who was ready to give her in marriage.

39. "O excellent king, since you bowed to me with pure feelings, may this lady be the second wife of the Brāhmaṇa.

40. In the bright half of the month of Phālguna, I must be worshipped in the temple by you alongwith all the citizens.

41. Beginning with Aṣṭamī, the eighth day and ending with Caturdaśī, the festivities must be conducted by means of songs and instrumental music alongwith actors and dancers.

42-43a. Oblations of intoxicating beverages, meat, blood, etc. must be given in the course of worship. If you continue to do in this manner I shall always be the cause of your welfare. O leading king, keep your own words."

43b-44. On hearing these words of the ogress, Sudyumna, the king, accepted everything that had been proposed by that delighted lady. When it had been agreed to by the king, the ogress became satisfied.

45. She lovingly spoke to the Brāhmaṇa "O excellent Brāhmaṇa, make this splendid princess also your wife in the manner laid down in the Gṛhya texts.

46-47. I shall eschew jealousy and malice and be a sister to this large-eyed girl." At the instance of the ogress, the Brāhmaṇa, married the daughter of the king who had been endowed with much wealth. Seated on the ogress who assumed the form of a she-elephant, he went to the city of Mahodaya (Kanauj) instantaneously.

48. Then I heard thus—"O gentle lady, your husband

has returned with plenty of wealth and jewels with two wives also in the bargain."

49. Thereupon, I was rebuked and cursed by the kinsmen, parents and friends with harsh and wounding words.

50. "O lady greedy of money, how will you go to your husband who is endowed with fortune now, but who had been abandoned by you before since he was indigent and wretched ?

51. O blessed lady, in case of woman the riches inherited from parents are fickle and unsteady. It is stated that the riches earned by her husband are permanent.

52. He had once been rebuked by you with harsh words. How can you dare to speak to him now ? Your entry into his house is also difficult.

53. Granting that you are able to go there, O woman of evil actions, sharing the bed with your husband can never be conducive to your happiness.

54. If out of fear for the public censure your husband accepts you (once again), he will never have intercourse with you, because he is devoid of affection in the heart.

55. There is nothing else in the world so miserable as the coming together of a man and wife who are mentally far apart. It is exceedingly agitating and crippling."

56. I heard these and many other similar words uttered by the kinsmen. On hearing these I became extremely grief-stricken. With tears filling the eyes, I kept my face bent down.

57-58. I thought within myself thus :— "Formerly, I had been deluded by greediness. Hence neither the bangle of the hand nor the girdle round the waist nor the anklets round the legs were given up so that my husband could be satisfied. The husband is regarded in the world as the master of both wealth and life.

59. That wealth has been taken away by me. What will be my future ? How can I go to his abode ? How shall I speak to him again ?

60-62a. How can he who had been wickedly abandoned by me believe me now." Even as I was thinking thus in my perturbed mind, the palanquin surrounded by kinsmen arrived there. It was tender and elegant. It shone with an umbrella, resembling the moon in lustre. Deer skins were spread within it. Stout men bore it on their shoulders.

62b-63. Those men came in and requested me again and again: "O splendid lady, you have been invited by your husband. Hasten there with glee and joy. Your husband has returned endowed with plenty of wealth and jewels as well as two other wives.

64. O fair-faced lady, we had been sent by your husband immediately after his arrival, to fetch you who have been staying in the house of your parents."

65. O gentle lady, on noting that act of my husband I became ashamed. I did not say anything in reply to them. I remained silent.

66. Thereafter I was urged and enlightened again and again by the kinsmen. "You have been called by your husband with due honour. Hence go back to him.

67. O daughter, if the wife does not rejoin her husband when invited (to do so) she is born as a female crow for fifteen births."

68. They said thus and assuaged my grief. They took me hurriedly and made me sit in the palanquin with affection, they repeatedly said, 'Go'.

69. Thereafter those men placed the palanquin on their shoulders and started immediately with speed. They reached the city of Mahodaya where my husband was staying.

70. That his house had been surrounded by gold (i.e. full of articles, pots etc. of gold) was seen by me. It was fully equipped with furniture, foodstuffs, riches and raiments.

71. Then, O beautiful woman, that ogress and the gentle lady, the princess bowed to me with love and devotion.

72. I was befittingly greeted and honoured with love by those two ladies. Respected, and so delighted with the words of my husband, I took my bath and meal.

73. Thereafter, soon after sunset my husband called me and immediately clasped me within his arms. He made me sit on the couch and kept me within his embrace for a long time.

74. Then he called the ogress and the princess and said : "Service to this lady's feet should be rendered by both of you with due devotion.

75. She had been my wife previously. Hence she is certainly the eldest and senior-most to both of you." Then at the instance of our husband, my feet were touched by those two ladies.

76. O lady of beautiful eyes, they eschewed (completely) the jealousy and malice originating from the feeling that I am a cowife. Then, my husband called the servants and spoke those words.

77-78. "O servants, whatever wealth had been acquired by me at the outset from the possessions of the Rākṣasa, whatever had been received by me when I wedded the daughter of the king, bring these things respectfully. Do not delay. This lady is the mistress of everything of those riches."

79-81. O splendid lady, at his words the wealth was immediately brought by the servants. My husband offered the entire wealth to me with love and mind untarnished by deception. He honoured me with ornaments and garments, even as the two ladies, the ogress and the princess were looking on.

82. O splendid lady, he kissed my lips and embraced me as I was seated on the couch. On seeing this wonderful dedication of his self and wealth unto me by my husband, (and on hearing) his words that thrilled me and (feeling excited) because his hands pressed my breasts, I fell down dead like a cow struck down by a sword. My vital breaths left me.

83. Then I attained the torture in the hell assigned to me by Yama. O splendid lady, after covering that period I experienced anguish and misery and was born as a Kāṣṭhīlā.

84-85. I shall have to be born in the animal kingdom thousands of times. O splendid-faced lady, the woman who does not dedicate her wealth and life to her husband will undoubtedly attain this state. By understanding this, one should save the wealth and life of one's husband.

86. Husband is both father and mother, wealth and life, preceptor and salvation.

87. With a great deal of merits the woman goes to the region of Viṣṇu alongwith her husband if her body is cremated alongwith him. But a woman greedy of wealth and of her body (?) attains Yama's torture and the affliction of being born in base wombs in lower species.

CHAPTER THIRTYONE

The Glory of the month of Māgha

Vasiṣṭha said :

1-4. On hearing the words of that Kāṣṭhīlā, the lady of pure smiles named Sandhyāvalī became extremely surprised and addressed her with respect. "O Kāṣṭhīlā, by your words I am much surprised now. Why at all did I happen to see you attaining the base mode of existence ? By what Karman can your liberation be effected from this base birth ? O, one of large limbs, please tell this to me. On seeing you I have become miserable. O excellent one, pity is roused in my heart, on seeing your body resembling a lump of meat that is smooth and comparable to a lump of butter.

Kāṣṭhilā said :

5. O lady of charming eyebrows, even if you are going to give the entire earth for my sake, I cannot all of a sudden extricate myself from this base birth.

6. O blessed lady, listen, I shall point out that holy rite (from which accrues merit) that bestows the great goal, whereby I can liberate myself from the bondage of Karmas.

7. What is called the month of Māgha is remembered as the most excellent of all months. In it, Brāhmaṇa-slaughter

and other sins cry out in distress (as they are annihilated therein).

8. Rare indeed is the month of Māgha; rare indeed is the human birth; rare indeed is the ablution early in the morning and rare indeed is the opportunity to serve Kṛṣṇa.

9-12. Rare still is the day of Viṣṇu (i.e. the Ekādaśī Tithi) that is duly observed as the day of fast. Their own splendour has been cast off into the water by gods during the month of Māgha. Here water is very particularly sacred during this month. The goal that is obtained by persons who maintain regular observances by means of bathing into the water early in the morning, is the bestower of happiness, and is never attained by even heroic warriors (after death) in the battle. If one takes one's bath in the waters of rivers, lakes or tanks it is called the most excellent. If the bath is taken in the well water kept in a vessel, it is of mediocre benefit. If water that is warmed in fire is taken for bath, it is of the least benefit. Merit cannot be attained through pleasures. It is obtained only through distress and exertion.

13. Bath is taken for the purpose of observing holy and virtuous rites and not merely for the sake of purity and cleanliness of the limbs. Fire is resorted to for the purpose of performing Homas and not for removing chillness.

14. Bath should be taken before the sunrise. If the sky is overcast with clouds, one should pray and request the sun who is going to rise.

15. If rivers etc. are not available, water should be kept over-night in a fresh mud-pot. Wind must blow over it during the night. People know such water to be equal to the Gaṅgā for the purpose of holy ablution.

16. O fair lady, a person who regularly takes bath in the month of Māgha, never sees misery and misfortune. There exists no such sin as cannot be wiped off by the holy bath during the month of Māgha.

17-18. Taking the holy dip into water in the morning during the month of Māgha is better than entering fire (?) Misery is experienced if one survives (after entering fire) but

if one dies one enjoys happiness. For this reason, O gentle lady the bath during the month of Māgha is of special significance Everyday gingelly seeds along (or coated ?) with sugar must be given as charitable gifts.

19. O lady of slender waist, Homa should be performed with cooked rice as white as hail or with barley grains foll wed by the oblation of cow's ghee on the full-moon day in the month of Māgha.

20. At the end of the holy observance of (pre-sunrise) bath in the month of Māgha one shall give food consisting of the six tastes (such as sweet, sour and others) and say "May the lord, the sun-god be pleased with me—Lord sun who is unsullied and the embodiment of Viṣṇu.

21. To a Brāhmaṇa couple, clothes should be given along with seven kinds of food. Thirty sweet-meats too must be given as well as gingelly seeds and cooked rice along with sugar.

22. The gingelly seeds and sugar must be in the ratio of three to one. The devotee who knows the procedure must give Tāmbūla (betel leaves) and other sources of enjoyment with devotion.

23. One should face the current when one bathes in a river, if it be in any other place (tank etc.), one should face the sun. There he must invoke Gaṅgā and other holy rivers from the disc of the sun (and then take bath).

24-25. "There are thousands of sins originating in the course of many births, some knowingly committed, some unknowingly committed. But may all those be dispelled by your brilliance, O sun, O Lord of the worlds, O Prabhākara (cause of lustre), obeisance be to you. O Acyuta, make my (observance of) holy dip in the month of Māgha well accomplished and complete."

26. O fair lady, the devotee who takes bath in the holy centres gets lesser benefit than the devotee who takes holy dip in the month of Māgha. One may go to heaven by means of baths in the holy centres. One goes to the highest region (Mokṣa) through the bath in the month of Māgha.

27. The eleventh day in the bright half of the month of Māgha is the destroyer of great sins, if it coincides with a Sunday.

28-36. Even without the conjunction of the constellation Pleiades, the eleventh day in the bright half of Māgha burns the sins of men in the same manner as a base king spoils the kingdom, or as a bad son the family, or as a vicious wife the husband, or as sin the virtue, or as the wicked minister ruins the king, or as ignorance dispels (i.e. vitiates) knowledge, or as complete uncleanliness mars purity, or as untruth dispels truth, or as a controversy spoils a conversation or as heat dispels snow or as misfortune spoils fortune, or as a sin mars fame or arrogance vitiates austerity. Just as Rasas (medicinal potions) destroy great ailments, just as Śaṅkara (fixing of rendezvous) spoils śrāddha (?), so also the Dvādaśī, if properly observed, destroys heaps of sins. The day of Hari (Ekādaśī) quickly destroys the great sins such as Brāhmaṇa-slaughter, imbibing of liquor, stealing, and outraging the modesty of the preceptor's wife. The collections of these sins are not quelled by bath in Puṣkara. Neither the holy centre of the Naimiṣa forest nor Kurukṣetra nor Prabhāsa, Gayā, Revā, Sarasvatī, Gaṅgā, Yamunā, Prayāga nor the river Devikā nor the lakes nor rivers nor Homas, gifts and austerities (can dispel these sins). Excepting the only (auspicious) day of Hari i.e. Ekādaśī no other day can destroy the multitude of sins; no other merit is clearly mentioned in the Purāṇa O lady of charming eyebrows, for the purpose of destroying aggregates of sins.

37-40. O gentle lady, by observing fast even for once, heaps of sins do perish. On one side of the balance the gift of the whole Earth and on another side the day of Hari, it is declared by Brahmā that they are not equal. The day of Hari is superior. On that day, the devotee should make a gold image of the Lord in the form of a Boar. An auspicious new copper vessel shall be kept over a jar. Into that vessel the image of the lord should be placed, so also all the seeds. It must be covered with a white cloth. Gold pieces, bright lamp etc. should be placed, and the vessel be decorated with flowers. The observer of the holy rite should worship the Lord in accordance with the injunctions and keep himself awake.

41. In the morning, the devotee should gift away the jar alongwith the Boar image and all the things within it and

also the Naivedyas and other ancillary articles to a Brāhmaṇa householder who is a devotee of Viṣṇu.

42. After feeding Brāhmaṇas, he should break his fast surrounded by his friends. O fair lady, if this observance is performed, he is never born again anywhere.

43. The sin accumulated in the course of many births whether knowingly or unknowingly committed, is wholly destroyed like the darkness at sunrise.

44. O splendid lady, the holy rite of Ekādaśī has been recounted to you by me in accordance with the (description of the same in the) scriptural texts. O gentle lady, this is the same as had been performed formerly by you in the course of another birth.

45-46. As a result of this holy rite, you have derived incomparable nourishment. It will be enhanced further later on. It is the bestower of happiness on your husband and son always. If, out of that merit a fourth part is willingly and respectfully given to me, I will become delighted and will go to the greatest region of Viṣṇu.

47. O beautiful woman, I had incurred a sin due to the denial and concealment of the wealth. In order to sanctify it (i.e. in order to dispel it and sanctify me) kindly give me one fourth part of your merit as I just now requested for.

48. The woman who deceives her husband with regard to the life or wealth undergoes hundred births in the wombs of germs and is reborn ultimately as a Pulkasī (Cāṇḍāla woman).

49. O honourable lady, the woman of perverted mind who does not yield herself up for sexual intercourse when the husband requests for the same or does not give him wealth (when he needs it) certainly is reborn as Kāṣṭhīlā (a worm ?).

50. If you have any mercy on me, give me a fourth part of your merit accruing from the observance of the holy rite of Ekādaśī for the purpose of dispelling the sin, which I had incurred.

51. O lady of good eyes, on hearing the words of that Kāṣṭhīlā, I took water in my hand and gave the (required) merit to her.

52. "By one-fourth of the merit accrued to me formerly by observing a fast on the Ekādaśī day, may this Kāṣṭhīlā be

liberated from the sins committed by her in the previous birth. What I have averred is truth and nothing but the truth."

53b-54a. When those words were uttered by me, she was seen going to the region of Viṣṇu seated in a divine aerial chariot. Her lustre was like that of lightning.

54b-55. The husband is a deity in the visible world. He should not be deceived by the wife either through her body or through her wealth, if she wishes for splendid existence (in the next birth). Hence, you speak out. I shall give you what is desired by you for the sake of our husband.

56-57. O fair-faced lady, I shall give up wealth, body, my own son or anything else (if you desire it). Who else is a deity unto the women in this world except her own husband ? O lady of beautiful eyes, the woman who sacrifices her wealth or life for his sake, is honoured in the world of Viṣṇu for the duration of a hundred crores of Kalpas and more.

58. The wife of the Brāhmaṇa saw her husband, who had wooed her with fire etc. as witness, indulging in terrible vices. So she became ruthless. Although she was requested, she did not give him wealth, as a result of that sin she became a worm.

59. During my girlhood days this flag-staff of Kāma was seen by me when I was at my father's place. After knowing that it is beneficial to the husband, I give up everything. O lady of beautiful eyebrows, take it.

CHAPTER THIRTYTWO

The Narration by Sandhyāvali

Vasiṣṭha continued :

1. On hearing the words of Sandhyāvalī, Mohinī the daughter of Brahmā who was Mohakaraṇḍikā (a box of delusion ?) said thus, as she was interested in her own mission.

2-3. "O splendid lady, if thus you know the ways of Dharma and Adharma, and if for the sake of your husband you will readily give up your wealth and life, I beg of you then, O splendid lady, a wealth that is superior to life. Give me the head of your son which is liked by you more than the heart.

4-8a. If your husband, the king does not take food on the day of Hari (Ekādaśī), may he take the sword in his hand and cut off the beautiful head of Dharmāṅgada, which is splendid, which is comparable to the disc of the moon, which is decorated with two ear-rings and in which the moustache has not yet grown. O lady of beautiful eyes, may he cut it off and let it fall on to my lap. If he does not take food, O gentle lady, at least do this on the day of lord Viṣṇu, that is destructive of heaps of sins."

On hearing these words of Mohinī couched in bitter words, (Sandhyāvalī) the gentle lady shivered for a short while like the plantain tree blasted by chillness.

8b-14. Thereafter, Sandhyāvalī, the fair-complexioned lady mustered courage and composure and spoke these words to Mohinī, smilingly and preserving gentle expression on the face, —"O lady of beautiful eyebrows, these verses are heard mentioned in the Purāṇas. They are connected with Ekādaśī. They are the bestowers of heavenly bliss and salvation. (They are as follows :) "One should abandon wealth, one should eschew one's wife, life and house. One should abandon one's land, king, heaven, friends, and preceptor. One may leave off the holy centre, Dharma and whatever one is most fond of. One shall eschew Yoga, charitable gifts, perfect knowledge and holy rites. One should leave off austerities, Vidyā (learning), Siddhi (achievement of supernatural powers) and even salvation, O splendid lady. But one shall not leave off the holy Ekādaśī rite in both fortnights. Sons, brothers, friends and beloved ones, all are but persons with whom we come in contact only here (in this world). But Ekādaśī is remembered, O gentle lady, as the means of achievement of pleasures both here and hereafter (in this world and the other world). Thanks to the power of Ekādaśī, everything will become beneficent.

15. O blessed lady, I shall make him give you the head

of Dharmāṅgada for your satisfaction. O splendid lady, believe in my statement and be happy.

16. In this matter, O gentle lady, this traditional mythological story is heard. I shall tell you, O gentle lady, listen with attention.

17. Formerly, there was a Daitya devoted to virtuous activities. (His name was) Virocana.[1] His wife, a lady of large eyes, was interested in the worship of Brāhmaṇas.

18. O lady of beautiful eye-brows, every day in the morning, she used to worship a sage in accordance with the injunctions. With great devotion and a delighted mind, she used to drink the water with which his feet had been washed.

19-21. (Defective) The Devas became apprehensive of the son of Prahlāda (i.e. Virocana) in the same manner as they were, while Hiraṇyakaśipu of fierce valour was ruling over the kingdom. Even when he was dead, they moved about on the Earth with great anxiety when the son of Prahlāda (i.e. Virocana) was himself delighted. Once those Devas the chief of whom was Indra, consulted Bṛhaspati, the preceptor of the Devas and said : "We are oppressed by the enemies. What is it that should be done by us ?" On hearing those words of the Devas, the preceptor Bṛhaspati said :

22-23. "Viṣṇu must be respectfully informed by the Devas (gods) who have become miserable." On hearing the utterance of their preceptor, the Devas of unmeasured splendour went to Vaikuṇṭha for securing the death of Virocana. After going there, they eulogised Viṣṇu, the most excellent of all Devas, by reciting hymns.

The Devas said :

24. Obeisance to the overlord of the Devas, to Viṣṇu of unmeasured splendour. Repeated salutes to the destroyer of obstacles of devotees, to Vaikuṇṭha (Viṣṇu).

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1. Virocana was Bali's father. As such he preceded Viṣṇu's incarnation as Vāmana. Strictly speaking, reference to Viṣṇu calling him by his future incarnation as Paraśurāma, Kṛṣṇa, Buddha etc. is anachronic. But the Purāṇa-writers have not developed that sense. To the author of the NP., Viṣṇu is Para-Brahman. Hence addressing him as Śiva, the universe, Kāla etc., is natural (vide VV. 30-40 below).

25. Obeisance to Hari, the miraculous lion. Hail to the noble-souled Vāmana. Bow to the deity of the form of a Boar. Obeisance to the Divine Fire, the resident of the ocean (at the time) of dissolution of the universe.

26. Obeisance to the Tortoise, the upholder of the Mandara mountain. Hail to Bhārgva; obeisance to the deity lying in the ocean; Bow to Rāma the lord of all; obeisance to the lord of the universe, the cosmic witness.

27. Obeisance to Dattātreya, the pure one; obeisance to Kapila, the remover of distress; Bow to the sacrifice the upholder of Dharma; obeisance to the deity of the form of Sanaka and others.

28. Hail to the deity who granted boons to Dhruva; to Pṛthu of plenty of activities; to Ṛṣabha the pure one; obeisance to the Ātman bearing horse's head.

29. Bow to Haṁsa (the swan), the embodiment of Āgama, to the deity holding the vessel of nectar; obeisance to Kṛṣṇa, to Vāsudeva, to the deity who assumes the form of Saṁkarṣaṇa.

30. Obeisance to Pradyumna, to Aniruddha, to Brahmā, Śaṅkara, to Kumāra, to Gaṇeśa, to Nandin, to Bhṛṅgin.

31. Obeisance to the deity staying on the mountain Gandhamādana, obeisance to Nara and Nārāyaṇa. Bow to the lord of the universe; obeisance to Rāmeśvara.

32. Hail to the resident of Dvārakā; obeisance to the resident of Tulasī grove. Obeisance to the deity having the lotus in umbilicus. Bow to you the lotus-footed.

33. Obeisance to the Lotus-handed deity; obeisance to you, the Lotus-eyed one. Hail to the protector of Kamalā (Lakṣmī). Repeated obeisance to Keśava.

34. Bow to the deity having the form of the Sun; obeisance to the deity assuming the form of the moon; obeisance to the deity having the form of the guardians of the worlds (quarters). Hail to the deity assuming the form of Prajāpati.

35. Obeisance to the deity of the form of the groups of elements (or mass of living beings); obeisance to the splendour in the form of the Jīva (individual soul); obeisance to the Victory, to the victorious, to the leader, to the deity in the form of observances and holy rites.

36. Obeisance to the deity devoid of attributes, to the deity without desires, to the deity the knower of ethics, to the Ātman devoid of motion, to Buddha, to the deity of the form of Kalki, to Kṣetrajña; obeisance to the imperishable.

37. Obeisance to Govinda; to the lord of the universe, to the infinite one, to the primordial one; obeisance to the deity having the bow Śārṅga; to the deity wielding the conch and the iron club. Bow to the deity holding the discus.

38. Hail to the deity having the sword; obeisance to the Trident-bearing deity: obeisance to the deity striking with all weapons and missiles; Bow to the deity worthy of being a refuge; obeisance to the transcendental deity. Bow to the great Ātman.

39. Obeisance to Hṛṣīkeśa; to the deity identical with the universe; obeisance to you of the form of the universe. Hail to the deity having the Time as his umbilicus; salute to Kāla (God of Death, Time). Bow to the deity having the moon and the sun for his eyes; obeisance to the perfect one; obeisance to the deity worthy of being served. Hail to the deity who is greater than the greatest.

40. Obeisance to the maker of the universe, to the upholder of the universe, and to the annihilator of the universe; obeisance to one who fascinates, to one who agitates, to one who assumes the form as he desires; obeisance to the unborn, to the poet (the wise one).

41. O lord, on being oppressed by the Daityas, we have sought refuge in you. Hence, O supporter of everything, do that whereby we may be happy.

42a. May we sport about accompanied by our sons, friends, wives and others."

42b.-45a. On hearing their hymn of praise, Vaikuṇṭha (god Viṣṇu) was delighted in his mind. He granted personal vision to those Devas who were distressed and harassed by the Daityas. On seeing Vaikuṇṭha (God Viṣṇu), the lord of the chiefs of the Devas very affectionate at heart, they respectfully prayed to him for the destruction of Virocana. On hearing the main task of those Devas the chief of whom was Indra, the lord who is the foremost among those who know their duties, consoled the Devas with Love and let them off fully delighted and joyous.

45.B-48. When the groups of the Devas had gone, the lord who is the foremost among the knowers of all expedients, assumed the form of an old Brāhmaṇa and went to the abode of Virocana. He, the achiever of the missions, reached the place at the time of the worship of the Brāhmaṇas. On seeing him, Viśālākṣī (a lady of large eyes) became delighted in her mind. After greeting and honouring the extra-ordinary Brāhmaṇa with devotion, she gave him the seat. Without accepting the seat given by her, he told her :— "O splendid and gentle lady, I am not accepting the great seat offered by you.

49-50.A Listen. The mission for which I have come here is incomparable. O woman of honour, he who understands the task kept in my mind must agree to its fulfilment. Then, O fairfaced lady, I will accept his worship."

50.B-51.A On hearing the words of the old Brāhmaṇa the lady (though) an expert in understanding the deep significance of expressions, was deluded by the Māyā of Viṣṇu, as she was a woman. She spoke with great delight.

Viśālākṣī said :-

51-55.A "O Brāhmaṇa, I shall give you whatever may be in your mind. Take it from me. Here is the seat. Here is the water for washing the feet. Give unto me the desired object (viz. the water where-with you wash the feet)". On being requested thus, the Brāhmaṇa said, "I do not believe in the words of a woman. If your husband says it I can believe."

On hearing the words spoken by the Brāhmaṇa, the mistress of the abode of Virocana invited her husband there itself, in the presence of the Brāhmaṇa.

At the instance of the messenger, the delighted son of Prahlāda came to the harem where his wife Viśālākṣī was present.

55.B-57.A On seeing her husband arrived, the lady engaged in holy rites got up, bowed to the leading Brāhmaṇa and offered the seat. When he did not accept the seat offered respectfully, she informed her husband, the king of the Daityas.

57B-61.A. On coming to know of the incident, Virocana, the king of Daityas, was swayed by his love for his wife. With

mind deluded, he accepted the (proposal of the Brāhmaṇa). After understanding the mental idea when the Daitya accepted the suggestion, the Brāhmaṇa became delighted and said, :- " Offier me your age and longevity". Then the couple became deluded due to the grief caused by themselves. After meditaing for a short while and joining the hands together, they spoke to the Brāhmaṇa, "O Brāhmaṇa, accept our life. Give us the water from your feet. We shall make your utterance true, Be delighted".

61.63 A. Janārdana who was delighted by their devotion, gave her the water from his feet. Viśālākṣī became joyous by washing the feetof the Brāhmaṇa. Along with her husband, she sprinkled water with which his feet were washed, over her head.

63.B. 65. O lady of beautiful eyebrows, the couple thereupon suddenly assumed divine forms, climbed into the excellent aerial chariot and went to the region of Viṣṇu.[1] Thereafter, the lord became delighted by uprooting the cause of grief to the Devas. He went to his abode in Vaikuṇṭha. He was eulogised by all the groups of Devas. Thus, O gentle ledy, what has been promised to you must be given to you by me.

66. O gentle lady, I will not make my husband Rukmāṅgada move away from truth. It is truth alone that has been glorified as the bestower of salvation on men.

67-68. They know that the man who has fallen off from truth is baser than a Cāṇḍāla". After speaking thus to Mohinī, the daughter of the lotus-born deity (Brahmā), Sandhyāvalī as refulgent as gold, and having beautiful eyebrows touched the feet of her husband with both of her hands, the feet that were copper-coloured with red toes.

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1. The account of the death of Virocana given here—the self-sacrifice of Virocana and queen Viśālākṣī—is not complimentary to Viṣṇu. In the *Mbh. Śānti.* 98. 49-50, he was killed by Indra in the battle with demon Tāraka. This second version of Virocana's death is supported by Mt. P., Pd. P. and Brahmāṇḍa P.

CHAPTER THIRTYTHREE

The Submission of Dharmāṅgada

Vasiṣṭha said :

1. Thereafter, O king, Sandhyāvalī clasped the feet of her husband. The gentle lady spoke these words about the (imminent) death of Dharmāṅgada (at his hands).

Sandhyāvalī said :

2. "O king, just as by you, so also by me, this lady has been advised in many ways. But nothing else appeals to Mohinī, the very embodiment of delusion.

3. She wants you to take food on the day of Viṣṇu or to kill your son. O lord striking the son down is better than violating the holy observance.

4. O king, the affliction of the father is not as severe as that of the mother in giving birth to the son.

5. Since the mother undergoes misery in holding the son in her womb, O king, her affection is excessive. O king, the affection of the father cannot be as much as that of the mother.

6. In the world, O leading king, the father is said to be the person who sows the seed, the mother is the porson who holds it within her womb. In protecting and nourishing the child, the mother is superior to the father.

7. The affection of the mother is hundred times more than that of the father. It is in view of this abundance of love and affection that they recognise that the mother is greater.

8. In spite of that, I have become devoid of affection towards the son, O leading king, because of my desire to win the other world through the maintenance of the truth of the words uttered.

9. Eschewing all your affectionate feelings O king, kill your son. Do not transgress the truthfulness of the words uttered. On my very soul, you are bound by an oath.

10-14. Hṛṣīkeśa will be the bestower of fruits (after testing persons) on touch-stones (of holy rites), if, after observing them, O king, no pain is felt in the body. There is no doubt about

this that it is through Adharma that a man falls off from heaven. The man who takes off his life or that of his son or sacrifices his possessions O king, and follows fate, is sung about as a great man. O king, blessed are those adversities which make men truthful. In view of their purpose of keeping up truthfulness, they may be the bestowers of salvation on men. In order to spread and guard their fame, holy rites must always be performed by men in the manner mentioned in the scriptures, without being swayed either by love or by hatred. Hence, O king, enough of your distress and anguish. Keep up the truth.

15. O king, by keeping up the truth, a man becomes united with Viṣṇu's person. This Mohinī (enchantress) is a touchstone created by the Devas for you.

16. O king, I consider that she has been made your wife (for this purpose), but you do not understand that. By your act of killing your son, the Devas will hang down their heads (in shame).

17. Placing your foot on their heads, you will attain the highest region. The Devas are the antagonists of those who have devotion towards Viṣṇu.

18-19. What has been made clear is that there will be blindness in the world. O king, the Devas along with the deities are antagonistic to you. With their activities, they break (obstruct) your path towards salvation. They cause you to drop down your resolve. Hence, O king, be steady and firm. Kill your dear son.

20-21. Carry out the directions of Mohinī by way of keeping up your own vow. O lord of kings, if the directives are unheeded, you will incur a terrible sin equal to that of Brāhmaṇa-slaughter. O ruler of the earth, you will be going to the world of Śamana (i.e. Yama) and there will be damage to your reputation on the earth."

Vasiṣṭha said :

22. O king, on hearing the words of his wife, the king Rukmāṅgada spoke those words to Sandhyāvalī in the presence of Mohinī :—

23. "O beloved wife, the slaughter of one's own son is an exceedingly sinful act. It is worse than Brāhmaṇa-

slaughter. What will be my future destiny in the world after killing my own son ?

24. Wherefore did I go to the Mandara mountain ? Wherefore did I meet with Mohinī ? O gentle lady, this is veritable Kāla or god of death in the form of the beloved (Mohinī), for the destruction of Dharmāṅgada.

25. What will be my future state by killing my son who is conversant with Dharma, who is endowed with humility, who reconciles and delights the people and who has no issue of his own ?

26-31. O gentle lady, the father incurs great misery even by killing a vicious son. What then if he happens to be by nature righteous and rendering regular service to his elders ? O fair-complexioned lady, this continent of Jambūdvīpa alone is enjoyed by me. But all the seven continents are being enjoyed by your son now. O fair lady, he is a part of Viṣṇu. He will surely be superior to his father. O fair lady, this son of mine, Dharmāṅgada who has been highly extolled in Purāṇas by poets (O wise sages) is superior to all on this earth.

O lady of charming limbs, he is the bestower of honour on my family as well as on me. Alas ! In this matter I am faced with a greater misery than even my son. O fair lady, with your auspicious utterances speak again to Mohinī who is deluded and so who gives me much grief."

32. After saying thus to his beloved wife Sandhyāvalī, the king came near Mohinī and spoke this :—

33-34. "O splendid lady, I will not take food on the day of Viṣṇu nor will I injure my son in any way. I would rather tear up my own self or the gentle lady Sandhyāvalī. At your behest, I may even do any other terrible deed. But, O lady of charming eyebrows, leave off your stubbornness in regard to my son.

35. What benefit will you attain by killing my son Dharmāṅgada ? What do you gain by compelling me to take food on the day of Viṣṇu ? Tell me.

36. O fair-faced lady, I am your servant. I am your slave. I am subservient to you. O blessed lady request for some other boon, I submit to you.

37-40. O lady of beautiful limbs, your feet are equal

to the red Aśoka flowers. I am absolutely obedient to you. I shall carry out some other purpose of yours.
I am subservient to you. O gentle lady, be pleased with me. Give me the alms in the form of my own son's life. A virtuous son is very rare to be obtained. The day of Hari (Ekādaśī) is a rare day of holy rites. Rare indeed is the water of Gaṅgā. Rare is a beloved mother on the Earth. Rare is the birth in a noble family. Rare is the beloved wife born of a good family. Rare is the charitable gift of gold. Rare is the facility to worship Hari. Rare is the initiation pertaining to Viṣṇu. Rare is the collection of Smṛti texts?

41-45A. Rare is the residence in the holy centre of Śaukara.* Rare is the opportunity to meditate on Hari; rare is the holy rite of keeping awake on the day of Viṣṇu; rare is the purification of the self (or getting honour to oneself); rare is the attainment of the birth of a son; rare is the holy water of Puṣkara; rare is the contact with virtuous eminent people; devotion is said to be rare; rare is the charitable gift of a Kapilā (tawny) cow; rare is the (facility to) set a blue (calf) free. O fair-faced lady, rare is the Śrāddha performed on Trayodaśī (Thirteenth day). Rare is the Earth (as an object of charitable gift). Rare is the observance of holy rite that destroys sins. O woman of sweet eyebrows, rare is the replica of cow made of gingelly seeds and given over to a Brāhmaṇa. O fair lady, rare is the bath with the embylic myrobalan. Rare is the day of Hari.

45B.-46. Rare indeed is bath in cold water at the auspicious time of the passage (Parva-kāla) of the moon, especially at the auspicious time of dawn in the month of Māgha. O queen, rare is the performance of a religious rite punctiliously in conformity to Śāstric injunctions.

47. Rare indeed is the wholesome diet and efficacious medicine that dispels sickness. Rare is the procedure along the path of scriptures.

48. Rare is the remembrance of Viṣṇu at the time of death, O fair-complexioned lady. Thus, O fair lady, carry out my words that protect Dharma.

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*Mod. Soron on the Gaṅgā, 27 miles NE of Itah (U.P.). Viṣṇu in the Sūkara (Boar) form killed Hiraṇyākṣa here—DE 195.

49. O lady of beautiful limbs, of what advantage is the killing of my son to you ? It behoves you to be pleased. The worldly pleasures have been duly enjoyed. The kingdom has been made free of thorns.

50A. I have placed my foot on the heads of those (i.e. surpassed those) who protect Devas, cows and Brāhmaṇas.

50B-51. A. I will never injure with my hands my son who is the object of my destiny."

Mohini said :

52-53. Dharmāṅgada is not my enemy, nor do I kill your son. I have told you at the outset, "Eat on the day of Hari". O king, rule over the earth as you please, for many years. I do not kill your son. My object of accomplishment lies in your taking food. O king, I have no interest in the death of your son.

54. O king, if the son is dear to you, may the food be taken on the day of Hari. O king, of what avail are these laments which are beyond the pale of Dharma.

55-56. Keep the truth assiduously. Carry out my word. "Dharmāṅgada who was standing in front, observed Mohinī, the lady with slender waist, speaking thus. After bowing to her he said. It is this (here). Take it. Do not entertain any fear or suspicion, O beautiful lady.

57-60. He drew out his stainless glistenting sword and placed it in front of the king. He placed himself too in front of the king and said with a steady resolve in truth and virtue.

Dharmāṅgada requested :

"O my father, delay should not be made by you in striking me down. O king, make my mother's words true. Keep up your promise. The Ātman should be protected even at the sacrifice of wealth, wives or sons.

To a king who is desirous of welfare, the progeny is for the purpose of preservation of Dharma. Death for your sake is the bestower of ever-lasting salvation on me. You too will attain the pure worlds in virtue of your keeping of your own promise.

61-62A. Eschew the deep overwhelming sorrow originating from killing your own son. O lord, (even if) this body is abandoned, it will lead to the creation of another body, that is devoid of all sorts of ailments and equal to that of Indra.

62B-64. Those who are killed for the cause of their fathers, or for their mothers, or for cows, Brāhmaṇas, young women, Earth, king, or the deities, or for the sake of their children or the handicapped, attain the excessively brilliant worlds. Hence enough of your worries and anxieties. Kill me with your excellent sword.

65. O leading king, stick to your vow. Do not take food on the day of Hari. O king, one may kill one's own son or wife for the sake of Dharma.

66. It is heard in the Vedic texts : A person (i.e. a king) who sits consecrated for the performance of horse-sacrifice may kill his son in that excellent sacrifice and no sin is incurred thereby.

67. O king, whatever, Mohinī, my mother, says must be carried out unhesitatingly by you.

68. O leading king, be pleased. Carry out the suggestions made by me, in regard to my own death. O king you will then release yourself from the terrible utterance of falsehood through the interference of Mohinī.

69. O king, as a result of the killing of your own son, your fame will be illuminated. Thanks to the splendour of your fame, your reputation and esteem will be very high and ever-lasting. O dear father, no doubt should be entertained in this matter."

CHAPTER THIRTYFOUR

The Visions of the Lord

Vasiṣṭha said :—

1-4. On hearing the words of his son, the king Rukmāṅgada glanced at Sandhyāvalī's face resembling a lotus and became glad. (It seemed as though her face urged) : "listening to the words of Mohinī, do not take food. Kill the boy born of your body. Do not take food. Rather kill your son". This importunity was evident in her face. In the meantime, the Lotus-eyed Lord (Viṣṇu) came there and stood in the sky but in an invisible state. He began to watch the courage and fortitude of the three persons—the heroic king, Sandhyāvalī and Dharmāṅgada. O leading king, the unsullied lord Viṣṇu having the colour of the cloud, seated himself on the Lord of birds viz. his vehicle Garuḍa.

5-9. When the words "Eat, Eat" were uttered by Mohinī, the king took up the stainless (bright) sword to kill his son Dharmāṅgada, With a delighted mind, he made obeisance to the Garuḍa-emblemed lord. On seeing his father armed with the sword, Dharmāṅgada bowed down to his parents and to the discus-bearing Lord without any feelings of sorrow, he looked at the face of his mother, O great king.*

Dharmāṅgada who was endowed with devotion to his father and who was superior to all in his devotion to his mother, kept his neck close to the ground. His neck resembled a conch-shell. It was tender with the lustre of gold. It was plump and it contained many lines. He placed his neck on the path of sword.

10. O king, (Māndhātā), when the son offered his neck with delight in the face that resembled the beautiful moon, and when the lord of the Earth (i.e. Rukmāṅgada) took up his sword, the entire Earth along with the mountains began to quake.

11. Immediately the ocean tides arose as if to submerge the three worlds. Hundreds of meteors fell on the Earth with

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**Nṛpa-Puṅgavaḥ* in the text has no predicate, hence taken in the Voc. as *Nṛpa-Puṅgava* (Māndhātā) "O king" is repeated even out of context in this part of the NP.

violent gusts of wind and thunder-bolt's stroke from the middle of the sky.

12-14. Thinking (to herself) : "O the mission of the Devas has not been accomplished by me. My birth has been thus fruitless. It has been made so by the fate that had created the universe. My enchanting beauty has been only a fraud, since the food is not taken in by the king on the day of Hari—the day that dispels the fear of sins. In the Heaven, I will be treated as equal to grass.

He who has abundance of Sattva qualities will go along the path of salvation. But I, the sinner, will fall into the terrible hell."

15. O leading king, when the sword was lifted up by the king, Mohinī endowed with delusion over-came with swoon fell on the ground.

16-18. Shining with that sword, the king attempted to cut off the neck of his son Dharmāṅgada. When the courageous king Rukmāṅgada, with great delight, was to cut off his son's head alongwith the ear-rings the head that was beautiful, had the brilliance of the moon that was shining. But immediately the king was caught in his hand by Viṣṇu, the lord of the daughter of the Milk-ocean". I am pleased I am delighted. There is no doubt about this. O lord of the people, go to my region.

19-20. O king, establish on the Earth your fame that is worthy of being worshipped in the three worlds and that is white and pure. Set your foot on the head of Yama. O king, thereafter, accompanied by your beloved wife and son you go to my residence called after my body (i.e. Vaikuṇṭha)". The moment he was touched with the hand of the discus-bearing lord, the king became free from sins in the company of his wife and his son.

21-22. Approaching quickly, the noble-souled king entered the divine body of the lord, leaving off the Royal glory originating from the Earth abandoning the slaves, riches and treasury, elephants, horses, chariots, wives in the harem and the kinsmen. He became one with the body of Viṣṇu. Then a shower of flowers fell from the sky.

23. O king (Māndhātā), the large drums called Dundubhis were sounded by the delighted Siddhas, and the guardians of the divine world. The celestial ladies sang sweet songs and danced joyously.

24-26. The daughters of the Gandharvas were satisfied with the action of the king. The son of the sun (i.e Yama) too observed this wonderful phenomenon viz. the king entered the divine body of Viṣṇu accompanied by his wife and son after wiping off the writings of Yama. He placed all the people in the path leading to the world of Hari. The people followed the path pointed out by the king and were grateful to him. Yama became frightened again. He came to the four-faced lord Brahmā and spoke to him crying :- "O lord, I will not be a mere employee without the power to command. O lord of Devas, create another post for me. I shall do my best. Let not my baton of punishment be a thing of mere show."

CHAPTER THIRTYFIVE

Mohinī incurs a cause

Yama said :

1. "O lord of the Devas; O lord of the universe ! O lord and preceptor of the mobile and immobile beings Mohinī has become unsuccessful like a barren woman in the matter of giving birth (to childern).

2. O Kuśa-emblemed one the entire world goes to Vaikuṇṭha along the path advocated by Rukmāṅgada. No one comes to me.

3. Although the lord of kings entered the body of the discus-bearing lord (Viṣṇu), the mind of all the living beings has not changed.

4. O grand-sire of the universe, after observing fast on the day of Viṣṇu, all men including young children, go to the greatest world with their sins dispelled.

5. Your daughter, Mohinī, the gentle lady is ashamed and has been in swoon. She is not coming near you because she is despised by the world. She does not even take food.

6. I have become jobless, what am I to do? Guide me." On hearing the words of Yama the lotus-seated deity said:

7-8A "We all shall go together to bring Mohinī to consciousness. After she has got up (regained normalcy) O son of the sun, we shall perform your task. There is no doubt about it. May excitement and agitation be eschewed.

8B-9. Then all the groups of Devas led by Indra and others accompanied by Brahmā, came down to the Earth in their aerial chariots as refulgent as the sun, in order to rouse that woman to consciousness O king (Māndhātā).

10-23. With their aerial chariots they surrounded the auspicious (beautiful)-faced lady (who was in a swoon then). She was devoid of brilliance and bliss. She resembled (the following): a river the water of which had dried up, the night without the moon, a holy rite without the Ṛtvik priest, a man who is defeated in a battle, a flower that has faded, the dais where-from the celebration of the festival has ceased, the coral that has become white and colourless, the grain-field from-where the grains have been removed, the light that is dim, the churning rod O king, when the butter is taken out,* the speech that is not refined, the army that has been crushed (severely defeated), a young woman whose husband has been killed, the subjects deprived of food grains, the sacred-rite without Mantras, the war waged in violation of its prescribed code and without mercy, the Earth without a king, the king without a minister, O excellent king, the house devoid of wealth and food-grains, the pot without water, the lordly bull stuck in mire, the householder without his wife, the king banished from his kingdom; the physician whose medical treatment has failed, the tree whose branches have been cut, the house without fire, the cloud without water, the fire with plenty of smoke, the sun without his rays, the man who has gone out of his senses, the man who indulges in sexual intercourse on Parvan

*Here the text is defective.

days (the new moon, the full moon days etc), a lover who is not satisfied with his beloved, (or with no favourable response from his beloved), the serpent deprived of its poison, the bird whose wings have been clipped, the Brāhmaṇa who has no means of sustenance; the garland that has been dropped down from the head, the mountain without metals and minerals, the scriptural text the script of which is distorted, the Ṛk and Yajus Mantra that is recited in wrong notes, the Sāman verse recited with a discordant note, a lake devoid of lotuses, the pathway overgrown with grasses, the lotus devoid of petals, knowledge (vitiated) by the feelings of egotism, the Puruṣa without Prakṛti, the Sāṅkhya philosophy minus the Tattvas (principles), and the Dharma (Virtue, piety) (tarnished) with arrogance, thus the heaven-dwellers saw Mohinī devoid of brilliance.

24-25. The Devas, on arrival, spoke to that fiercc lady who was meditating (brooding) and lacking in enthusiasm; who was viewed by the people as one with (the stigma of) the murder of her son; who was criticised in cruel rebuking terms as a woman of bad conduct; who had been abandoned by the virtuous people; who had been stubborn in clinging to her own words and had been defrauded by those very words (?)

26. "O fair lady, do not feel aggrieved; you have put in manly efforts. Indeed, there is no question of wounded prestige in regard to the devotees of Viṣṇu.

27. O fawn-eyed lady, it is for the fulfilment of the work of the Devas that you have come (here). O fair lady, that is not fulfilled, now that he (king Rukmāṅgada) has attained absence of birth (i.e. salvation).

28-29. (Defective) O Mohinī, the Ekādaśī in the bright half of the month of Vaiśākha has been previously observed by Rukmāṅgada (as a day of fast). It destroys all obstacles, and it is highly meritorious. O lady of large eyes, he observed the rite continuously for a year with very great strain. The fact that he did not swerve from truth is an act without a parallel.

30-31. A woman is described as the queen of obstacles (except in your case). The king decided on killing his son without reservation in mind, thought or speech. He

cast off his affection and lifted his sword. The lord Viṣṇu observed that (the king's steadfastness had been proved) on that touch-stone.

32-33. For he was prepared to kill his son but he would not take food on the day of Hari. Hari (Viṣṇu) saw the real feelings of the king, his wife and his son. He was extremely pleased (with them) and so all the three were taken to his own abode along with their physical bodies like coals deposited (ignited) with fire, as their Karmans were exhausted.

34. O blessed and gentle lady, if the work is begun in earnest and performed assiduously but the fruit is not derived, what is your fault in it now ?

35. For this reason, O splendid lady, Devas have come as granters of boon. Whether it fructifies or not, one should engage oneself in an activity. One must not remain idle.

36-38. All his attendants must be properly maintained by a king, who wishes for piety. If, even after an honest effort, the servant is not able to accomplish the task, at least the remuneration must be paid. There may not be any gratuity. If a man (i.e. the master) does not give the (servant) living sustenance, he attains the sin of a cow-slaughter. There is no doubt about this. Hence, O fair lady, O excellently beautiful woman, what is desired by you must be given.

39-40A. (Defective) the task of heaven-dwellers had been to create the obstacle. Since you have endeavoured with sincerity what is it that the Devas will not do. But O fair-faced lady, along with you, they too have been frustrated by the brilliance of fast which they call the destroyer of obstacles."

40B-41. On being told thus by the Devas, Mohinī the enchantress of the worlds, who was bereft of her husband and so was cheerless and extremely distressed, spoke thus :- "Fie upon this life of mine, inasmuch as the entrusted work was not achieved.

42-43. O lords of the immortal beings, the path of the world of Yama has not been rendered thronging with people. The vow of the day of Hari was not violated. Food was not taken by that king. His own son was executed by that hero

joyously. After placing his foot on my head, Rukmāṅgada has attained Viṣṇu.

44-47. He has attained Viṣṇu of immeasurable attributes, who is free from impurities, who is the support of pure ones, who is called Haṁsa, Śucipāda (of pure region), Vyoman (firmament), Praṇava (OM) the imperishable seed; who is formless, without any appearances; transcendental to the universe; perfectly pure and unsullied and of the nature of void (firmament), who is worthy of being meditated upon; who is beyond contemplation; whom they call both the Existent and the non-existent, who is neither far off nor close by; who is the great splendour and capable of being grasped only by the mind; who is identical with the universe and is called Puruṣa; who is abiding in the lotus of the heart; who is the embodiment of splendour and eternal. When the king has already dissolved himself in the lord, what benefit do I derive from life ?

48. The man who accepts his salary when the (appointed) work is not accomplished, goes definitely to the hell leaving off his master.

49. O heaven-dwellers, the servants who do not accomplish the tasks of their masters but still enjoy the salary, are reborn in the Earth as horses.

50. I am the destroyer of my husband as well as of my son. I am not successful in accomplishing the task. How can I accept the boon from you, the dwellers of Heaven ?"

The Devas promised :

51. "Speak out, O Mohinī, I [we] shall give what is desired by you in your heart of hearts. After helping you, we shall free ourselves from indebtedness to you.

52. O gentle lady, endeavour has been made by you in motivating the king to take food. O gentle lady, when such task has been accomplished, you deserve a share in the benefit."

53. O king (Māndhātā) ! When the Devas were speaking thus, the priest of the king (Rukmāṅgada) resplendent like fire, arrived there.

54. The sage who had been engaged in Prāṇāyāma, had been living under water. When the twelve-year-period of

this penance was completed, he came out of the water.

55. O king (Māndhātā), as soon as he came out of water, the actions of Mohinī were heard by him. The infuriated prominent sage approached that group of the Devas.

56. He condemned all those Devas who were about to grant boons to Mohinī. "Fie upon this (woman) ? Fie upon this group of Devas ! Fie upon this action that should be called a sin.

57. The boon that is desired by Mohinī and that you are about to give her is detrimental to your very existence (or feeling of devotion about you) and promotes that growth of Puruṣārtha *(Kāma ?).

58. She who has killed the son of her husband (and her husband as well) is no better than one who has killed ten thousand persons. She is like a man-eating ogress of the meanst conduct (?). O Devas, even by immolating herself into a well-kindled fire, she cannot gain in purity.

59. These three have been considered equal to one-another by the ancient excellent Brāhmaṇas, Viz. Killing ten thousand persons; slaughter of the husband, and the slaughter committed without any purpose. O Devas, even by falling into a well-kindled fire, she cannot purify herself. She had with her nectar-like sweet words deluded Rukmāṅgada, and Dharmāṅgada. Rukmāṅgada killed his son and attained salvation accompanied by his beloved wife. She (Mohinī) has made the Earth bereft of its rulers, the protectors of men.

60. She cannot have her residence even in the hells, O Devas. How can she, who is intellectually deficient (and perverse) stay in heaven ? O Devas, nor can she stay near the king; she may not attain the eternal region of Viṣṇu.

61. Nowhere in the worlds can she have her residence since she has been defiled (and condemned) by the public

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*The text *puruṣārtha-prarohakaṁ* is obscure as *pra-rohaka* means 'causing to grow' (MW. p. 689). How could the boon to Mohinī promote the germination of any Puruṣārtha except Kāma ?

censure. Fie upon the life of this lady of despicable activities who was always indulging in sinful actions, O Devas.

62. After killing her husband, after taking away the life of her son, after murdering her co-wife who was just like a mother unto her and after destroying the entire Earth, O Devas, what sort of existence or fate will she attain ?

63-64A. (Defective) O Devas, this lady is a greater sinner (than others). She has destroyed the holy observances of Hari. She always advocated "May food be taken on the day of Hari." Downfall is suffered even by those who take food (to relish it and not) for the sustenance of life. (?)

64B-65. How can one get residence in heaven by propagating "May food be eaten on the Ekādaśī day. May a cow be killed along with Brāhmaṇas. May undrinkable liquors be drunk". Such is spoken by the ignorant. This is not the decision of the learned.

66. If out of ignorance the statement viz :— "May the food be taken on the day of Hari" is made, there is an expiation for it with a hundred Prāṇāyāmas.

67-68A. O heaven-dwellers, they can atone for it by observing fast on the Ekādaśī day, or by taking a bath in the lake Puṣkara when the star under which one is born is associated with it (?), or by touching the Deity (Viṣṇu) in the Boar form or by the worship of God.

68B-69A. This expiation has been recounted by the Brāhmaṇas if the words are uttered (as mentioned before). This lady was ruthlessly engaged in sin. She insisted on food being taken on the day of Viṣṇu which is difficult of performance to sinners.

69B-70. She did not pay heed to the words of her husband. She got the favourite son killed—the son who knew the fitting words, who abided by the advice (of elders) and who was engaged in activities beneficial to his mothers. This woman has violated the Dharma of Viṣṇu. She is burdened with many sins.

71. O lords of the Devas, she is not worthy of even being touched. How then can you bestow boons on her ? Indeed your excellencies are interested in persons endowed with the qualities of justice and piety.

72. Heaven-dwellers do not accord protection to sinners. Devas are remembered as the supporters of Virtue. And Virtue (Dharma) is enshrined in the Vedas.

73. Service unto the husband is glorified as the duty of woman by the Vedas. Whatever the husband says must be carried out unhesitatingly by her.

74. If the husband says that anything is white she must also say that it is white. If he says that it is black, she must also say that it is black. This is to be known as real Śuśrūṣā (service) and mere menial action of attendance is not Śuśrūṣā.

75-77. O Devas, her husband's orders were disobeyed by her with a view of her desire to establish her own command. Hence there is no doubt that Mohinī is the most sinful of all women. In order to achieve truthfulness, the king, who had been restrained by imprecations, said different kinds of words (i.e. offered various proposals). But this lady, the murdress of her son, did not like them. Hence the king relegated the sins to her and attained salvation. Thus she is indeed a woman of sinful physical body responsible for ten thousand murders.

78-83. This woman of evil activities had repudiated the king who was the donor of various charitable gifts; who was a patron of Brāhmaṇas; whose deity was Hari; who invariably delighted his subjects; who regularly observed fasts on the days of Hari; who cherished no indecent Love towards the wives of others; who had no desire for worldly pleasures; who eschewed his passionate love for the sake of others; who always performed sacrifices; who continuously maintained the suppression of the wicked ones on the Earth, and who was never overwhelmed by the seven terrible vices. How can she be worthy of being granted the boons ? O excellent Devas within a trice I shall reduce to ashes the person who is likely to side with her, whether he is a Deva or Dānava. O gods, if anyone endeavours to protect Mohinī, he incurs that sin which is fixed in Mohinī."

84. O king (Māndhātā), after saying this and taking up water in his hand, the eminent Brāhmaṇa furiously looked at the daughter of Brahmā and violently hurled it on her head. The water then shone like fire.

85. O king, no sooner was the water cast on her, her body blazed like a bundle of straw licked up by the flames of fire, even as the residents of heaven were (helplessly) looking on.

86. "O Lord, check your anger; check your anger," even as these words of the Devas rose up in the sky, that (violent) fire created by the utterance of the Brāhmaṇa reduced that young woman to ashes.

CHAPTER THIRTYSIX

Brahmā intercedes for Mohinī

Vasiṣṭha continued:

1. Recovering herself from her unconscious senseless condition, Mohinī went to the mansions of the Devas, (the Heaven). She was then rebuked by the messenger of the Devas, "You are a sinning woman and you have no place here.

2. O foolish woman, a habitual sinner, O woman indulging in censuring your own husband, you have no place for staying in the heaven, since you have violated the day of Hari (the Ekādaśī Vrata).

3-5. It is in the hell that the residence of those averse to Dharma is recommended." Vāyu said thus to her in cruel and unexpected words. Beating her with a baton, he pushed her to (the place of) torture. O king, beaten thus by the celestial messenger and completely over-powered by the Brahmadaṇḍa (the baton i.e. curse of a Brāhmaṇa), Mohinī reached the hell. There, at the behest of Dharma (i.e. Yama), she was beaten by the messengers for a long time.

6-7A. She was taken to hells in the order and made to fall therein. They rebuked her, "O sinful woman, your son Dharmāṅgada had been killed by you through the hands of your husband. Hence experience here the evil effects of the sinful actions perpetrated by you.

7B-8A. You are the experiencer of such fruit as this, inasmuch as you have brought about the death of your son who was a benefactor of the subjects, whose intellect was stable and firm, who was comparable to Mahendra and Varuṇa and who was the overlord of seven continents.

8B-9A. If one violently injures even an uncultured son, one becomes the murderer of a Brāhmaṇa. What then, O sinful woman, if one injures a son like Dharmāṅgada endowed with all piety ?"

9B-10A. O excellent king, she was thus expostulated by the messengers of lord Yama. She experienced one by one all the tortures suggested by that lord.

10B-11. Since she had already been struck down by Brahmadaṇḍa (the curse of a Brāhmaṇa), the tortures (or the hells) themselves became scorched due to their contact with her. They became unable to detain her (within themselves). Then, O king, those hells approached Dharmarāja.

12. They were afflicted due to the contact with her limbs. They were frightened. With palms joined in reverence, they said, "O Lord of the Devas, O Lord of the universe, O Dharmarāja, be merciful.

13. Take away this lady from the place of tortures immediately for the sake of our relief. O lord, at her very touch, we are being instantaneously reduced to ashes.

14. Hence banish her from all hells." On hearing their words, Dharmarāja was mnch surprised.

15-16A. Dharmarāja then commanded his messengers, "This woman is to be banished from my mansion. Tortures (in my hell) do not wish to have any contact with that sinner who is burned by a Brāhmaṇa's imprecation, whether such a sinner is a man or a woman or even a thief (?)

16B. Hence banish from here this excessively sinning woman, who had disobeyed her husband's words, who had caused the death of her son; who has destroyed Dharma and who is already struck by Brahmadaṇḍa. Even my body burns at her sight".

17-18. O king, thus commanded by Dharmarāja, those emissaries struck her with weapons and missiles and threw her out of Yama's abode.

19. Thereafter, O king, the distressed woman of delusion, Mohinī went to the nether-worlds. She was prevented (from entering the region) by the people there.

20. Extremely ashamed due to this, Mohinī, the daughter of Brahmā, went to her father's presence and intimated her own grief to him.

21. "O father, there is no place of rest for me in all the three worlds consisting of mobile and immobile beings. Wherever I go they throw me out after rebuking me.

22. I have been banished by the people of the world who struck me hard with weapons. It was at your behest that I had gone to Rukmāṅgada at the outset.

23-24A. (For the same reason) this sinful activity was indulged in by me though that course of action was despicable to the entire world. I had caused distress to my husband; I had got my son killed with sword; I had made Sandhyāvalī perturbed. Hence, O father, I am reduced to this plight.

24B-25A. O lord, there is no redemption at all now, for me who am the sinner. Particularly due to the curse of the Brāhmaṇa I have had to experience the misery.

25B-26. O father, the celestial river (Gaṅgā) is the bestower of liberation to those who have been struck down by the imprecation of a Brāhmaṇa, to those who have been burnt by fire, to those who are killed by a Cāṇḍāla, to those who are eaten by animals etc. and to those who have been struck dead by lightning.

27. If out of love for me, you, accompanied by gods, can propitiate and persuade the Brāhmaṇa who had cursed me, then alone any better state of existence can be brought about."

28-29. O king, when she said thus, Brahmā, the grandfather of the worlds, started from there accompanied by Śiva Indra, Dharma, Sun, Fire, and other lords of Devas, and sages. With Mohinī at the head (of deputation) he went to the presence of the Brāhmaṇa.

29B-30. After going there, O king, god Brahmā, surrounded by gods, paid obeisance to the Brāhmaṇa with great dignity,

even though it is true that god Brahmā, the creator (of the universe), is the grandsire of the world and is worthy of respect and worship by all gods of whom Rudra was prominent.

31A-32A It was out of his affection for Mohinī (and for her consolation and pleasure) that god Brahmā got perplexed and presented his solution. O king, when a great work is at hand and if it is impossible to get it accomplished in the three worlds, the obeisance offered to a younger person is not censured.

32B-33. On seeing the creator of all the worlds arrived there alongwith the Devas, that Brāhmaṇa who was a master of the Vedas and the Vedāṅgas and who was absorbed in performing austerities, got up and bowed down to god Brahmā, those sages and the Devas.

34. With great devotion, he made all of them sit and eulogised the lotus-born deity. Then the lord and creator of the worlds, the preceptor of the universe became delighted.

35. 36A On behalf of Mohinī, they requested the Brāhmaṇa who had been honoured by the king before. "O dear one, O Brāhmaṇa of good conduct, O helper of the other world, O Ocean of mercy, please show some compassion. Be the bestower of salvation on Mohinī.

36B-38. O Brāhmaṇa, it was for deluding Rukmāṅgada that she had been deputed by me. She is my daughter. O bestower of honour, on seeing the world of Yama empty and Vaikuṇṭha full of unperturbed people this gentle lady, the benefactress of the Devas, was mentally created by me. O Brāhmaṇa, listen to what I am explaining to you.

39-40. The way of Dharma is very subtle. It brings about the welfare of the entire world. I had tested Rukmāṅgada through this lady who acted as the touch-stone. Thus along with his wife and the son, O Brāhmaṇa, he was enabled to attain Hari's abode through the unflinching and unobstructable devotion and the observance of fast on the day of Hari.

41-42. Yama's abode was made empty by the activity of wiping off the lines in the record of Citragupta—Yama's accountant of human deeds. O Brāhmaṇa sage, it is not proper on the part of a Kṣatriya to be critical and antagonistic to the

Devas. Particularly to the Brāhmaṇa they render great assistance.

43. It (the place in Vaikuṇṭha) is attained neither by the knower of Sāṁkhya, nor through the Yoga system consisting of eightfold paths. It is to be attained only through devotion. O Brāhmaṇa, the husband who was the king (Rukmāṅgada), the son (Dharmāṅgada) and the cowife (Sandhyāvatī) were enabled to reach it.

44. What she had done against the crestjewel of a king who was extremely meritorious was a sin by which she was cursed and reduced to ashes by your imprecations.

45. This woman strove for the Devas, for the increase of worldly existence and for rendering help to the king. She is not selfish. O Brāhmaṇa, how can she incur disrespect ? If at all there is any disservice on her part, kindly forgive it.

46. Be merciful, resort to tranquillity and quiescence, the grinding of the pounded flour (i.e. superflous exertion) is not justifiable. This woman was struck down by your cursing her. Be pleased. Be the bestower of salvation. O Brāhmaṇa, if this is performed, this Mohinī will eschew her cruel grudge against you, who are worthy of being worshipped."

47. On being urged thus by the lotus-seated deity, he (the Brāhmaṇa) thought intelligently and abandoned his anger. Then the leading Brāhmaṇa said to the lord of the Devas (Brahmā) who created the body of Mohinī.

48. "O lord, inasmuch as your daughter Mohinī is burdened with so many sins, she has no place in this world teeming with living beings.

49. "It is out of my affection for you that I shall state before you what has been thought of by me after much critical deliberation in the case of Mohinī, and you are certainly worthy of respectful worship by me all the more.

50-53A O lord of Devas, I shall see that your words turn out to be true as well as those of mine. The affairs of the Devas and duties of Mohinī must go on. Hence let Mohinī stay in such a spot as has not been occupied by any

living being. The Earth consisting of seven continents is inhabited fully by the mobile and immobile beings for ever. The nether-worlds are occupied by the Daityas and others. The firmament has been occupied by the birds etc., heaven is occupied by the meritorious beings. Hells are teeming with persons of sinful actions. The oceans have been full of the fish and other animals. Hence it is not possible for this woman to stay in these, as she is not worthy of being touched.

53B-54A Then, O exceellent king, Brahmā took counsel with the Devas and spoke to Mohinī. "Gentle lady there is no space anywhere for you".

45B-58. On hearing the words of her father Mohinī, the obedient lady who wanted to destroy the observance of the day of Hari bowed down to all and said :- "O leading Devas, I hereby join my palms in reverence to you all including the priest, and to the Devas who are the witness of the worlds. O Devas, with delighted heart, thanks to the hundred obeisances, what has been requested for should be granted to me. It is conducive to the pleasure of everyone. Salvation of all the sinners is achieved through the power of Ekādaśī. My purpose is to increase it further. I have enabled my husband, co-wife and the son to go to Vaikuṇṭha.

59-60. I shall stay behind in the world of Earth, the widow that I am. I shall stay there for your sake, so that, O bestowers of honour, the day of Hari associated with me may not become defiled. For the sake of gaining my own selfish end I request for this. Not otherwise. Kindly grant it."

CHAPTER THIRTYSEVEN

Mohinī regains her physical body

Mohinī said :

1-2A. "O Devas, there cannot be anything else so sanctifying as the Ekādaśī (Vrata). Even great sinners go to the abode of Hari, on being sanctified by it. It seems to me proper to have my abode in its vicinity. Let this proposal be considered."

Devas said :

2B-3.[1] O Mohinī, the Vedha (overlapping of the previous Tithi) at mid-night or at the Sunrise is conducive to the help of the Devas as ordained by Hari. The breaking of the fast on the Trayodaśī day is destructive of the benefit of the fast.

4. The eight days, remembered in the Āgamas (Scriptures), of the devotees of Viṣṇu as 'Mahādvādaśīs' are those days wherein Ekādaśi is also present. They are observed as the days of fast by the devotees of Viṣṇu.

5. This observance of Ekādaśī is different in regard to the noble souls, the followers of Viṣṇu. In both the fortnights, it is observed alike for three days together.

6. In the evening of the previous (i.e. Daśamī) day and in the morning of the following (i.e. Dvādaśī) day meal is missed. (Of course, both the meals are eschewed in the middle day i.e. Ekādaśī day). But if Ekādaśī is overlapped (by the previous Tithi), the observance of full fast is on the next day. The holy rite, in that case, should be performed on the Dvādaśī

1. VV. 2B-18 discuss the proper *Tithi* for observance of Ekādaśī. This topic has been treated in detail in the *Pūrvārdha* of the NP. Shorn of mythological paddings, it means that an Ekādaśī when affected by *Aruṇodaya-Vedha* should not be observed i.e. if the 10th *Tithi*, *Daśamī*, extends on a civil day beyond 56 *ghaṭikās* from sunrise and Ekādaśī follows and continues for the whole of the next day, there is *Aruṇodaya-Vedha* and such affected or penetrated (*viddhā*) Ekādaśi is not to be observed. This period of two *muhūrtas* before the sunrise (i.e. *Aruṇodaya Vedha*) *is* assigned to Mohinī for occupation and the merit of people observing Aruṇodaya-Viddhā Ekādaśī goes to Mohinī. (vv. 8-18 also V. 22).

The *Smārtas* (non-Vaiṣṇavas) however, are not governed by the doctrine of *Aruṇodaya-Vedha.*

day by fasting and even by eschewing water.

7. Those who are physically incapable of observing full fast can take water, vegetables, fruits, milk or the Naivedya offerings of Hari. In any case the quantity must not exceed a fourth of the usual diet.

8. O chaste lady, the Smārtas (those who follow Smṛtis) eschew the Ekādaśī that is overlapped (by Daśamī) at sunrise. Those who are devoid of any desire (from this Vrata) leave off (the Ekādaśī) that is overlapped by Daśamī even at midnight.

9. It is wellknown in all the worlds that the Daśamī Tithī belongs to Yama. O sinless lady, you must station yourself in its vicinity on the border.

10. O splendid lady, thanks to this, even the task of the Devas can be realised. Staying along the border of Daśamī, you will traverse along with the Sun and the Moon too.

11. In order to dispel your sins, you move about the various sacred places on the Earth. You can have the benefit of the rite of Ekādaśī within the period of time between Aruṇodaya (dawn) and sunrise.

12. If any one observes the holy rite of Ekādaśī on the day when it has been occupied by you, he will be the person assisting you, O beloved one of the Devas. The period of two Muhūrtas of the dawn should be known (as your period of occupancy).

13-14. The number of Muhūrtas of the day and of the night are remembered to be fifteen for each. They vary when the extent of time of the day and the night varies becoming short and long (by turns). This extent of time should be understood by the process of Trairāśika (Rule of Three).

15. You come (and occupy your place) after the thirteenth Muhūrta of the night. O lady of pure smiles, deriving the merit of those who observe fast on that day, be happy.

16-17 O Mohinī, the time marked by the early dawn has been assigned as the abode to you for the purpose of re-establishing Yama, to destroy the path to Vaikuṇṭha, to increase the number of heretics and to accumulate sins.

18. O splendid lady, enjoy the benefit of the merit of those persons who assiduously observe the holy rite of Ekādaśī on the day of your occupancy and overlapping. Be gracious unto this Brāhmaṇa (?)

19. Thus advised and guided by the lotus-seated deity (Brahmā) and others, Mohinī became much more delighted. She considered her life contented and blessed by the opportunity to resort to holy centers for wiping off her sins.

20. "Although my body had been reduced to ashes, this task of the Devas has been achieved. Although the body is reduced to a mere mass of ashes and consciousness of aerial nature (Liṅga-Śarīra) remains, the path made by the king is swept clean.

21. What has been stated by me when I was delighted has been carried out by myself." After thinking thus, the delighted lady bowed down to the Devas, who protected the earth as well as the priest.

22. For the delusion of the people, she stationed herself in the transition period of time of Daśamī (that is called Sūryavihīnā (devoid of the Sun or Aruṇodaya Vedha). She enjoys the whole day (?) in the form of Kṛcchrānta for the downfall into hell of men (?)

23-24. On seeing her staioned on the border (of his Daśamī Tithi) the son of Sun (Yama) became delighted as (was) evident from his face. He spoke these words :- "O lady of beautiful eyes, my re-establishment here, in this world, has been properly made by you. The sound of the drum placed on an elephant belonging to Rukmāṅgada has been silenced. (i.e. no longer do they announce the necessity of observing fast as before). Now all people place their faith only in the affairs they see.

25. If Daśamī touches Ekādaśi at the time of Sunrise what is called Sūryodaya Vedha it is always condemned. The sunrise that is not touched will be conducive to the fascination of men.

26-27. (Defective) That Daśamī day must be eschewed even if it extends to a fourth of the period and is also invisible (?) if enjoyment of the favourable Yoga is desired (?) O large-eyed lady, your name Mohinī, as people call you, is

significant indeed. After deluding the people you get them recorded on the canvas (i.e. the record of their acts kept by Citragupta.)"

28A. After saying this, the son of Vivasvat (i.e. god Yama) bowed to the daughter of Brahmā. Delightfully, he went to the heavenly world along with the Devas holding his scribe, Citragupta by the hand.

28B-29. After the Devas had departed, Mohinī approached Brahmā, the lord of Devas and Asuras, and entreated him thus : O father, this priest is fiercely angry with me, O lord of the worlds, my body has been burnt by him. Do something whereby I shall regain my physical body.

30. By stationing myself on the border of Yama's Tithi, the universe has been deluded by me. O dear father, thanks to your power, Yama who had been formerly conquered by the king is now made victorious.

31. O dear father, now it is your duty that I should become one who am embodied. O lord of the universe, appease the Brāhmaṇa."

32. On hearing those words of Mohinī, god Brahmā the ordainer of the worlds, mollified the Brāhmaṇa once again for the sake of his daughter.

33. "O deer one, O Vasu, understand this that I speak which is beneficial to this lady. O blessed one, this is conducive to the benefit of all the worlds.

34. Out of anger, this Mohinī was reduced to ashes by you. She requests you for the restoration of her physical body once again. O bestower of honour, give commands for the same.

35. She is my daughter and your Yājyā (one on whose behalf you must perform Yajñas). O dear one, she has attained misfortune. This pitiable lady who has accomplished her task (assigned to her by me) must be protected by you.

36. O bestower of honour if with pure feelings you inform me, I shall, thereupon create her physical body again.

37. But she became a sinner inasmuch as she was antagonistic to Viṣṇu's day. O leading Brāhmaṇa may something be done immediately so that she is sanctified."

38. On hearing god Brahmā's words of request, the sacrificial priest (of Mohinī's family) delightfully passed orders for reunion of the physical body (after its creation) with (the jīva) of his Yājyā.

39. On hearing the words of the Brāhmaṇa, Brahmā, the grandfather of the worlds, sprinkled water from his waterpot on the ashes of the body of Mohinī.

40. When the ashes were sprinkled with water by Brahmā, the maker of the worlds, Mohinī was endowed with a physical body. After bowing down to her father, she humbly bowed down to Vasu, the priest and grasped his feet.

41. Then Vasu, the Yājaka (priest) of the king, became joyous. He spoke these words to (Mohinī) who was the wife of his Yājya (one on whose behalf he had to perform a Yajña), whose prowess was wellknown and who had been abandoned by her husband and son.

42. Vasu said:- "O gentle lady, anger has been abandoned by me at the instance of Brahmā. I shall facilitate your salvation by means of such rites as visiting holy centres and taking holy dips".

43. After saying this to Mohinī, the Brāhmaṇa joyously bowed down to Brahmā, the lord of the worlds, and the father of Mohinī, and bade goodbye to him.

44. Bidden farewell by Mohinī and Vasu out of affection Brahmā went to the world beyond darkness through the unmanifest path.

45-46. Vasu the excellent Brāhmaṇa who was the priest of Rukmāṅgada considered Mohinī worthy of being blessed and pondered. After meditating for a Muhūrta he understood the way to her salvation.[1]

1. This chapter serves as a background for the *Tīrtha-Yātrā* (Pilgrimage to holy places) section that follows.

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THE
NĀRADA-PURĀṆA

TRANSLATED AND ANNOTATED BY

GANESH VASUDEO TAGARE

PART V

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PUBLISHER'S NOTE

The purest gems lie hidden in the bottom of the ocean or in the depth of rocks. One has to dive into the ocean or delve into the rocks to find them out. Similarly, truth lies concealed in the language which with the passage of time has become obsolete. Man has to learn that language before he discovers that truth.

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PREFACE

The present volume contains the *Nārada Purāṇa*, Part V in English translation. It includes Chs 38-82 of the Uttarabhāga and completes the Purāṇa. This is the nineteenth volume in the Series of fifty volumes which we have planned on *Ancient Indian Tradition and Mythology*.

The project of the Series was envisaged and financed in 1970 by Lala Sundar Lal Jain of Messers Motilal Banarsidass. Hitherto eighteen volumes of the Series (comprising English translation of *Śiva, Liṅga, Bhāgavata, Garuḍa, and Nārada* Parts I to IV) have been published and released for sale.

The present volume, as the contents would show, deals primarily with the description of sacred rivers, mountains, cities and centres. The subject of Vrata, in the context of Ekādaśī, was treated in the previous part (U. bhāga chs. 1 to 37) of this Purāṇa which records how Mohinī was created by Brahmā at the instance of Yama, lord of hells, how she married King Rukmāṅgada and persuaded him to stop the observance of Ekādaśī by the people of his kingdom, how she failed in her mission, wrought tragedy in her family, was rebuked by her family priest Vasu and after admonition converted to Vaiṣṇavism. The present part (chs. 38 to 82) contains Vasu's discourse on religious topics concerning ablution in and worship of Gaṅgā river and the procedure of charitable gifts such as jaggery cow. It includes glorification of Gayā and its seven chains of hillocks, praise of Varanasi and worship of liṅgas thereat. It describes Puruṣottama kṣetra (Jagannātha of Puri & Orissa) and Pañca-tīrtha (five sub-tīrthas attached thereto. One would find herein the Pañca-rātra system of worship of Puruṣottama and a fully developed stage of Rādhā cult. There is a graphic description of wonderful Vṛndāvana, portrayal of feelings of devotion and the mind's ultimate absorption into the non-dual supreme entity. One gets a complete portrait of Kurukṣetra and its seven forests, of Gaṅgādvāra (= Haridvāra), of Kāmākṣā both as a Śākta-pīṭha and a Siddhi-pīṭha, Puṣkara and Setu

(Rāmeśvaram). Vasu discloses the glory of Liṅga-worship, merits of pilgrimage to Tīrthas, the secret of Vṛndāvana—the playground for lord Śrīkṛṣṇa's amorous sports with the Gopīs. The Purāṇa places emphasis on the merit of Liṅga-worship and of devotion to Viṣṇu. Thus it brings about a fruitful compromise between Śaivism and Vaiṣṇavism.

This English translation is based on the Sanskrit Text of the Nārada Purāṇa as published by Messrs Kṣemarāja Śrīkṛṣṇadāsa, Veṅkaṭeśvara Press, Bombay. This text constructed on the collation of manuscripts and supported by the evidence of citations found in the Smṛti and other granthas is fairly accurate.

For general information about this Purāṇa, the reader is referred to Dr. G. V. Tagare's scholarly Introduction prefixed to Part I of this Purāṇa. The preliminaries prefixed to the present Part include Preface, Abbreviations and Contents. A General Index of the complete Purāṇa has been added to this Part.

—Editor

ABBREVIATIONS

Common and self-evident abbreviations such as ch(s)—chapter(s), p—page, pp—pages, v—verse, vv—verses, Ftn—footnote, Hist. Ind. Philo—History of Indian Philosophy are not included in this list.

ABORI	*Annals of the Bhandarkar Oriental Research Institute*, Poona.
AGP	S. M. Ali's *The Geography of Purāṇas*, PPH, New Delhi, 1973.
AIHT	*Ancient Indian Historical Tradition*, F. E. Pargiter, Motilal Banarsidass (MLBD), Delhi.
AP	*Agni Purāṇa*, Guru Mandal Edition (GM), Calcutta, 1957.
AV	*Atharva Veda*, Svadhyaya Mandal, Aundh.
Bhā. P.	*Bhāgavata Purāṇa*, MLBD, Delhi, 1973.
Bh. P.	*Bhāgavata Purāṇa*, Bhagavat, Vidyapeeth, Ahmedabad.
Bm. P.	*Brahma Purāṇa*, GM. 1954.
Brn.	*Bṛhannāradiya*, Pt. Hrishikesh Shastri, Chowkhamba, 1975.
Bs. P.	*Bhaviṣya Purāṇa*, Vishnu Shastri Bapat, Wai.
Bv. P.	*Brahma Vaivarta Purāṇa*, GM, 1955-57.
CC	*Caturvarga Cintāmaṇi* by Hemādri.
DB	*Devi Bhāgavata*, GM, 1960-61.
De or GDAMI	*The Geographical Dictionary of Ancient and Mediaeval India*, N. L. De, Orienta Reprint, Delhi, 1971.
Dh. S.	*Dharma Sūtra* (preceded by the author's name such as Gautama).
ERE	*Encyclopaedia of Religion and Ethics*—Hastings.
GP	*Garuḍa Purāṇa*, Ed. R. S. Bhattacharya, Chowkhamba, Varanasi, 1964.
GS	*Gṛhya Sūtra* (Preceded by the name of the author such as Āpastamba)

HD	*History of Dharma Śāstra* by P. V. Kane, G.O.S.
IA	*The Indian Antiquary.*
IHQ	*The Indian Historical Quarterly.*
KP	*Kūrma Purāṇa*, Venkateshwara Press Edt. Bombay, also Kashiraj Trust Edt., Varanasi 1971.
LP	*Liṅga Purāṇa*, GM, 1960; also MLBD, Delhi.
Mbh.	*Mahābhārata*, Gītā Press, Gorakhpur, VS 2014.
MK	*Mārkaṇḍeya Purāṇa.*
MN	*Mahābhārata Nāmānukramaṇi*, Gītā Press, Gorakhpur, VS 2016.
Mt. P.	*Matsya Purāṇa*, GM, 1954.
MW	*Monier Williams* Sk. English Dictionary, MLBD, Delhi, 1976.
NP	*Nāradīya or Nārada Purāṇa*, Venkateshwar Press, Bombay.
PCK	*Bhāratavarṣiya Prācina Caritra kośa*, Siddheshwar Shastri, Poona, 1968.
Pd. P.	*Padma Purāṇa*, GM., 1957-59.
PE	*Puranic Encyclopaedia* by V. Mani, English, MLBD, Delhi, 1975.
PJ.	*Purāṇa* (Journal of the Kashirāj Trust), Varanasi.
PR or PRHRC	*Puranic Records on Hindu Rites and Customs* R. C. Hazra, Calcutta, 1948.
ṚV	*Ṛg Veda*, Svadhyaya Mandal, Aundh
Śat. Br	*Śatapatha Brāhmaṇa.*
SEP	*Studies in Epics and Purāṇas* by A. D. Pusalkar Bharatiya Vidya Bhavan(BVB), Bombay.
SG or SGAMI	*Studies in the Geography of Ancient and Mediaeval India*—D. C. Sircar, MLBD, Delhi, 1971.
SKD	*Śabda-Kalpa-Druma*—Raja R. K. Dev., Chowkhamba, Varanasi.
Sk. P.	*Skanda Purāṇa*, GM, 1960-65.

SM	*Sādhana Mālā*, B. Bhattacharya, GOS, Baroda, 1928.
SMC	*Smṛti Candrikā*, Devanna Bhaṭṭa.
Smṛ	*Smṛti* (preceded by the author's name or simply the author's name e.g. Manu Smṛti or Manu. All GM editions in the Smṛti-Sandarbha, 1952-57.
Sv. P.	*Śiva Purāṇa*, Pandit Pustakālaya, Kashi, V.S. 2020.
Vā. P.	*Vāyu Purāṇa*, GM, 1959.
VP.	*Viṣṇu Purāṇa*, Gītā Press, Gorakhpur, V.S. 2026.
VR	Vālmīki Rāmāyaṇa, Gītā Press, V.S. 2020.
VRK	*Vālmiki Rāmāyaṇa Kośa*—Ramkumar Rai, (Chowkhamba Varanasi.)
Yaj	*Yājñavalkya* (Smṛti), etc.
YSP	*The Yoga System of Patañjali*—J. H. Wood. (MLBD)

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51. The Greatness of Kāśī (concluded) 1846
52. The Greatness of Puruṣottama (Jagannātha of Puri) 1850
53. The Greatness of Puruṣottama (contd.) 1859
54. The Glory of Puruṣottama (contd.) 1865
55. The Greatness of Puruṣottama (contd.) 1876
56. The Greatness of Puruṣottama (contd.) 1876
57. The Glory of Puruṣottama : The Procedure of Worship 1896
58. The Creation of the Golden Egg 1902
59. Puruṣottama Māhātmyam (Contd.) 1909
60. Ablution of Deity 1913
61. The Fruit of Pilgrimage to Puruṣottama Kṣetra 1920

62. The Greatness of Prayāga; the Procedure of Pilgrimage 1929
63. The Greatness of Prayāga (concluded) 1935
64. The Greatness of Kurukṣetra 1952
65. Pilgrimage to Kurukṣetra 1956
66. Glory of Gaṅgādvāra (or Haridvāra) 1969
67. The Greatness of Badarikāśrama 1975
68. The Legend of Kāmadā 1983
69. The Greatness of Kāmākṣā 1985
70. The Greatness of Prabhāsa 1989
71. The Greatness of Puṣkara 1998
72. The Power of Austerities of Gautama 2004
73. The Greatness of Tryambakeśvara 2008
74. The Glory of Gokarṇa 2024
75. The Greatness of Lakṣmaṇācala 2028
76. The Greatness of Setu 2035
77. Sanctity of the Tīrthas in Narmadā 2037
78. The Glory of Avanti 2040
79. The Greatness of Mathura 2045
80. The Glory of Vṛndāvana 2050
81. The Review of the Story of Vasu 2061
82. The Benefit of Listening to the Nārada Purāṇa 2066

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CHAPTER THIRTYEIGHT

The greatness of the Gaṅgā[1]

Vasiṣṭha said :

1. O leading king, that Vasu who was engaged in what was beneficial to all the worlds, spoke these soft words to Mohinī, beloved of his Yājya (patron whose sacrifices Vasu performed).

Vasu said :

2. O Mohinī, listen. I shall narrate the characteristics of the holy places severally. On understanding them, the sinners can have the most excellent salvation instantaneously.

3. On the surface of the Earth, the most excellent of all the sacred places is the Gaṅgā. There is nothing else which is as destructive of sins as the Gaṅgā.

4. On hearing these words of Vasu, her own priest, Mohinī who had great respect for a holy dip in the Gaṅgā, bowed to him and said :

Mohinī said :

5. O holy sir, the most excellent Brāhmaṇa, now kindly recount the excellent greatness of the Gaṅgā, acknowledged by the Purāṇas.

6. After hearing the unequalled grandeur of the Gaṅgā that is destructive of sins, I shall go alongwith you, to take holy bath in that river that destroys all sins.

7. Those lands, countries, mountains and the hermitages are very holy if the sacred Gaṅgā is ever adjacent to them.

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1. Though Gaṅgā is mentioned in the *Nadī-Sūkta* of the ṚV. X. 75. 5-6, it was in the age of Epics and Purāṇas that it came to be looked upon as the holiest of rivers. The Mbh. and other Purāṇas are vying with one another in singing the glory of the Gaṅgā (and borrowing such verses from each other). As this section of the NP. deals with pilgrimage to holy places, it is meet that it should start with the glory of the Gaṅgā.

8. On hearing those words of Mohinī, Vasu who was conversant with the Purāṇas recounted the greatness of the Gaṅgā that is destructive of sins.

Vasu said :

9. A creature (living soul) does not attain by means of austerities, celibacy, Yajñas or renunciation, that state of existence or salvation which it may derive after resorting to the Gaṅgā.

10. Those men also who commit sins in the early years of their lives but resort to the Gaṅgā during the later years, attain great salvation.

11. The man who stands on a single leg for a thousand years (by way of penance), and the man who takes his holy dip into the Gaṅgā for only a month, —these two attain equal benefits.

12. By way of penance a man may stand topsy-turvy for ten thousand Yugas. But, if a man stands on the Gaṅgā in any manner as he pleases he is superior to the former.

13. In the case of living beings there (in the world), whose minds are afflicted by misery and who are in search of salvation, there is no other place like the Gaṅgā.

14. The Gaṅgā may redeem per force those base men who are sinful on account of great and terrible sins. It will prevent them from going to the impure hell.

15. Those who always go near Gaṅgā that is liked even by the gods, are certainly on a par with the sages and the Devas including their king Indra.

16. On every occasion, the Gaṅgā is resorted to by the Devas including Indra, by sages and by human beings, for the sake of flourishing prosperity. The Gaṅgā has an immense cosmic form. It may sanctify even blind men, senseless men and the indigent ones.

17-19. O Mohinī, in the beginning of the dark half of the month, the Gaṅgā is present on Earth for ten days ending with the sacred Amāvāsyā day. From the first to the tenth of the bright half of the month, it is present in the nether-worlds by itself. Beginning with the eleventh day in the

bright half and ending with the fifth day (in the dark half), she is always present in heaven for ten days.

20. In the Kṛtayuga all sacred places are alike. In the Tretā the Puṣkara lake is the greatest, in the Dvāpara Kurukṣetra is the holiest centre and in the Kali age the Gaṅgā is superior to all other holy places.[1]

21. In the Kali age, the holy centres and sacred rivers cast off (deposit) their prowess in the Gaṅgā naturally. But the divine Gaṅgā does not cast it off anywhere else.

22. Even those men who are habitually interested in sinful actions attain the greatest goal, even if they are touched with the wind blowing from a person wet with the drops of waters from the Gaṅgā.

23. There is no doubt that he who is Lord Viṣṇu, Janārdana, embodiment of consciousness and all-pervading himself assumes the liquid form, it is then called the Gaṅgā water.

24. The murderer of a Brāhmaṇa, the slayer of his preceptor, the slaughterer of a cow, the thief and the defiler of the preceptor's bed are sanctified by the waters of the Gaṅgā. No doubt need be entertained in this respect.

25. The water of the Gaṅgā shall dispel one's sin committed till one's death, ifit is used as it is in a holy centre, or if it is taken out elsewhere or if it is taken in hot or cold weather.

26. Ordinary water kept overnight is to be avoided. The leaf or flower petal kept overnight is to be avoided, but not so in the case of the water of the Gaṅgā or the leaf of Tulasī, the holy basil plant.

27. No one has the power to count the gold pieces or the jewels in mount Meru or to describe the extent of the special merits of the waters of the Gaṅgā.

28. Even if a man does not fulfil the procedure laid down for the performance of pilgrimage, he too shall benefit by it, thanks to the greatness of the waters of the Gaṅgā.

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1. The same as *Mbh. Vana* 85.90. Also *Kūrma* I. 27.37 except for Kṛta-Yuga.

29. The drops of waters of the Gaṅgā are superior to many wish-yielding jewels, since they grant the devotees whatever benefit they desire.

30. Even if a person gargles once with the waters of the Gaṅgā devoutly, he enjoys in heaven the divine juices originating from the udders of the wish-yielding cow.

31. He who sprinkles the Gaṅgā water on the Śālagrāma stone, shines like the sun that dispels dense darkness at the time of rising.

32. There is no doubt that a man who is engulfed in different sins originating from (or committed by) mind, words, or body becomes purified on seeing the Gaṅgā.

33. He who always partakes of alms sprinkled with the Gaṅgā water, sheds off all sins like the serpent that casts off its slough.

34. Heaps of sinful vicious actions as big as the Himālayas or the Vindhya mountains perish through the waters of the Gaṅgā like misfortunes through devotion to Viṣṇu.

35. At the very moment when men devoutly enter the Gaṅgā for taking ablution, their sins of Brāhmaṇa slaughter etc. cry out 'Alas !' and disappear.

36. The man who continuously stays on the banks of the Gaṅgā, and who drinks the water of the Gaṅgā always shall be liberated from the sins accumulated before.

37. Verily, he who, resorting to the Gaṅgā, always stays there fearlessly, deserves to be worshipped by gods, mortals and great sages.

38. Of what avail is the Yoga with its eight ancillaries ? Of what use are the austerities ? Of what advantage are the sacrifices ? The residence on the banks of the Gaṅgā alone is superior to them all in every respect.

39. Why should you go in for many Yajñas, words of Japas, austerities and gifts of wealth ? For, the Gaṅgā that can be easily served and that bestows heavenly pleasures and salvation is present nearby.

40. By means of Yajñas, observances, restraints, charitable gifts and renunciation one does not attain that benefit which one attains by resorting to the Gaṅgā.

41. The benefit that a man derives at Prabhāsa by giving away a thousand cows when the sun is swallowed by Rāhu (i.e. at the time of solar eclipse), can be derived by taking bath in the Gaṅgā by a single day.

42. If a man is desirous of liberation, he must eschew other means and decisively stay happily on the banks of the Gaṅgā. Only then can he be the object of salvation.

43. In Vārāṇasī particularly, the Gaṅgā bestows liberation immediately. Every month, on the eighth or fourteenth day, it confers emancipation from Saṁsāra.

44-45a. The residence on the banks of the Gaṅgā as long as one lives, is the bestower of final beatitude. On the banks of the Gaṅgā, one obtains that benefit and happiness which is usually obtained after performing Kṛcchra rites or the Cāndrāyaṇa expiation always.

45b-46a. O daughter of Brahmā, even by hundreds of sacrifices it is not possible to obtain the benefit that one gets in half a day by being devoted to the service of Gaṅgā.

46b-47a. By staying on the banks of the Gaṅgā with devotion, one gets that benefit which is obtained by all these rites viz. Yajña, austerities, charitable gifts, Yaugic practice and recitation of the Vedic passages.

47b-48a. By staying on the bank of the Gaṅgā that merit is obtained which life-long Brahmacārins (those who have taken the vow of celibacy) get through truthful words and which those who perform Agnihotra get.

48b-49a. Devotion to the Gaṅgā certainly redeems infinite crores of families belonging to the mother, father, and wife from the ocean of worldly existence.

49b-50. The devotee of the Gaṅgā attains contentment, great power and prosperity, knowledge of truth, happiness of the soul and the acquisition of humility and good conduct. Only by resorting to the Gaṅgā does a man become contented and blessed.

51-52a. There is no doubt about this that even after death he will be its devotee and engrossed in devotion. The man who devoutly touches its waters and drinks them, obtains the means of salvation without any strain.

52b-53. These men rejoice in the presence of Śiva, viz. the man who gets initiated in the Yajñas; the man who drinks Soma juice every day;the man whose rites are always performed through the waters of the Gaṅgā. They eschew their bodies and rejoice in the presence of Śiva.

54. Just as Indra and other Devas imbibe the nectarine juice present in the moon and the sun, so also men drink the Gaṅgā water through their mouths.

55-56. By drinking a handful of the Gaṅgā water, one derives hundred times the merits of the gifts of virgins (in marriage), plots of lands, cooked rice, cows, gold and other metals, chariots, horses and elephants (all gifts being) duly devoutly performed.

57. A benefit more than what is glorified in the case of thousands of Cāndrāyaṇa observance, is obtained by drinking the waters of the Gaṅgā.

58. If one drinks a mouthful of the Gaṅgā water, one attains the benefit of a horse-sacrifice. Salvation is within the grasp of that person who drinks the water of the Gaṅgā freely.

59. The water of the Sarasvatī becomes stale in three months; that of the Yamunā in seven months, that of the Narmadā in ten months and that of the Gaṅgā in a year.

60. If in the case of any dead person the obsequies and the water libations are not performed in accordance with the injunctions in the scriptures, they can have the subsequent benefit by casting the bones in the Gaṅgā.

61. Of the two—one performing a thousand Cāndrāyaṇa Vratas (vows) subjecting himself to bodily strain and the other drinking the Gaṅgā water as he pleases—it is the latter that excels the former.

62. He who sees, eulogises and bathes in the Gaṅgā and he who drinks water of the Gaṅgā, attains heavenly pleasures, pure knowledge, Yogic power and salvation.

63. He who drinks water of the Gaṅgā warmed by the rays of the sun gains merits. The drinking of the Gaṅgā water is superior to the partaking of barley grains soaked in cow's urine.

CHAPTER THIRTYNINE

The Glory of Ablution in the Gaṅgā

Vasu said :

1. "O Mohinī listen. I shall recount to you the meritorious benefit of seeing the Gaṅgā as mentioned in the Purāṇas by sages, the seers of the Truth.

2. Just as the serpents become devoid of poison at the sight of Tārkṣya (Garuḍa), so also one is liberated from sins at the sight of the Gaṅgā.

3. By seeing, touching and plunging into the Gaṅgā, a man redeems seven subsequent generations, seven earlier generations as well as other manes beyond them.

4. By seeing, touching, and drinking the waters of the Gaṅgā and by glorifying the name Gaṅgā, a man sanctifies hundreds and thousands of persons in his family.

5. The benefits originating from seeing the Gaṅgā are perfect knowledge, unequalled lordship and prowess, establishment of auspicious Āśramas (stages of life), longevity and renown.

6. By the mere sight of the Gaṅgā, all these (the following) perish viz.—the frivolousness of the sense-organs, vices, sins and ruthlessness.

7. Violence towards others, crookedness, looking at others' faults etc and the hypocrisy of men, perish by the mere sight of the Gaṅgā.

8. If a man wishes for the permanent unchanging region (Mokṣa) may he see (the Gaṅgā) frequently; may he touch it with devotion again and again.

9. By the sight of the Gaṅgā one attains the same merit as one gets elsewhere through the digging and construction of tanks, wells, lakes, watering sheds, asylums, etc.

10. By looking at the Gaṅgā with devotional feelings, one attains the same benefit as is obtained in visualizing the great Ātman.

11-12a. The great sages say that in the Kali age, by the mere sight of the Gaṅgā, a man obtains the same benefit as one obtains by resorting to taking bath in or touching (the

sacred waters) in Naimiṣa, Kurukṣetra, Narmadā and Puṣkara.

12b-13a. Henceforth, O beautiful wife of the king, I shall recount to you the benefit of remembering the Gaṅgā as glorified in the Purāṇas.

13b-14a. Even when it is remembered from a far distance, the Gaṅgā uplifts people falling into the hell or sinking into the ocean of worldly existence and endowed with inauspicious Karmans.

14b-15a. Man who remembers the Gaṅgā from the distance of thousands of Yojanas away from it, attains the greatest salvation, although he may be a man of vicious activities.[1]

15b-16a. Through the remembrance of the Gaṅgā, the cage of multitudes of sins breaks into a thousand pieces like a mountain when struck with the thunderbolt.

16b-18a. He who always remembers the Gaṅgā while walking, standing, sleeping, meditating, waking, eating, laughing or crying becomes liberated from bondage.[2] Those who devoutly remember the Gaṅgā though stationed a thousand Yojanas away, and shout out "Gaṅgā, Gaṅgā" are released from sins.

18b-19a. Those who remember the Gaṅgā, those who are devotedly attached to the Gaṅgā are liberated wholly from great sins. There is no doubt in this.

19b-20a. These are the benefits of remembering the Gaṅgā viz. obtaining houses of variegated nature, different kinds of ornaments, women, absence of ailments, and plenty of riches.

20b-21a. The man who mentally remembers the Gaṅgā even while staying far off, certainly attains the benefit of observances of a thousand Cāndrāyaṇa rites.

21b-22. One who repeats the name "Gaṅgā, Gaṅgā" even when stationed a hundred Yojanas away, is liberated from all sins.[3] He goes to the world of Viṣṇu. By glorifying the

1. VP. II. 8. 121; Pd. P. VI. 8; *Brahma* 175.82 with slight variations.

2. The same as Skanda IV. 1. 27. 37.

3. Mt. P. 104.14.

Gaṅgā, he is liberated from sins. By seeing the Gaṅgā one derives auspiciousness.

23. By taking bath into the Gaṅgā and by drinking its water, a man sanctifies upto the seventh generation in his family. He sanctifies seven earlier generations, seven subsequent generations and seven generations beyond these.

24-25a. When glorified even casually, the Gaṅgā redeems persons. Even he who carelessly or with lack of faith mentions the name of the holy river Gaṅgā becomes the beneficiary of heavenly pleasures.

25b-26a. Whatever may be the plight one is in, even if one is devoid of all holy acts and rites, one attains auspicious goal and salvation merely by glorifying the Gaṅgā.

26b-27a. Even if he is a Brāhmaṇa-slayer, or the murderer of his preceptor or the slaughterer of a cow or one who is defiled by all sorts of sins, a man is liberated from sins by drinking the water of the Gaṅgā.

27b-28a. "When shall I see the Gaṅgā ? When shall I be able to take my bath in it ?" If a man desires earnestly like this, the Gaṅgā redeems a hundred families.

28b-30a. Henceforth, O gentle lady, I shall recount to you the meritorious benefit of ablution in the Gaṅgā. On hearing this, one is liberated from all sins. There is no doubt in this. O Mohinī, the sin of a person who takes his bath in the waters of the Gaṅgā perishes immediately. He will immediately acquire unprecedented merits.

30b-32a. The prosperity that is attained by those men of pure souls who take bath in the pure waters of the Gaṅgā is not obtained even by hundreds of sacrifices. Just as, on rising, the sun dispels dense darkness and shines brilliantly, so also one who is sprinkled with the water of the Gaṅgā dispels sins and shines brightly.

32b-33. O beautiful wife of the king, a man certainly derives the benefit of horse-sacrifice even with a single bath in the Gaṅgā, if it is taken in accordance with injunctions. By the mere ablution in the Gaṅgā, the sins of a man accumulated in the course of many births, perish.

34. He becomes the object of merit immediately. Sins committed in other places perish on the banks of the Gaṅgā.

35. Sins committed on the banks of the Gaṅgā perish as a result of the bath in the Gaṅgā. One gets the merit of a horse-sacrifice by taking bath assiduously in the Gaṅgā by day or by night or during Sandhyā (twilight).

36-37a. One can take one's bath at home with the water taken from the Gaṅgā. There is no doubt in this that a man derives from bath in the Gaṅgā that benefit which one gets in all the holy centres and favourite temples.

37b-38. A man burdened with great sins or with all sins is liberated from all of them through bath in the Gaṅgā duly performed. There has never been a greater ablution than one in the Gaṅgā nor will it ever be.

39. Especially in the Kali yuga, the Gaṅgā dispels sins after destroying defects originating from lust, mentally, physically or verbally.

40-41a. By taking bath in Gaṅgā with great devotion, one rejoices in heaven like a god. The man who devotedly bathes in the Gaṅgā for a year, can stay in the world of Viṣṇu for a Kalpa.

41b-42. The man who takes bath in the Gaṅgā every day till his death is absolved of all sins. In the company of all the members of his family, he is honoured in the world of Viṣṇu and is blessed with all sorts of pleasures.

43-44a. He is honoured there for the period of two Parārdhas. No doubt need be entertained in this regard. He who continuously and daily takes bath in the Gaṅgā is a liberated soul during his life-time. When dead, he attains Viṣṇu's region.

44b-45. The merit of bath at midday is ten times that of bath in the morning. The bath in the evening has hundred times the merit. In the presence of Śiva the merit of the bath is infinite. The bath in the Gaṅgā excels even a crore of charitable gifts of tawny-coloured cows.

46. Wherever you perform ablution in it, the Gaṅgā yields the same benefit as the ablution at Kurukṣetra. It

bestows more benefit when bathed at Haridvāra, Prayāga and at the place where it meets with the sea.[1]

47. These are the words of the sun. "O Gaṅgā those who take bath in your waters heated by my rays, pierce my disc and attain salvation."

48. Varuṇa said to Gaṅgā.

"He who glorifies you while taking bath in his house, goes to the heaven."

CHAPTER FORTY

The Fruit of Ablution in Different Holy Centres

Vasu said :

1. O woman of beautiful thighs, henceforth I shall recount to you the benefit of ablution in Gaṅgā on special occasions. Listen attentively.

2. The man who continuously takes bath in the Gaṅgā in the month of Māgha shall stay in the world of Indra (i.e. heaven) for a long time along with all the members of his family.

3-4. Thereafter, he goes to the city of god Brahmā and stays there for hundreds and crores of Kalpas. The man who continuously takes bath duly in the Gaṅgā for six months taking meals only once a day, or the man who takes bath once in the Gaṅgā during Uttarāyaṇa (northern transit of the sun) goes to Viṣṇu's region, redeeming hundred members of his family.

5. The man who takes bath in the waters of the Gaṅgā in the course of all the Saṅkrāntis (transits of the sun from one sign of the zodiac to another) goes to the abode of Viṣṇu, seated in chariot having the lustre of the sun.

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1. *Garuḍa* I. 81-1-2, Pd. P. V. 60.120

6. There have been announced (in scriptures) special benefits (in taking baths) during the equinoxes and tropical transits. They know that the benefit of ablution in the Gaṅgā during the month of Kārttika is like that of performing a penance.

7. O Mohinī, the lotus-seated deity (god) Brahmā and others say that the holy dip in the Gaṅgā when the sun enters the Aries or on the full moon day in the month of Kārttika is superior to the holy bath during the month of Māgha.

8. Your father has stated that the benefit of ablution for the whole of the year is obtained if the bath is taken on the Akṣaya tithi (i.e. third day in the bright half of Vaiśākha), the month of Kārttika or the month of Vaiśākha.

9. O wife of my Yājya, the benefit obtained by taking bath in the course of the three months (i.e. Māgha, Kārttika and Vaiśākha) is the same as that of the bath in the Gaṅgā water on the Manvādi days and the Yugādi days (i.e. days marking the anniversary of Manvantaras and Yugas).

10. Rare indeed is a holy bath in the Gaṅgā when Śravaṇa constellation coincides with Dvādaśī, or Puṣya star is in conjunction with Aṣṭamī (eighth day) or the Ārdrā star is in conjunction with Caturdaśī (fourteenth day) of the lunar fortnight.

11. The full moon day in the month of Vaiśākha is highly meritorious; so also in the months of Kārttika and Māgha. Rare indeed are the new moon days in these months for the holy bath in the Gaṅgā.

12a. If the merit in all the Parvans is hundred-fold, that on the Aṣṭamī day in the dark half (of Bhādrapada) is a thousandfold.

12b-14. O Chaste lady, on the New Moon day and the eighth day in the dark half of the month of Māgha, there is a special hundredfold merit. There is the Ardhodaya Parva*

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*According to the Mbh. quoted in the *Nirṇaya Sindhu* 211, when there is *Śravaṇa Nakṣatra* and *Vyatīpāta yoga* on the new Moon day of Pauṣa (according to *Amānta* reckoning) or Māgha (according to Pūrṇimānta

on the New moon day of Māgha and when there is a slight deficiency (when one of the requirements for the Ardhodaya Parva is lacking), there is the Mahodaya Parva. The bath at Mahodaya Parva yields hundred-fold merits, whilst that at the time of the Ardhodaya Parva is stated as yielding a hundred thousand-fold benefit in merits. O gentle lady, if the bath is taken in the waters of the Gaṅgā during the eclipse of the sun or the moon, it yields high benefits. If the bath is taken in the months of Phālguna and Āṣāḍha, it has the benefit of ablution for three months.

15. If the bath is taken in the Gaṅgā devoutly, when the constellation under which one is born, occurs on the day, sins accumulated since one's birth are annihilated.

16. For taking ablutions in the Gaṅgā, rare indeed is the Yoga (specific astronomical period) called Vyatīpāta* on the fourteenth day in the dark half of the month of Māgha; so also is rare the Vaidhṛti Yoga **especially on the Kṛṣṇāṣṭamī (the eighth day in the dark half of Bhādrapada.)

17-18a. If a man takes bath every day at dawn throughout the month of Māgha in accordance with the injunctions, he shall become Jātismara (one who can recall incidents of the previous births). He shall certainly become perfectly conversant with the scriptural topics and also free from ailments.

18b-20a. If a man willingly takes bath in the Gaṅgā during the days of transit, during the last days of the fortnights and during the eclipses of the sun and the moon, he shall attain the abode of Brahmā. The benefit of the (bath at the time of Lunar eclipse is a hundred thousand times and that at the

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reckoning which the NP follows), that is called *Ardhodaya*. When one of above requirements is absent it becames *Mahodaya—Parva-Kriyā-sāra-Samuccaya*, p. 30.

*There are two types of *Vyatīpātas* : (1) The one in the dark half is the New Moon day on Sunday, the moon being on the first quarter of any of the following *Nakṣatras*—Aśvinī, Śravaṇa, Dhaniṣṭhā, Āśleṣā. (ii) The second is on the 12th day, the day's Nakṣatra being Hasta, the planets Jupiter and Mars in the Leo and the Sun in the Aries.

**_Vaidhṛti_ is the 27th Yoga similar to Vyatīpāta, with a difference (*vide Sūrya Siddhānta* XI.I)

time of the solar eclipse is ten times that. But if it is performed on the banks of the Gaṅgā, the benefit of the lunar eclipse is a crore times and that of the solar eclipse is ten times that.

20b-c. If the thirteenth day in the dark half of the month of Caitra accompanied by the constellation pertaining to Varuṇa viz. Śata-bhiṣaj is obtained in the Gaṅgā, it is their equal to hundreds of solar eclipses.

21. It was on the tenth day in the bright half of the month of Jyeṣṭha, when the day of the week was Tuesday and the constellation was Hasta, that Gaṅgā descended to the mortal world. On that Tithi, Gaṅgā dispels sins. It yields merits hundred times those of horse sacrifices.

22. (The devotee must say thus) "O Gaṅgā, I have come on the day of Govinda Dvādaśī, dispel the multitudes of great sins that I have."

23-24. When the constellation is Maghā and it is the full moon day and the moon and Jupiter are in the same zodiac, that Tithi is stated to be great. If the day is obtained in the Gaṅgā (i.e. if the ablution in the Gaṅgā is possible on that day) it is on a par with hundreds of solar eclipses.

Henceforth, the benefit of the holy dip (in Tīrthas) in different lands is being mentioned :

25.[1] Bath in the Gaṅgā may be taken anywhere at random; it has ten times the benefit (if taken at) Kurukṣetra; in the place where it is associated with the Vindhya, it has hundred times the benefit of Kurukṣetra.

26-27. The Gaṅgā at the city of Kāśī has the merit hundred times than that of Vindhya. The Gaṅgā is difficult of access everywhere. In three places it is all the more so, viz. in Gaṅgādvāra, in Prayāga and at the place where it meets with the ocean. Those who take bath in these places go to heaven. Those who die here are not reborn. (i.e. attain Mokṣa)

28. Listen to the meritorious benefit of ablution in the Gaṅgā at Gaṅgādvāra, and Kuśāvarta. It is the same as that of seven Rājasūya sacrifices or two horse-sacrifices.

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1. Mt. P. 106.54; *Kūrma* I. 37.54.

29. Learned men know that by residing there for half a month, one derives the benefit of six 'Viśvajit' sacrifices or that of the charitable gift of a hundred thousand cows.

30. By worshipping etc. Lord Viṣṇu at the excellent lake (Kuśāvarta) and god Rudra who abides at Kanakhala or by taking bath into the Gaṅgā at these places, one attains inexhaustible fund of merits.

31. O auspicious lady, listen. There is the highly meritorious holy centre named Śaukara wherein formerly Acyuta manifested himself in the form of a Divine Boar.

32. By visiting this holy centre and bathing therein a man attains the benefit of a hundred 'Agnicit' sacrifices (Agnihotras) or two Jyotiṣṭomas or a thousand Agniṣṭomas.

33. If a man takes bath there itself in the Tīrtha of Brahmā, he obtains the merit of ten thousand Jyotiṣṭomas and three-horse sacrifices.

34. O Mohinī, the Tīrtha (holy centre) named Kubjā is a pure one. All ailments perish here. So also the sins committed throughout life, perish there.

35. There is another Tīrtha here called Kāpila. O auspicious lady, a man who takes bath here derives a benefit equal to that of religious gift of eighty thousand Kapilā (tawny-coloured) cows.

36. By taking holy dip in Gaṅgā-Dvāra Kuśāvarta, Bilvaka, Nīlaparvata and in Kanakhala, a man shakes off his sins and attains heaven.

37. Thereafter is the holy centre designated as 'Pavitra'. It is the most excellent of all excellent Tīrthas. By taking holy dip there, a man obtains the benefit of two 'Viśvajit' sacrifices.

38. Thereafter is the holy centre called Veṇīrājya where the highly meritorious Sarayū joins the holy Gaṅgā like a sister meeting with her sister.

39. The Gaṅgā has become the celestial river inasmuch as it washes the right foot of Hari resembling a lotus. The

Sarayū born of the Mānasa lake* originates from his left foot.

40. Worshipping Rudra or Viṣṇu in that holy centre the worshipper shall attain oneness with Viṣṇu. The holy dip there is glorified as yielding the benefit of five horse-sacrifices.

41. Thereafter is the holy centre Gaṇḍaka and (the river) Gaṇḍakī flow there (in the Gaṅgā). The charitable gift of a thousand cows and the holy dip there—both are equal.

42-44a. Thereafter is the holy centre Rāmatīrtha. Vaikuṇṭha is near it. Thereafter is the holy centre Somatīrtha, where sage Nakula worshipped and meditated on Śiva and attained a position as the attendant of Śiva. Then there is the meritorious holy centre Campaka where the Gaṅgā flows in a northerly direction. It is equal to Maṇikarṇikā and is destructive of great sins.

44b-45a. Thereafter is the holy centre Kalaśa. Sage Agastya born of a Kalaśa (pot) worshipped Rudra there and became an excellent sage.

45b-46a. The holy centre Somadvīpa is highly meritorious and is equal to Vārāṇasī. Soma (the moon) worshipped Īśa (Rudra) there and so was held by him on his head.

46b-47a. Viśvāmitra's sister, Satyavatī (?) mingled with the Gaṅgā there. The man who takes holy dip there, shall be the favourite guest of Indra.

47b-52a. O Mohinī, the man who takes holy dip in the great Tīrtha called Jahnuhrada** certainly becomes the redeemer of twentyone generations of his family. Thereafter is the holy centre called Aditītīrtha. It was here that Aditi

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*Though the Sarayū rises in the mountains of Kumaun, according to a legend in the *Mbh-Anuśāsana* 155.23-24, while the Gaṅgā was going to Kailāsa, Vasiṣṭha brought her to the Mānasa lake. But the Gaṅgā broke the bank of the lake and flowed forth. Hence it came to be known as the sarayū: '*saro bhinnas tayā nadyā sarayūḥ sā tato'bhavat* / *Ibid* 24a.

**Prob. at Jahnu's Āśrama at Sultangunj to the west of Bhagalpur B.C. Law (*Historical Geography of Ancient India*, p. 223.

bore Hari to Kaśyapa. O blessed lady, they say that the holy dip there is Mahodaya (having great rise) (i.e. yielding great results). Then there is the great holy centre called Śiloccaya where people perform penance and go to heaven. Even the grasses there, in view of their being supported by a number of holy centre attain heaven. Thereafter is the holy centre called Indrāṇī Tīrtha where Indrāṇī performed penance and obtained Indra as her husband. This holy centre must be resorted to like Prayāga. Then there is the holy centre Snātaka that yields merits. It was here that Viśvāmitra performed penance and although he was a Kṣatriya, he derived the status of a Brāhmaṇa sage by resorting to the holy centre.

52b-54. Then the holy centre Pradyumna Tīrtha is famous. By means of his penance here, Kāma became the son of Hari by the name Pradyumna. Thereafter is the holy centre Dakṣaprayāga which is very great and which yields great prosperity. This extends from Gaṅgā to Yamunā (?) By taking the holy dip therein ever-lasting merit is obtained as one gets at Prayāga.

CHAPTER FORTYONE

The Procedure for Charitable Gifts

Vasu said :

1. Henceforth, the benefit of the rites of taking bath etc. is being explained. O daughter of Brahmā and the beloved of the king, listen attentively.

2. Śivā (the auspicious river) redeems from the world a hundred thousand members of the families of those persons by whom the meritorious river Gaṅgā was at least once bathed into, with devotion.

3. O gentle lady, if the Sandhyā prayers are offered there, the merit thereof is a hundred thousand times more than

the benefit when they are performed in ordinary places. The Gaṅgā who sanctifies the Brāhmaṇas is competent to do so.

4. If water-libations are offered to the Pitṛs by the sons endowed with faith, O Mohinī, they give rare and everlasting satisfaction to the manes.

5. The Pitṛs will stay in the heaven for as many thousand years as the number of gingelly seeds taken by their sons in the holy rite of the Pitṛs.

6. If the Pitṛs are propitiated with the auspicious waters of the Gaṅgā, all the Pitṛs staying in the worlds of the Pitṛs (including the ancestors of all other people) attain the greatest satisfaction.

7. O auspicious-faced lady, he who wishes his life to be fruitful and has a desire for progeny, must propitiate the Pitṛs and the Devas after approaching the Gaṅgā.

8. Those who are dead and have gone to miserable condition (in hell), and are propitiated by persons born in their families by means of Kuśa grass, gingelly seeds and the waters of the Gaṅgā, go to Hari's region.

9. It is the statement of god Brahmā that "those Pitṛs who are meritorious and who are stationed in the heaven attain salvation if they are propitiated with the waters of the Gaṅgā."

10. If the Pitṛs are propitiated for a month by means of Tarpaṇa[1] rites, and the offerings of balls of rice (Piṇḍas) in the Gaṅgā, all of them are highly delighted and they attain splendour of the sun.

11-13a. (Defective) They get into excellent aerial chariots and go over to the world of Brahmā, accompanied by the bevies of celestial ladies, bedecked in gold ornaments and jewels, embellished in clusters of pearls and beautified with garlands etc. and having the charming bodies of the Gandharvas. They will have divine pleasures and they will be honoured with

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1. *Tarpaṇa* means satiating one by offering water. Manu (2. 176) has prescribed daily *Tarpaṇa* of gods, sages and *Pitṛs* (ancestors). *Tarpaṇa* is both a part of bath as well as of *Brahma-Yajña*. It is to be performed with both the hands according to one's particular *Śākhā* of the Vedas. (for details *vide* HD. II. pp. 689-95.)

the pleasing sounds of flutes, lutes, drums, conchs, Mṛdaṅgas and other instruments.

13b-14a. The man who takes bath in the Gaṅgā every day and worships the Liṅga of god Śiva certainly attains the greatest liberation, even in a single birth.

14b-15a. Agni-Hotras, Vedas and Yajñas with sumptuous monetary gifts are not equal to even a hundred millionth part of the worship of the Liṅga in the Gaṅgā.

15b-16a. If one sprinkles with the waters of the Gaṅgā (directing the act to the Pitṛs or the Devas, in view of his Pitṛs, they will be pleased and satisfied instantaneously even if they are in the hell.

16b-18a. The waters of the copper-pots are ten times better than the waters of the mud-pots for the holy ablution. The merit in silver vessels is hundred times better and that of gold vessels is remembered to be crore times better. Similarly, in the cases of Arghya, Naivedya, and oblations and worships the benefit goes on increasing due to the qualities of the vessels used.

18b-19a. Being affluent, if one does not extend the paraphernalia of worship due to delusion, he does not attain the benefit of those respective rites. He is shouted down as Devadrohī (inimical to God).

19b-20. The sight of the Devas is meritorious; touching them is better than seeing; worshipping is more excellent than touching. Beyond this is the ablution with ghee. Learned men say that ablution with the waters of the Gaṅgā is equal to the ablution with ghee.

21-22b. By offering Arghya even once to the deities alongwith one's own Pitṛs, a man shall attain heavenly pleasures in the company of his sons and grandsons.—the Arghya, however, shall consist of special articles of worship alongwith the Gaṅgā water, in a copper vessel of the capacity of a Prastha according to the reckoning in the Magadha land.

22c-23. The constituents of the Arghya to the sun are eight viz—water, milk, ends of Kuśa grass, ghee, curds, honey, red Karavīra flowers and red sandal paste.

24-25. An excellent man must instal the idols of Viṣṇu, Śiva, sun, Durgā and Brahmā on the banks of the Gaṅgā. According to his ability he must construct shrines too for them. The benefit of constructing these here is crores and crores of times more than that of erecting them in other holy centres.

26-27. According to one's ability one must make Liṅgas having all special characteristics, out of the clay found on the banks of the Gaṅgā. Every day he must instal them, worship them with Mantras, leaves, flowers etc. according to his ability and finally cast them into the Gaṅgā. The benefit of these activities is endless.

28. If an excellent man devoutly performs the Japa of eight-syllabled Mantra i.e. Oṁ Namo Nārāyaṇāya (Om, obeisance unto Nārāyaṇa) in the Gaṅgā that bestows bliss on everyone, liberation is within his reach.

29. All the Siddhis wait upon the person who observes rules and restraints and performs Japa of the Mantra "Oṁ namo Nārāyaṇāya", for six months.

30. He who performs Japa of the Mantra "Namaḥ Śivāya" (Obeisance to Śiva) alongwith the Oṁkāra, in accordance with the injunction, for two million and four hundred thousand times, shall become Śaṅkara himself.

31. There is no doubt that the five-syllabled Mantra—Namaḥ Śivāya—is highly efficacious and is Śiva himself. By performing its Japa whether one is unholy or holy, one becomes free from sins.

32. If the Gaṅgā is worshipped, the deities too are worshipped. Hence, one shall assiduously worship the celestial river.

33-35. One shall meditate on the Gaṅgā as follows :- She has four arms and three eyes. She is splendid in all limbs; she holds the jewelled pot, white lotus and the gestures of granting boons and fearlessness with her four arms. She is clad in white garments; she is bedecked in pearls and jewels; she is pleased; her face is splendid and her lotus-like heart melts with pity; she has flooded the entire surface of the Earth with nectarine juice and is ever bowed to by the three worlds.[1] One who

1. This description is instructive to have a mental picture of the Gaṅgā while meditating as well as making her idol.

meditates on the Gaṅgā thus and worships her shall be meritorious.

36. He who worships her continuously even for half a month shall be equal to a Deva. The benefit will be more if the duration of worship is more.

37. It was on the seventh day in the bright half of the month of Vaiśākha that the Gaṅgā was formerly drunk up by Jahnu out of anger, and cast off later on through the right ear.

38. O splendid-faced lady, one should worship the divine Gaṅgā, the girdle of the firmament, on that day or on the Akṣayatṛtīyā day or in the month of Vaiśākha or Kārttika.

39. After keeping awake at night, the devotee shall worship Viṣṇu, Gaṅgā and Śiva with feelings of great devotion, by means of cooked barley grains and gingelly seeds.

40-42a. Similarly, the following articles too shall be used in worship viz.—fragrant flowers, saffron, Agallochum, sandal paste, the leaves of Tulasī, Bilva etc., the fruits of Mātuluṅga (citron-like fruit,) etc, incense, lights, Naivedya (food) offerings etc. Their quantity and variety must be befitting one's affluence and status. He will be going to the world of Viṣṇu, riding on a divine aerial chariot. He will be honoured there for hundreds, thousands and crores of Kalpas.

42b-43. Thereafter, he will return to the Earth and become a virtuous king. He will be endowed with comely features and good conduct. He will enjoy different kinds of pleasures. On death he will have perfect knowledge and shall attain Absorption in Śiva.

44. Whether it is Yajña, or charitable gift, penance or Japa, Śrāddha or the worship of the gods, everything performed in (i.e. on the bank of) the Gaṅgā yields benefits crores and crores of times.

45. Listen to the merit of that person who makes a charitable gift of a cow of ghee (?) on the day of Akṣaya Tṛtīyā on the banks of the Gaṅgā in accordance with the injunctions.

46-48. For thousands and crores of Kalpas, for hundreds and crores of Kalpas, he will be honoured in the world of Brahmā alongwith his ancestors. He will be going there in an

aerial chariot, variously bedecked in gold and jewels and embellished with figures of swans. He will be as refulgent as a thousand suns. He will be blessed with all cherished desires. Thereafter he is born as a Brāhmaṇa endowed with much wealth on the banks of Gaṅgā. Undoubtedly he will become a knower of the Brahman after death and attain salvation.

49. Similarly, he who makes a charitable gift of a cow duly, is honoured in the heavenly world for as many years as there are hairs on the body of the cow.

50. Afterwards, he is born in a family richly endowed with wealth and foodgrains, full of jewels, gold and plots of lands and possessing good conduct, learning and fame.

51. No doubt need be entertained in this regard that he will enjoy extensive pleasures, that he will be blessed with sons and grandsons and that he will be attaining final emancipation from Saṁsāra.

52. If a Kapilā (tawny-coloured) cow is duly given to a person who has mastered the Vedas, he leads all his ancestors stationed in the hell on to the heaven.

53. He who gives a plot of land on the Gaṅgā, extending to a Nivartana (i.e. about two hundred and ten hands) excels Brahmā, Viṣṇu and Śiva for as many years as there are particles of dust on that plot of land.

54-57. He is reborn on the Earth. He shall become the lord of seven continents. He will be awakened after sleep by means of musical sounds, drums, conchs, etc., songs and instrumental music as well as eulogies of the Māgadhas (bards). He will attain all sorts of pleasures. He will be engrossed in all holy religious acts. He will take all those ancestors detained in the hell, on to the heaven, and will liberate those who are in heaven. O Mohinī, he will derive perfect spiritual knowledge himself. In the end, with the sword of perfect knowledge, he will cut off Avidyā (Ignorance) consisting of five knots. Attaining the greatest detachment, he will realise the greatest Brahman.

58. Each rod is seven hands long. Thirty such rods make a Nivartana. Two thirds of this constitute Gocarma measure. Vidhi (Brahmā) himself has mentioned this measurement.

59. If anyone gives a village on the bank of the Gaṅgā to Brāhmaṇas, it is conducive to the delight of Brahmā, Viṣṇu, Śiva, Durgā and the sun-god.

60-62a. The giver of the village attains thousand times the benefit mentioned in the case of all charitable gifts, all Yajñas, all penances, holy rites and merits. He will be joyously eulogised by the Devas and others. He will be sporting about in an aerial chariot as refulgent as crores of suns in the city pertaining to Viṣṇu (Vaikuṇṭha) or to Śaṅkara (Kailāsa). He stays there for as many years as there are dust particles in the plot of land. He is then reborn in the family of Yogins, endowed with Aṇimā (ability to be atomic in size) and other supernormal powers.

62b-66a. O gentle lady, he who gives sixteen Māṣas of gold to a leading Brāhmaṇa on the Akṣaya-Tṛtīyā day is worshipped in all the worlds. Thanks to the charitable gift of cooked food, one attains Viṣṇu's world; thanks to the gift of gingelly seeds, one attains Śiva's world; by giving jewels, one attains Brahmā's world; Indra's world by giving cow and gold; the world of the Gandharvas by giving gold and garments; renown by giving away a virgin in marriage. He shall attain salvation-yielding knowledge through learning, and realise the pure unsullied Being.

66b-72. I shall succinctly mention the merit attained by a person who plants a big park on the banks of the Gaṅgā with the following trees viz. plantain trees, coconut trees, wood apple trees, Aśoka, Campaka jack trees, Bilva trees, Kadamba trees, holy fig trees, Pāṭala trees, mango trees, palmyras, oranges, and other trees. After making an image also therein bedecked in flowers such as Jāti, Vijaya (?) and Pāṭala he shall dedicate it to Śiva or Viṣṇu or Durgā or the sun god. With great devotion he must provide it with all necessary objects. They will stay in those worlds for as many thousands of Kalpas as there are flowers, roots, fruits and seeds of various kinds.

CHAPTER FORTYTWO

The Procedure for the Gift of Guḍa-dhenu[1]

Mohinī said :

1. I am blessed. I am contented. My life is successful, since the excellent greatness of the Gaṅgā has been heard from your lotus-like mouth.

2. There is no other sacred river equal to the Gaṅgā on the surface of the Earth. The merit accruing from the sight etc. of that river has been described in this manner.

3. O leading Brāhmaṇa, I have been always your devotee. In due order, mention the procedure of the gift of Guḍadhenu (a cow made of Jaggery) etc.

Vasiṣṭha said :

4. On hearing those words of Mohinī, Vasu, her priest, who knew the principles and real meanings of the Vedas and Āgamas said smilingly.

Vasu said :

5. O Mohinī, listen. I shall recount to you what has been asked by you viz. the procedure for the gift of the cow made of jaggery etc. as glorified and prescribed in the scriptures.

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1. Although the chapter is captioned as *Guḍa-dhenu* (*dāna*) *vidhi*, 'The procedure for the gift of the (replica of the) cow made of jaggery', it prescribes some thirteen kinds of articles (some liquids) to be presented as 'cows'. This chapter is called *Guḍa-dhenu-vidhi* as jaggery is the first in the list of such articles representing cows. *vide* VV. 22-25 below. The *Mt. P.* Ch. 81 and AP. 212-10-34 endorse the procedure of the *gift* (*dāna*) of *guḍa-dhenu* which is broadly thus :

A black-antelope-skin four cubits in length is to be spread over-ground smeared with cow-dung and overstrewn with *darbha* grass, with the neck-portion of the skin to the east and a smaller skin symbolic of the calf is also to be spread. The jaggery-cow should be of the weight of 4 or 2 or 1 *Bhāra* and the calf to be proportionately of one quarter of the cow's weight depending on the affluence of the donor. vide VV. 6-20 below for the detailed procedure of gifting the jaggery-cow. As usual the cow is identified with the *Lakṣmī* of all deities. V. 20 states that the above procedure is to be followed in gifting other articles as 'cows'.

6. The ground must be smeared with cow-dung, and Kuśa grass must be assiduously spread over it. Over it a deer skin measuring four Haṣtas (hands) must be placed with the neck (portion) directed towards the east.

7-9a. The replica of the cow shall be so made that its face is turned towards the East and the calf is near the leg on the northern side (i.e. the left side). In the most excellent Guḍadhenu four Bhāras (special weight of 3000 Palas) of jaggery must be used, and the calf is made with a Bhāra of Jaggery. The middling replica of the cow is to be made with two Bhāras of jaggery. The calf must be made with half a Bhāra of jaggery. The lowest type of Guḍadhenu is made of one Bhāra of Jaggery (1 Bhāra = 200 Palas). The calf shall then be made with a fourth of it. These replicas are made in accordance with the wealth of the household.

9b-10. A person who is affluent enough to make the earlier type of replica but prepares a latter type of replica, is a person of confused mind. He will not have the excellent future benefit. Both the cow and the calf made of jaggery shall be covered with a soft white cloth.

11. Oyster shells are to be used for their ears. Sugarcane stems for the legs, pure pearls for their eyes; white threads for their sinews and veins and white plants for their dewlaps.

12. The knots on their backs shall be represented by a copper pot; the hair by means of white chowries (tail of the antelope called Camara), corals shall be studded to their feet and butter shall represent the udders.

13. There must be a bell metal vessel for the purpose of milking into. The pupils of the eyes shall be represented by a sapphire gem; the two horns must be bedecked in gold; the hoofs must be of pure silver.

14. Many kinds of fruits (must be given along with the cow). A small case of scents shall represent the snout. After making (the cow and the calf) thus, the devotee shall worship them with incense and lights. The following prayer shall be repeated :

15. "May the Lakṣmī of all living beings, may goddess Lakṣmī of the Devas stationed in the form of a cow, give me peace and calmness.

16. May the beloved wife of Śaṅkara stationed in the bodies of the Rudras, may the goddess in the form of a cow dispel my sin.

17. May that Lakṣmī stationed on the chest of Viṣṇu, may that Lakṣmī in the form of Svāhā (wife of the fire god), may the Śakti of the moon, the sun and Indra and which is in the form of the cow be conducive to prosperity.

18. May that Lakṣmī of the four-faced deity, may that Lakṣmī of Kubera, may that Lakṣmī of the guardians of the worlds, may this cow be the bestower of boons on me.

19. May that Svadhā of the chiefs of the Pitṛs, may that Svāhā of the partakers of Yajña, may this cow that dispels sins grant peace unto me."

20. After repeating this Mantra the devotee should dedicate the cow to the Brāhmaṇa. This is the procedure cited in the case of all articles to be given as cows.

21. O Mohinī, listen. I shall describe the nature as laid down in the scriptures, of all those ten kinds of cow glorified as destroyers of sins.

22-24a. The first is the cow made of jaggery, the next one is the cow of ghee; the third is the cow of gingelly seeds; the fourth is that named after the water ; the fifth shall be the cow of milk; the sixth is made of honey; the seventh the cow of sugar ; the eighth shall be the cow of curds; the ninth is the cow of jewels, and the tenth is the one in its own form (the real form).[1]

24b-25. For the cows in the form of liquids, pots shall be used and for others the masses and heaps of the articles concerned. Some wise men desire to include gold (cows) also among these. Some great sages recommend cows of fresh butter as well as of oil.

26. This alone is the procedure. These alone are the articles facilitating the completion of the holy rite along with

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1. These verses list the names of the articles to be gifted as 'cows'. The list is common to Mt. P. 81. 18-19 and AP. 212.11-12. But the NP adds 'gold', fresh butter and oil as additional articles for cow (v. 25) out of which 'gold' and 'butter' are recommended in the Mt. P. 81. 21 which include *Ratna-dhenu* (jewelled cow) as well.

the Mantras and invocations in the different Parvans for ever.

27. They must be given as gifts in accordane with one's faith. They yield worldly pleasures and liberation. They accord the same benefit as mantras. They are auspicious, removers of all sins.

28-29. The cow of jaggery etc. must be given by persons endowed with devotion and faith during tropical and equinotical transits of the sun, on the holy occasions of Vyatīpāta, during the anniversaries of the beginnings of the Yugas and Manvantaras, and during the special occasions like eclipses etc.[1] They may be given in holy centres, in one's own house, or particularly on the banks of the Gaṅgā.

30-31. After making this gift of a cow to a leading Brāhmaṇa in accordance with the injunctions, the devotee shall circumambulate the Brāhmaṇa and please the Ṛtviks with monetary gifts. He shall make obeisance to them and bid them farewel. Thereafter, with great concentration and purity of mind, he should worship the Gaṅgā duly.

32-36. He must visit the goddess of divine forms assuming the eight physical bodies, with a Prastha-measure of Śāli rice grains and two Prasthas of milk. The devotee should make the milk pudding. He must add honey and ghee a pala of each with devotional feelings. He should then cast off that milk pudding into the Gaṅgā along with sweet-meats and ring-like pies, half a Guñjā weight of gold and silver, sandal paste, agollochum, camphor, saffron, aromatic resin, Bilva leaves, Dūrvā grass, Rocanā (yellow pigment), white sandal, blue lotuses and other fragrant flowers according to his ability. He must be fully devout then.

37-38. O blessed lady, he must respect this Mantra mentioned in the Purāṇa viz- "Obeisance, obeisance to the Gaṅgā. to Nārāyaṇa and to Śiva." O Mohinī, this alone is the procedure. Every month, on the New moon day, and on the full moon day,

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1. The days for giving a jaggery-cow are the same as in the case of other *dānas*

Ayane viṣuve caiva ṣaḍaśīti-mukheṣu ca /
Candra-Sūryoparāge ca dattam akṣayam ucyate //

Mbh. Vana. 200.125

this must be observed in the morning by persons, with great concentration.

39-41. With great devotion and mental joy, the man must worship thus in accordance with his ability, for the period of a year. He must take only a small quantity of food and that too only Haviṣya) (cooked rice offerings soaked in ghee). He must observe the vow of celibacy by day and by night. O Mohinī, by observing this strictly at the end of a year, the Gaṅgā, assuming divine form, wearing heavenly garlands and bedecked in divine jewels shall reveal herself to him personally. She will stand personally in front of him and grant him boons.

42. O splendid lady ! After visualizing with his own eyes, the actual manifestation of the divine form of the Gaṅgā before him, the man shall become quite contented and blessed.

43. Whatever desires he cherishes, he accomplishes them all. If he be devoid of any desire, he will attain the final beatitude in this very existence.

44. Thus the procedure of the worship of the Gaṅgā alongwith that of the gift of cow made of jaggery, about which you asked me, has been recounted by me completely. It is a holy rite that brings about salvation. This observance lasts for a year, and it yields satisfaction to the lord of Śrī (Viṣṇu).

CHAPTER FORTYTHREE

The Procedure af Worship of the Gaṅgā

Vasiṣṭha said :

1. O leading king, on hearing the words of Vasu indicating the greatness of the Gaṅgā, Mohinī once again asked her Brāhmaṇa priest.

Mohinī said :

2. O Brāhmaṇa, everything auspicious, like the gift of a cow etc. has been heard by me. Now I wish to hear the

excellent Gaṅgāvrata (holy observance pertaining to the Gaṅgā).

3. O Brāhmaṇa, O omniscient one, tell me what is the benefit of the worship of the Gaṅgā, etc. or its installation there ? I seek refuge in you.

4. You alone are the bestower of salvation to me who am abandoned by my kinsmen. O Prominent one among the knowers or the learned, I am bereaved of my husband, nor have I any son.

5. I have sought refuge in you giving full credence and weight to the words of my father. Hence, holy sir, kindly narrate to me the way of propitiation of the deity along with the glorification of the Gaṅgā on hearing which exery one is absolved of his sins. I have bowed down to you.

Vasiṣṭha said :

6. O king, on hearing the words of Mohinī, Vasu, the dignified Brāhmaṇa, the foremost among the knowers of the Vedas, honoured Mohinī and said :

Vasu said :

7-8a. "O gentle, lady, you have asked me pertinently, with the desire for the benefit of all the worlds. (I shall tell you) the greatness of the Gaṅgā completely. It is destructive of great sins.

8b-9a. Formerly, while residing on the bank of the Gaṅgā this was narrated out of mercy by the bull-bannered god Śiva when he was lovingly asked by his consort goddess Pārvatī.

9b-10. Food offering is taken in the forenoon by the Devas and at midday by the sages; in the afternoon by the Pitṛs and at night by the Guhyakas and others. It is excellent to take food at night after going beyond all other periods of times.

11. Begging alms is more excellent than observing fast. Taking unsolicited food is better than begging for alms. Taking food at night* is better than taking unsolicited food. Hence, one shall take food at night (when stars appear in the sky).

**Nakta* is mainly the time when the stars appear in the sky—Hemādri on *Kāla*, p. 114.

12. The devotee regularly practising Nakta (acceptance of food after appearance of stars in the evening) shall observe six things viz. partaking of Haviṣya, ablution, truthfulness, lightness of deity, holy rites in the fire, and sleeping below* (on the bare ground).

13-14. The man who regularly practises this observance of Nakta shall do so in the month of Māgha on the bank of the Gaṅgā. If he takes it near a Śiva temple he shall take Kṛśara with ghee. He shall offer Kṛśarānna as Naivedya (food offering) to Śiva. Observing Kāṣṭamauna (the silence of a log of wood), he shall take food and avoid over-indulgence of the tongue.

15. He shall take food in the leafy cups of Palāśa tree. Conquering the sense-organs, he shall remember Śiva. He shall offer separate balls of rice to Dharmarāja and the goddess (Pārvatī).

16-17. On the Caturdaśī (fourteenth) day in both the fortnights, he should observe fast. On the full moon day the ablution of Śiva must be performed severally with scents, Gaṅgā water, milk, honey, ghee and curds. So also he must offer a golden flower on the head of the Liṅga.

18. Then he should offer to the extent of his capacity, baked pies cooked in ghee. Taking an Āḍhaka measure of gingelly seeds, he should put it upon the Śivaliṅga.

19. The devotee should worship the lord of all by means of blue lotuses and lilies. If they are not available, he should worship Hara with golden lotuses.

20-21. With devotion, one should offer to Maheśa, milk pudding soaked in honey, agallochum accompanied by ghee, lamp wherein ghee is burned and smear with sandal-paste, etc. He should offer leaves and fruits and dedicate a pair of black cows of handsome appearance.

22. At the end of a month he should feed eight Brāhmaṇas and give them monetary gifts. For the whole of that month, he should avoid honey (wine) and flesh. He shall observe celibacy for the whole of that month.

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*Cf. *Liṅga* P. I.10-12. Hemādri on *Vrata* I. p. 333. *Smṛti-kaustubha*, p. 11 quotes Gd. P.

23-24a If a person performs this holy rite even for once in the manner mentioned before, with faith and devotion, maintaining all observances and restraints, attains all the pleasures here and after death, he attains excellent salvation.

24b-27. He goes to the beautiful city of Śiva accompanied by the members of his family, in aerial chariots resembling sapphire gems, full of divine jewels. Peacocks shall be yoked to them. Means of all divine pleasures will be present there. He shall be accompanied by different friends. Until the dissolution of all living beings, he will enjoy different kinds of desired pleasures. Thereafter, he becomes the righteous-souled ruler of Jambūdvīpa. Free from all sins, he will enjoy all sorts of pleasures.

28. Endowed with comely form and good fortune, exercising royal powers and free from all ailments, he too will enjoy this fruit.

29. Or on the fourteenth day, in the bright half of Vaiṣākha, he who with a concentrated mind observes the Nakta-Vrata should take at night food consisting of cooked Śāli rice mixed with milk.

30-31. The devotee should worship Śiva with flowers etc. and offer edibles as Naivedya. He should partake of the food with the silence of a log of wood. He should perform the rite of brushing the teeth silently with the twig of a banyan tree with purity of mind. He should sleep near the Śivaliṅga at night, on the banks of the river Gaṅgā.

32. On the morning of the full-moon day (of Vaiśākha) he should duly take bath in the Gaṅgā. He should perform the Saṁkalpa rite (formal declaration of the intention) for fast. On that night, he should keep awake.

33-34. He should perform ablution of the Liṅga duly with ghee and worship it with flowers, scents, incense, lamps and food offerings. He should embellish a splendid bull with white flowers, cloths, etc. as well as powdered turmeric and sandal paste. He should duly dedicate it to Śiva.

35-36. He should feed Brāhmaṇas with milk pudding in accordance with his capacity. He who performs thus with devotion and faith, even for once, undoubtedly obtains that merit

which one gets after performing penance with due observances for one thousand seven hundred and fifty divine Yugas.

37-38a. He goes to Īśvara's (god Śiva's) palace alongwith his ancestors by means of aerial chariots that have the luster of swans and Kunda flowers that resemble the moonchariots that are yoked with white bulls and embellished with clusters of pearls.

38b-39a. He enjoys different kinds of pleasures through beloved ladies of divine beauty, having the fragrance of blue lotuses. He will be surrounded by them.

39b-40. He will be blessed with prosperity and power for an indefinite period of time. He is born on the Earth as a king endowed with fame and prosperity. Under his single royal umbrella, he holds sway over the Earth.

41-42a. In the end, he gains detached outlook on life and regains the Gaṅgā. With that faith he courts death in the Gaṅgā. He remembers the previous birth and certainly attains salvation.

42b-44. A man or a woman should observe the following holy rite with devotional feelings. On the tenth day in the bright half of the month of Jyeṣṭha when associated with the constellation Hasta, the devotee should keep vigil at night on the banks of the river Gaṅgā; with great faith he should worship the Gaṅgā with ten kinds of flowers and scents, ten varieties of fruits, ten different articles of Naivedyas and ten lights. He shall offer batel leaves too.

45-46a. After taking bath in the Gaṅgā with devotion the devotee should, with due formality, offer ten handfuls of black gingelly seeds with ghee into the water. He should also offer balls of ground flour of fried grains as well as those of Jaggery each being ten in number.

46b-49a. On the beautiful banks of the Gaṅgā, a mystic diagram of the lotus and Svastika should be drawn, over which a full water-pot should be placed. It must be covered with a cloth. Round the neck of the pot, a garland must be tied. An idol of the Gaṅgā, in the form mentioned below, shall be made in gold or silver and placed over the pot. The devotee should worship the goddess (i.e. the divine Gaṅgā) thus. If gold or

silver is not available, the image shall be made of clay. If the devotee is not able to make the clay idol, he shall draw the figure on the ground by means of flour dough.

49b-51. The form of the Gaṅgā for the idol as well as the picture is as follows : She has four arms. The eyes are beautiful. She has the lustre of ten thousand moons. She is being fanned with chowries. A white umbrella above her head embellishes her. She is delighted. Her innermost heart melts with pity. She is ready to grant boons. With nectarine juice, she has flooded the surface of the Earth. She is eulogised by the Devas and others. She is adorned with divine jewels. She has divine garlands and unguents.[1]

52. After meditating on the goddess in the water in the manner mentioned before, the devotee should worship her in the objects used for worship (i.e. image or picture). He should observe a special worshipping rite with the following Mantra. (vide verse 66 below).

53. During the worship, the ablution of the deity with Pañcāmṛta is specially recommended. Just in front of the image, the ground shall be scrubbed and smeared with cow-dung.

54-55. In accordance with his capacity the devotee should worship Nārāyaṇa, Maheśa, Brahmā, Bhāskara the sun, Bhagīratha the king, and the king of mountains, Himavān, by means of scents, fragrant flowers etc. To ten Brāhmaṇas he shall distribute ten Prastha measures of gingelly seeds.

56-57. Similarly, he should distribute ten Prastha measures of barley-grains to ten persons after mixing them with milk products. In accordance with his capacity, the devotee should cause the replicas of aquatic animals such as fish, tortoise, frog, (crocodiles), etc. made in gold or silver. If it is not available, he should make them out of flour dough. After worshipping these with flowers etc., the knower of the Mantras shall cast them into the Gaṅgā reciting the Mantra (in verse 66 below) in the meanwhile.

58. On the day of Rathayātrā (chariot procession), the devotee should make a replica of the Gaṅgā facing the north

1. Cf. *Supra* 41. 33-35.

and riding a chariot, if he has the required affluence and means there.

59. Rare indeed is the vision of the Gaṅgā going round in procession in the case of men of evil deeds. Just as there is the chariot procession of Durgā; this procession too should be conducted in the same manner.

60. After observing all the rites thus, in accordance with the injunction, the devotee should avoid stinginess in the matter of expense. Thereby he is immediately liberated from the ten kinds of sins mentioned below.

61-63.* Among them there are three types of physical sins viz. a) as taking away what is not voluntarily given, b) killing, etc. without scriptural sanction and c) enjoying another man's wife carnally. There are four types of verbal sins viz. (i) harsh words (ii) false-hood (iii) back-biting in all its modes and (iv) irrelevant speech. There are three kinds of mental sins viz. a) wistful contemplation of another man's wealth, b) thinking ill of others mentally and c) futile ardour and yearning.

64. The devotee will be liberated from ten types of sins accumulated in the course of crores of births. There is no doubt about itsofar as the utterance of Brahmā goes.

65. (The Gaṅgā) worshipped with the following Mantra does redeem from worldly existence, forty earlier generations and forty subsequent generations.

66-67. The Mantra is "Om namo daśa-harāyai Nārāyaṇyai Gaṅgāyai namaḥ" —"Oṁ obeisance to Daśaharā (remover of tenfold ills), to Nārāyaṇī, to Gaṅgā." He who repeats this Mantra five thousand times within a day and a night, on the day of the chariot procession, shall attain the fruit of ten kinds of Dharmas (?). He shall redeem from the ocean of worldly existence ten earlier generations and ten subsequent generations.

68. The following hymn should be taken up for repetition on that day. The devotee should, thereafter, proceed ahead with the worship of Viṣṇu.

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*Quoted from Manu XII 5-7.

Hymn to Gaṅgā[1]

69. Om obeisance to Śivā, the Gaṅgā, the bestower of auspicious things. Obeisance be to you. Hail be to the deity of the form of Viṣṇu. Obeisance, Obeisance be to you the Gaṅgā.

70. Bow to the deity, the embodiment of all Devas; obeisance to the deity of the form of medicine; Hail to you, O most excellent physician of all ailments of everyone.

71. Obeisance be to you; O queller of poisons originating from mobile and immobile beings; obeisance, obeisance to the destroyer of the poison of worldly existence; obeisance to the enlivener.

72. Repeated bows to the remover of the three types of miseries of human beings, to the Īśvarī (controller) of vital breaths. Obeisance to you, the remover of distress, the bestower of calmness and peace; obeisance to you the omniformed one.

73. Hail to the purifier of all for liberation from sins; obeisance to the deity bestowing worldly pleasures and salvation. obeisance, obeisance to the deity possessing pleasures.

74. Bow to you, the Mandākinī (i.e. heavenly Gaṅgā); obeisance, obeisance to the bestower of heavenly pleasures; obeisance to the embodied form of the set of the three worlds; obeisance, obeisance to the divine one.

75. Hail to you stationed in Śukla (i.e. Śiva); obeisance, obeisance to the possessor of well-being; Bow to you the divinity stationed in the seats of the Devas. Hail to you the possessor of brilliance.

76. Salutations to the slow-moving river, to the bearer of the Liṅga, to Nārāyaṇī. Obeisance to you who are friendly to the universe. Obeisance to you, O Revatī.

77. Obeisance always to you of huge size. Salutations to the support of all the worlds. Obeisance to you the chief one in the universe. Repeated bow to you Nandinī (the delighter).

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1. Here Gaṅgā is identified with the supreme Deity. Hence, many epithets of the river Gāṅgā remind one of Vedāntic Hymns.

78. Obeisance to the large one, the auspicious one and to the immoral one; salutations to the Pure one, devoid of dust (sin); obeisance to the deity whose access is both far and near. Obeisance, obeisance to the redeeming divinity.

79. Obeisance to you who abide in the heaven; salutations to the non-different, to the unsplit divinity. Obeisance to the quiescent one; bow to you the stable foundation; obeisance, obeisance to you the bestower of these boons.

80. Obeisance to the fierce one. Obeisance to one who prattles with her mouth (?); salutations to the enlivener; obeisance to one who goes to the Brahman; obeisance to one who bestows the Brahman; obeisance, obeisance to the destroyer of sins.

81. Bow to the queller of the anguish of those who bow down; salutations to the mother of the universe; obeisance to Viluṣā (one who injures (the wicked); obeisance to the remover of difficulties; repeated obeisance to the efficient one.

82-83. Obeisance to one who is antagonistic to all miseries; repeated obeisance to the auspicious deity. O greatest deity, greater than the greatest, obeisance to you, O bestower of salvation for ever. May Gaṅgā be in front of me; may Gaṅgā be at my sides. May Gaṅgā be all round me; O Gaṅgā, may my existence be in you. You are at the beginning. You are in the end; you are in the middle, you are everything. O auspicious deity who have descended on the Earth.

84. You alone are the primordial Prakṛti; you are lord Nārāyaṇa. O Gaṅgā, you are the great Ātman; you are Śiva. Obeisance, obeisance to you."

85-87. He who recites this hymn every day with devotion or listens to this with faith, is liberated from the tenfold defects, physical and verbal. The patient will be liberated from the ailment and the unlucky from miseries and mishaps. He is liberated from the enemies, from the bondage and fears. He attains all desires. After death he gets absorbed into the Brahman.

88. There is no fear from arson, larceny or sinful activities in the house where this hymn is written down and is honoured.

89-90. A person who stands in the waters of the Gaṅgā and repeats this hymn ten times on the Daśamī (tenth) day whether he is indigent or incompetent, shall after worshipping the Gaṅgā with devotion, attain the benefit that is mentioned in case of the worship performed in accordance with the procedure laid down above.

91. Just as Gaurī, so also is the Gaṅgā. Hence the procedure laid down for the worship of Gaurī should be followed in the case of the worship of the Gaṅgā too.

92. Just as Śiva so also is Viṣṇu; Just as Viṣṇu so also Umā; just as Umā so also is the Gaṅgā. There is no difference and distinction among them.

93. He who advocates that there is difference between Viṣṇu and Rudra, that there is difference between Gaṅgā and Gaurī, and that there is difference between Lakṣmī and Gaurī, is a man of confounded intellect.[1]

94. It is the blessed men on the Earth who cast off their body by the day-time in the bright half of a month in the Gaṅgā during the Uttarāyaṇa (during the transit of the sun in the northern hemisphere), while Janārdana is abiding in the heart meditate upon him as such.

95. O daughter of Brahmā, those men who leave off their vital breaths by casting their bodies into the Gaṅgā go to the world of Viṣṇu eulogised by those who are domiciled in the heaven.

96. (?) He who dies partially due to observance of fast and partially due to being drowned in the Gaṅgā, is not reborn. He attains Sāyujya (identity) with the Brahman.

97. The embodied being that casts off its vital breaths (dies by throwing himself) in the Gaṅgā has the same salvation as that of an intelligent being endowed with Sattva guṇa and Yogic practice.

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1. The NP, though a Vaiṣṇava Purāṇa, always advocates the oneness between Śiva and Viṣṇu and other deities. He emphasizes *ekaṁ sat* (Reality is one).

98. The man who takes up the vow of abstaining from taking food and dies on the banks of the Gaṅgā, attains in fact the greatest world alongwith the Pitṛs (his ancestors).

99-101a. (?) If an intelligent man desires to abandon his vital breath by dying in the Gaṅgā but many births pass by and he meets his deaths here and there and at different places but not in the Gaṅgā, or many days elapse as he goes here and there and does not reach it (it does not matter. He will have the benefit). Even if he dies two Yojanas away, it is as beneficial as dying nearby or in the Gaṅgā itself. No doubt need be entertained in this respect.

101b-102a. Whether with the perfect knowledge or without it, whether with desire or without desire, the man who dies in the Gaṅgā attains heavenly pleasures and salvation.

102b-103. Whilst dying, if a man remembers the Gaṅgā or touches it, he attains the greatest salvation even if he is a habitual sinner.

104. Those intelligent men (self-possessed ones) by whom the physical body is cast off after going off to the Gaṅgā attain equality with the Devas. Hence, one shall reasoningly eschew all other means of bestowing liberation and resort to the Gaṅgā till one's body falls.

105. He who dies in the firmament on the Earth or in the water, attains the everlasting region worthy of being honoured by Brahmā, Viṣṇu and Śiva.

106. He who is righteous, is alive, who is pure and honoured by good men and who mentally thinks of the Gaṅgā, attains the greatest salvation.

107. Wherever one may die, if one devoutly remembers the Gaṅgā when death is imminent, one goes to the city pertaining to Śiva or to Viṣṇu.

108. The Gaṅgā came out of the cluster of the matted hair of Śambhu, that is very rough and hard. It flowed over the sons of Sagara who were sinners and led them to the heaven.

109. A man is honoured in the heavenly world as many

thousands of years as the number of his bones that are cast in the Gaṅgā.[1]

110. A man's stay in the heavenly world begins from the moment when his bones are cast off into the waters of the Gaṅgā by other men.

111. If the bones of any one of auspicious rites are taken to the Gaṅgā water, he does not at all return from the world of Brahmā.

112. If any one's bones are cast off into the Gaṅgā water within the ten days (from his death), he attains a benefit similar to that of the death within the Gaṅgā.

113-115. The son (or others who perform the obsequies) should take bath and sprinkle Pañcagavya on the bones. He should then place them in a basket or casket alongwith the gold, honey, ghee and gingelly seeds. Facing the quarter frequented by the groups of ghosts (i.e. the south) he shall repeat this—"Obeisance be to Dharma". Thereafter he, should enter the water and saying "He was dear to me," cast off the bones. He should take bath once again and visit the Akṣayavaṭa (the everlasting holy banyan tree). Then he should give away the religious monetary gifts. When this is done the dead man detained in the city of the dead, shall go to the heaven and have a position similar to Indra (the king of gods).[2]

116. Nārāyaṇa is the lord of the place by the current of water on the one hand and a place of four Hastas away on the other hand. No one else can ever be the lord of that place.

117-118. No one shall accept Pratigraha (monetary gift) in that region (where Nārāyaṇa is the lord) even if the vital breaths have reached the throat i.e. even when death is imminent.). The water level reached on the fourteenth day in the bright half of the month of Bhādrapada is called Garbha.

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1. The same as *Matsya* 106.52, *Kūrma* I. 37.32; NP *Supra* I. 15.163.

2. This is the procedure of costing-off bones of the deceased relative in the Gaṅgā. Cf. the procedure described in the *Brahma P.* and quoted in *Tīrtha-Cintāmaṇi*, pp. 265-266.

The distance covered by Garbha is called Tīra (bank, shore). "The distance of hundred and fifty Hastas is called Garbha (or the bed of the river). Beyond that is the Tīra."[1]

119-121. O gentle lady, this is the opinion of some and it is approved of in the Śrutis and Smṛtis. The distance of a Gavyūti (six kms) around the Tīra is called Kṣetra (sacred area or field). One should eschew the Tīra and reside in the Kṣetra. Residence in the Tīra is not advisable. The limiting boundary of the Kṣetra extends to one Yojana from either bank. All the sins never transgress the boundary of the Gaṅgā. On seeing it, the sins run away like the forest-dwellers (or the animals) on seeing the lion.

122. O excessively blessed lady, the space of three Yojanas on either side of the Gaṅgā should be known as Siddha-kṣetra. It was here that Rāma and Śambhu had their penance groves.

123. No man shall accept Pratigraha (monetary gift) in a holy centre or in the sacred temples. A man shall abstain from it under all circumstances (i.e. even when there are justifiable reasons).

124. The holy centre is of no avail (i.e. ceases to be so) to one who accepts Pratigraha in the holy centre or in sacred temples as long as that money is retained by him.

125. O gentle lady, by selling the Gaṅgā, one becomes (guilty) of selling (god) Viṣṇu. When Janārdana is sold, all the three worlds are sold.

126. He who applies the clay taken up from the banks of the Gaṅgā on his head assumes the form of the sun for the destruction of darkness.

127. A man shall spread the dust particles taken from the banks of the Gaṅgā and place the balls of rice for his Pitṛs. He shall thus propitiate them and lead them to heaven.

128. O gentle lady, thus the excellent greatness of the Gaṅgā has been recounted to you. A man who reads this or listens to this attains the greatest region of Viṣṇu.

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1. *Quoted by Tīrtha-Cintāmaṇi, p.* 266.

129. O daughter of Brahmā, this section is to be repeated every day with devotion by persons who are pure, endowed with faith and who wish for salvation leading to the region of Viṣṇu or Śiva.

CHAPTER FORTYFOUR

*The Greatness of Gayā.**

Vasiṣṭha said :

1. O king, after hearing the excellent greatness of the Gaṅgā, the destroyer of sins, Mohinī said again to the priest.

Mohini said :

2. O holy sir, I have been blessed with your sympathy since the holy story of the Gaṅgā that dispels sins has been recounted.

3. O excellent Brāhmaṇa, how is the holy place Gayā Tīrtha[1] well-known in the world ? I wish to know it. Kindly recount it now.

Vasu said :

4. The holy centre named Gayā is remembered as the most excellent of all Tīrthas. God Brahmā, the grandsire

*Gayā as a sacred place has been glorified since the Mbh. times. We find *Gayā Māhātmya* in the *Mbh. Vana* chs. 84-95, *Vāyu P.* chs. 105-112, *Garuḍa* chs. 82-86, *Agni* chs. 114-116, *Matsya P.* chs. 102-111. *Padma* I. 38. A no. of verses are common to these, esp in the Vāyu and the NP.

1. One wonders why after glorification of the Gaṅgā, Gayā which is away from the Gaṅgā is given precedence to Prayāga, the King of Tīrthas (*Tirtha-rāja*) and Kāśi, the sacred-most city when both of these holy places are on the Gaṅgā itself. Possibly the author of the NP being a resident of Bengal followed a separate order of sacred places.

of the world, the lord of the chief of the Devas, personally stays here.

5-6. It is here that the following verse was sung by the Pitṛs who desired Yoga : "One shall seek many sons so that at least one of them may go to Gayā or perform a horsesacrifice or set a dark-coloured bull free."[1] O gental lady, the excellent greatness of Gayā is the essence of all essences. I shall recount it succinctly. Listen to it. It yields worldly pleasures as well as liberation from Saṁsāra.

7-8. Formerly, there was an exceedingly powerful demon named Gayāsura. He performed a very terrible penance that scorched all living beings. The Devas being extremely afflicted by the severity of the heat of his penance went to Hari for bringing about his death.

9-11. The Devas sought refuge in Hari. Hari spoke to them :- "When his huge body is struck down, all of you should be auspicious-souled (pure in mind)"* The Devas said "So be it" Once (demon Gaya brought lotuses from the milk ocean for the sake of Śiva's worship. He went to bed in a place near Hari. Since he was deluded by Viṣṇu's Māyā, he was killed by Viṣṇu with his iron club.[2] Thereafter Viṣṇu is remembered when offering balls of rice, taking holy dip etc. (here). He shall go to

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1. The same as *Mbh. Vana.* 87. 9-10. Mt. P. 22-6. *Vāyu* 105. 10, *Kūrma* P. II. 35. 12, Pd. P. I. 38.17.

*It may also be interpreted in view of the future events : When his huge body is felled down, you should be there (on it) with your auspicious souls.

2. The story differs in the *Vāyu* P. Ch. 106. There Gayāsura voluntarily offers his body for the sacrifice of god Brahmā and subsequently all gods stay permanently on him.

It is not known why this great self-sacrificer is called an 'Asura.' Apart from the reference to Gaya, the seer of two sūktas in the Ṛgveda (X. 63 and 64), we find a pious king Gaya, the son of King Samudravijaya of Rājagṛha in the Śvetāmbara Jaina work Uttarādhyayana-Sūtra and a royal sage Gaya whose hermitage the Buddha is said to have visited (in Aśva ghoṣa's *Buddha-Carita*). Even the *Vāyu* P. which calls it Asura states that his body was purer than gods' and his act of offering his body is too sublime to designate him as Asura.

Thus Jain, Buddhist and Brahmanical sources are unanimous about the saintly nature of the so-called 'Asura' Gaya.

the 'Gadādhara' (wielder of the iron club). At Gayā he is the bestower of salvation.

12. Assuming the form of the Liṅga pure (?) Pitāmaha (god Brahmā) stationed himself on his body. It will be a holy centre with the vehicle of Viṣṇu as the delimiting boundary and guardian deity.

13. The man who performs Yajña, Śrāddha, Piṇḍa-dāna will go to heaven or the world of Brahmā. That man will not go to hell.

14. Realising that the holy centre of Gayā is the greatest of all, Brahmā performed Yogic rites. He worshipped the Brāhmaṇas and the sages who came there.

15. After creating the river Sarasvatī, he stood pervading the quarters and the interstices of the quarters. Then he created edibles, foodstuffs, fruits, etc. and then Kāmadhenus (wish-yielding divine cows.).

16-18. He made Gayatīrtha five Krośas (15kms) in extent. He gave Brāhmaṇas sufficient wealth. In the Yoga (sacrifice) performed by Dharma, these Brāhmaṇas accepted wealth etc. as Pratigraha. Hence those Brāhmaṇas who stayed at Gayā were cursed by Brahmā. "May you not have any learning for three generations. To you the river shall be devoid of taste the mountain shall be a mere rock. Brahmā was then requested by them. Hence the lord created holy centres and sacred rivers.[1]

19. "The people in Gayā are holy ones, by means of Śrāddha they go to the world of Brahmā. I am always worshipped by those persons who honour you.

20. "Liberation is of four types : (That attained through) the perfect knowledge of Brahman, (b) Śrāddha rite at Gayā (c) death in a cowpen (d) residence of men in Kurukṣetra."[2]

21. O gentle lady, there is no doubt that all the oceans, rivers, tanks, wells and eddies go to the holy centre of Gayā tīrtha desirous of holy dips therein.

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1. For the story of Brāhmaṇas of Gayā being cursed by God Brahmā for their greediness *vide Vāyu* 106. 73-83 and *AP.* 114. 33-39.

2. V. repeated in *Vāyu* 105. 16, *Vāmana* 33. 1 *AP.* 105. 5b and 6a.

22. The sins of Brāhmaṇa-slaughter, imbibing liquor, stealing, outraging the modesty of the preceptor's wife and those of coming into contact with these perish, thanks to Gayāśrāddha.*

23. Those who are dead but not consecrated (with Vedic Mantras) well, those who are killed by animals and those who are bitten by serpents become liberated by Gayāśrāddha and go to the heaven.

24. The benefit that a man attains by offering balls of rice in Gayā cannot be adequately described by me even in the course of hundreds and crores of Kalpas.

25. O Gentle lady, in this connection there is a traditional mythological story. O blessed lady, listen to it with concentration of mind.

26-27a. In the Tretā yuga there was a king named Viśāla.[1] He lived in the city of Viśālā. He was blessed with fortitude but was devoid of a son. Hence the ruler of Viśālā himself asked the leading Brāhmaṇas. The destroyer of enemies asked them about the son. The Brāhmaṇas of excellent spiritual power and virtue spoke to him.

27b-28a. "O king, go to Gayā. Propitiate Pitṛs with balls of rice in accordance with the injunctions, for the sake of a son. O heroic one, thereby you will certainly have a son who will be the donor of thousands and who will be lord of the entire Earth."

28b-30a. On being thus spoken by the groups of Brāhmaṇas the king, the ruler of Viśālā was delighted. His mind hovered round the most excellent of all holy centres. Accompanied by the Brāhmaṇas he went to Gayā. Desirous of a son he came to the most excellent of all the holy centres. At Gayāśīras he was engrossed in the sacrifice.

30b-31a. In accordance with the injunctions he made offerings of balls of rice to the Pitṛs. At that time he saw three persons in the sky. They were endowed with excellent, physical forms of white, red and black complexions. He spoke to them, "O sirs, why are you thus ? How is it, that delusion is experi-

* Vāyu P. 112-7-14; Agni P. 115.54-59, Garuḍa P. 84.34-39.

1. The same as Vāyu 105. 13.

enced by you ? Tell me everything. Curiosity has been generated in my mind.

Sita (the white person) said :

31b-32. "O king, I am Sita (the white one), your father. My name, colour and activity expatiate upon my name Sita. (I am of pure conduct. Hence my name is 'white'). This red-complexioned one is my father. He has committed ruthless acts. He has killed Brāhmaṇas. He is a sinner. Thereafter (the person beyond that) is my grandfather. By name, colour and activity he is Kṛṣṇa (black).

33. Formerly, in the previous birth, many ancient sages had been killed by this Kṛṣṇa. These two the father and the son are remembered to have fallen into the hell called Avīci.

34. My father and beyond him, the other one both of them are black-faced. They were in the hell for a long time. By means of my pure karman, I attained the seat of Indra which is very difficult of access.

35. You are the knower of Mantras. By offering balls of rice at Gayā, these two who had gone inside the hell called Avīci were liberated, thanks to the power of excellent holy centre.

36-37. O destroyer of your enemies, you had offered water libations saying "I shall propitiate my father, grandfather and great grandfather." O excellent one, thanks to that statement, we all have come together at the same place and time. There is no doubt about this that we will go to the world of Pitṛs, thanks to the power of holy centre.

38. By your offering the balls of rice there at Gayā your grandfather and great-grandfather had been redeemed from their sins. Their subtle bodies too are deformed but they have now attained Siddhi.

39. O son, it is for this reason that I have taken them with me in order to see you. Now I shall go away.

40. As a result of the power of holy centre, a son may, by offerings the balls of rice at Gayā uplift his father who is a Brāhmaṇa-slayer."

41. After saying this and blessing his son viśāla ith benedictions, his father Sita, immediately went to his own world alongwith those two grandfathers.

42. Going once to Gayā, offering balls of rice once, even this is very difficult of access. What then a continuous stay therein ?

43. (?) The holy rite of fallen men is sometimes observed only once in a year in the Gayā-well by the relatives with the consideration for time and space.

44-47. A certain royal ghost* said to a merchant for the purpose of his own liberation ; You visit the holy place called Gayātīrtha. Take your holy bath and be scrupulously clean. Offer balls of rice in my name. By your offering the balls of rice there, I will be easily liberated from this state of ghosthood. I will then attain the auspicious world of all donors." After saying this to the merchant in the company of his attendants, the royal ghost duly but secretly narrated his name etc. After understanding these, the merchant went to the excellent holy centre of Gayāśīrṣa.

48. He performed the rite of Pāṁsunirvāpana (offering of balls of rice on the dust) to the ghosts in due order. He made the gift of wealth after making Pitṛs go ahead.

49. This highly, intelligent person offered balls of rice for himself in accordance with the injunctions but without gingelly seeds.[1] So also in the case of other members born in the family.

50. When the balls of rice were offered by the merchant, (the royal ghost and others) were liberated from ghosthood. They attained the status of twice-borns and went over to the world of Brahmā.

51. The following things should be offered by the sons: milk puddings and the meat of rhinoceros when offered take Pitṛs to their abode. The black and red ewe or ram shall be conducive to the infinite results.

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*This story is repeated in *Vāyu P* 112.16-19 *Agni P.* 115.60-64 *Garuda P.* 84.32-35.

1. For offering *Piṇḍa* to oneself *vide Vāyu* 105. 12, AP. 115. 68.

52. Śrāddha, Japa, Homa and austerities performed at Gayā are of inexhaustible merit. These rites performed by the son on the death-anniversaries of the Pitṛs shall have endless benefits.

53. The Pitṛs who are over whelmed by the fear of hell desire for sons, hoping thus, "The son who goes to Gayā will redeem us."

54. Whatever is given to the Pitṛs at Gayā in the following places is of everlasting benefit. viz. Dharma Pṛṣṭha, the assembly of Brahmā, Gayaśīrṣa and the Akṣaya Vaṭa.

55. After visiting Brahmāraṇya, Dharmapṛṣṭha and Dhenukāraṇya one should worship the Pitṛs. He will thereby redeem twenty members of his family.

56. The sin committed in the course of great Kalpa perishes as soon as one reaches Gayā. The Śrāddha offered at the 'Bull' and at the Gṛdhravaṭa* (Banyan tree at Gṛdhra-kūṭa) yields great benefit.

57. The pada (foot-print) of sage Mataṅga** is seen there by all men. The entire essence of Dharma has been proclaimed as an example to the people.

58. That grove of lotuses wherein Pāṇḍu had entered (?) and which is frequented by meritorious persons is holy and sacred. It is a holy centre that is a model for all.

59. On the third side at the foot of the śilā in the precinct of (the lotus-pond called) Nikṣira.*** and on the bank of the deep pool of the Kauśiki,[1] the śrāddha that is offered yields great benefit.

60. His foot was placed on the Muṇḍapṛṣṭha hill by the intelligent Mahādeva. Penance very difficult to be performed

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*Mentioned in *Mbh. Vana* 84.91. The Gṛdhra-kūṭa hill is to the left of the (Preta) Śilā. The *Gṛdhravaṭa* in the NP is the same as *Gṛdhrakūṭa-vaṭa* in the *Vāyu* 108.63.

** *Mbh. Vana* 84, 101 refers to Mataṅga's hermitage and not to the foot-print.

***vide *Vāyu P.* 108.83-84.

1. One of the rivers invited by sage Lomaśa there (vide *Vāyu* 108.81)

was gone through for many hundreds of years in the holy places.

61. Here, a man devoted to Dharma casts off immediately his sins in the course of a short while, like serpent that casts off its old slough.

62. There itself to the north of Muṇḍapṛṣha (mountain) is the holy centre well-known by the name of Kanakananda. It is frequented by groups of Brāhmaṇa sages.

63. By taking their holy dips therein, men go to heaven in their physical bodies. The Śrāddha offered there is cited to be always of ever-lasting benefit.

64. O lady of beautiful eyes, the devotee must take a holy dip for three days in the Nikṣira and in the lake Mānasa. He shall then perform Śrāddha there.

65-66a. By going to the lake called northern Mānasa* one attains excellent Siddhi. He who offers Śrāddha there in accordance with his influence and capacity attains all divine desires and all the means of liberation.

66b-68. Thereafter, the devotee should go to Brahmaśiras that is embellished of necessity by Brahmā. He shall attain the world of Brahmā. Early in the morning, immediately after it had dawned, a holy sacrificial post was fixed in that lake** by Brahmā. By circumambulating the sacrificial post, he shall obtain the benefit of Vājapeya sacrifice. Thereafter, O blessed lady, he should go to Dhenuka well known throughout the worlds.

69. The devotee should observe fast and spend a night there. He should then offer a cow with gingelly seeds (or replica of a cow made of gingelly seeds). Liberated from all sins he shall certainly go to the world of Soma (the moon-god).

70-72. O highly blessed lady, even today highly wonderful prints are seen there. A tawny-coloured cow grazes on the mountain along with calf. O Mohinī, the marks of the

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**Uttara and dakṣiṇa Mānaṣa* are the tanks at Gayā. *Vāyu P.* ch. 111.4 and 8

***Cf. *Vāyu* 111.30-33. The NP seems to have skipped over the visit to the Bodhi tree (mentioned in the *Vāyu* 111.26-29)

hoofs of that cow and calf are seen (even today). If there is any inauspicious Karman, it perishes the moment these foot-prints are seen by those leading men. Thereafter, he should go to the Gṛdhravaṭa, the abode of the intelligent lord (Śiva).

73-74. After applying Bhasman over the body the devotee should perform the Bhasmasnāna (Bath in ashes) and then approach the bull-bannered lord. O gentle lady, the holy observance of the Brāhmaṇas lasts for twelve years. In the case of all other castes, all the sins perish thereby. Thereafter, the devotee should go to the Udyāna mountain reverberating with songs.

75. The Brāhmaṇa of praiseworthy holy observances should perform Sandhyā prayers at the place where the highly meritorious foot-print of Śāvitrī is seen.

76-78. That has the benefit of (performance of) a twelve years Sandhyā prayer. O daughter of Brahmā, the Yonidvāra hill is also there. If a person passes through it, he is liberated from the torture of vaginal passage (i.e. rebirth). The king who resides in Gayā for both the fort-nights, the bright and the dark sanctifies seven generations of his family. Thereafter, O blessed lady, he should go to Dharmapṛṣṭha that yields great benefits.

79. By going to that place where Dharma, the protector of the world of the Pitṛs is himself stationed, the devotee shall attain the benefit of horse sacrifice.

80. Thereafter, the man should go to the excellent holy centre of Brahmā. By approaching and worshipping Brahmā there, the devotee attains the benefit of the Rājasūya sacrifice.

81. The holy centre of Phalgu tīrtha is well known. It is endowed with many roots and fruits. The Śrāddha performed in the place where the river Kauśikī flows is remembered as yielding ever-lasting benefits.

82-83. Thereafter, he should go to the mountain (Gayaśiras) protected by the king conversant with piety. It is being enjoyed by the meritorious king Gaya. It is here that the sacred river Mahānadī (i.e. Phalgu) flows. The lake Gayaśiras is also

here. The holy lake Brahmasaras is frequented by sages and is exceedingly meritorious.

84. It was here that the holy sage Agastya went towards Vaivasvata Yama; the eternal ruler of Dharma stayed here always.

85. Here the outcome of all the rivers is seen. The Pināka-bearing Mahādeva is continuously present here.

86-87a. There is the world-famous Akṣayavaṭa (the everlasting banyan tree).Formerly, Gaya performed a sacrifice here and worshipped the deity. The most excellent river (Phalgu) which was protected in the sacrifices of Gaya is also present there.

87b-88a. At Gayā, one must see the Muṇḍa-Pṛṣṭha, the divine mountain Raivata and the third Krauñcapāda. On seeing them one is liberated from sins.

88b-89a By seeing Śaṁkara in the Śivanadī, Gadādhara at Gayā and the great Ātman everywhere, one is liberated from multitudes of sins.

89b-90. The goddess at Varanasi is Viśālākṣī, Lalitā at Prayāga; goddess named Maṅgalā at Gayā and Saiṁhikā (in the place called) Kṛta-śauca. Whatever a person gives while staying at Gayā attains infinite and ever-lasting benefits.

91. His Pitṛs (forefathers) are delighted by his excellent Karman (rites). The Pitṛs consider themselves really blessed with sons when they stay at Gayā and offer cooked rice-balls to the Pitṛs.

CHAPTER FORTYFIVE

The Procedure of offering Piṇḍas[1]
(in the Gayā-Yātrā)

Vasu continued :

1. O Mohinī, listen, I shall now recount to you the merit accruing from Preta-Śilā (a part of Śilā – or a stone slab which is a hill supposed to have been placed on Gayāsura's head to stabilise him). By offering Piṇḍas (balls of rice) at it, one uplifts one's forefathers (from their present status in after-life).

2. The foot of the Śilā is covered by a hill* called Prabhāsa. Being pleased with sages (who propitiated him), Prabhāsa emerged out of the big-toe of the Śilā.

3. God Śiva abides in that "toe" (of the Śilā) and hence is glorified as Prabhāseśa. It is a part of the big toe of the Śilā and that whole is called Preta-Śilā.

4a. A person who offers balls of rice (Piṇḍas) there (at the Preta-Śilā) redeems his forefathers from ghost-hood.

4b-6a. The man who takes bath at the meeting-place of the great river Phalgu and Prabhāsa hill, will himself become

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1. Offering of *Piṇḍa* (balls of rice) to *Pitṛs—Piṇḍa-dāna* has an important place in the pilgrimage to Gayā. This chapter has a close textual similarity with the *Vāyu* P. 108. 12ff.

As the NP. has borrowed a number of verses from the *Gayā Yātrā* section of the *Vāyu* P., it is not necessary to locate every verse that way. A few verses are however noted below as a specimen :

NP.	*Vāyu p.* (*Ch.* 108)
8b-9a.	20
9b-10a.	23
10b-11a.	22
11b-12a.	28
12b-13a.	29a.
13b-14a.	30 etc. etc.

*The reading *Prabhāsenātriṇā* in the NP is meaningless. It should have been *Prabhāsenādriṇā*, as *Prabhāsa* is the name of a hillock at Gayā. The *Vāyu* which gives a full-fledged Gayā Māhātmya reads this line thus : *ārcchāditaḥ śilāpādaḥ prabhāsenādriṇā yataḥ* // 108.13

Vāmadeva. Hence it is remembered as Vāma-tīrtha*.

When, on being requested Rāma performed ablution in the Mahānadī (Phalgu), that place of bath came to be known as Rāma-Tīrtha since then. It completely purifies all the people.

6b-7a. Whatever sins have been committed by men in thousands of their previous births—all that sin gets dissolved (by taking a bath in Rāma Tīrtha).

7b-9a. Having taken bath while chanting the Mantra : "O Rāma ! Rāma of mighty arms who afford protection (and freedom from fear) to gods ! O Lord of gods ! I shall pay obeisance to you. May my sins perish.", a man should perform Śrāddha. He who offers Piṇḍas (balls of rice to Pitṛs) at Rāma-Tīrtha is honoured in the world of Viṣṇu.

9b-11. After bowing him down, one should go to refulgent Śiva, Prabhāseśa. After paying homage to Śambhu (Śiva), one should offer oblation (food with Kuśa-grass, sesame and water) to Yama (with the prayer) : "O lord of gods ! You are the waters as well as the Lord of luminaries. Annihilate instantly my sins committed by me with my mind, word and deed." (As the legend goes, when Gayāsura began to move) god Yama occupied the rear of the Śilā (to stabilise it with his weight.)

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*The verse in the NP reads :

Vāmadevaḥ svayam bhūyād Vāma-Tīrthaṁ tataḥ smṛtam / 5 a. This verse as printed in the NP (and translated above) is irrelevant in the context, as the next verse shows that the *Tīrtha* became *Rāma-Tīrtha* when Rāma took bath in the great river Phalgu. The editors of the NP printed *atri* for original *adri* and brought in Vāmadeva from the blue. The original verse in the *Vāyu P.* is as follows :

Mahānadī-prabhāsādryoḥ saṅgame snāna-kṛn naraḥ /
Rāmo devyā saha snāto Rāma-Tīrthaṁ tataḥ smṛtam //—108.16

"Rāma along with his queen Sītā took bath at the meeting place of Mahānadī (Phalgu) and Prabhāsa hill. Thence-forth it came to be remembered as Rāma-Tīrtha".

At Gayā actually there is a Rāma-Tīrtha as mentioned in the verse in the *Vāyu P.* but no Rāma-Tīrtha is noted in the NP. In the next verse both the *Vāyu* and the *NP* note that Rāma was requested to take bath in the Phalgu. This agreement shows the Printing mistakes of the NP text about Vāmadeva and Atri (for *adri*)

12. Then the hill (viz. Śilā) was ordered by Dharma-rāja, "Do not go (move)" and hence it came to be remembered as "Na-ga" (motion-less). Yama-rāja and Dharma-rāja have stationed themselves here to bring stability and fixity.

13-14a. (After offering bali to these two gods, one should offer bali to their two dogs Śyāma and Śabala with the Mantra) "I shall offer Piṇḍa to two dogs Śyāma (a black-coloured dog) and Śabala (a dog of variegated colours) born of the family of Vaivasvata. May they be non-violent to me."

14b-15a. In the holy Tīrtha, on the Preta-Śilā and other places, the person should invoke the Pitṛs with the offerings of Caru (an oblation of rice) alongwith ghee. He should then offer the Piṇḍas chanting the mantras.

15b-16a. On the hillock near Gayā known as Preta-parvata, the person should meditate on the Pitṛs with self-restraint and concentration. He should wear the sacred thread over the right shoulder and passed under the left arm. Facing the south, he should meditate thus :

16b-19a. "May the following highly fortunate ones who have been protected by you come here—viz. Anala (the fire-god) who is the conveyor of oblations to Pitṛs (Kavya-vāha), Yama, Aryaman, the Pitṛ-devatās (the manes as deities) who are consumed by fire (Agniṣvātta), deceased ancestors (of a particular class) who imbibe Soma juice." I have come here to Gayā for offering balls of rice to those of my ancestors (Pitṛs) who had been born in the family and who are my kindred. May all of them attain permanent satisfaction by the efficacy of this Śrāddha."

19b-20. He should then perform the Ācamana rite and repeat the five items in the almanac and restrain the breath assiduously. He should then perform the Saṅkalpa rite (of vowing solemnly the performance of Śrāddha) thus : (This is) "For the the acquisition of the world of Brahmā from which there is no return." After performing this Saṃkalpa (rite of taking the solemn vow), he should duly perform Śrāddha in due order.

21. After first sanctifying the spot with the Pañcagavya ingredients severally, he should invoke the Pitṛs, worship them and offer Piṇḍas to them with the mantras.

22-23. After offering Śrāddha to Sapiṇḍas (nearest kins to whom the Piṇḍas—rice balls—are due), to their south he should spread over Kuśa grass over which he should offer once the libations of gingelly seeds and water. The Pitṛ-Tīrtha (holy water intended for the manes) should be assiduously taken in a single handful. He should then offer the everlasting Piṇḍa with a handful of fried barley-meal.

24. He should offer gingelly seeds, ghee, curds, honey etc. alongwith the articles for the balls of rice. He should invoke the kinsmen onto the Kuśa grass by means of gingelly seeds etc.

25. If the Śrāddha is for a lady, the Mantras must be uttered using the feminine gender suitably. The invocation of the Pitṛs is as before and he should offer the Piṇḍas too as before.

26. In regard to the offering of Piṇḍas to a couple of one's own Gotra or of a different Gotra, the Śrāddha, the Piṇḍa or the water libation, if not offered separately, becomes futile.

27-28. He should put gingelly seeds in the vessel of the Piṇḍas and fill it with auspicious waters. With the following Mantra he should sprinkle the Piṇḍas in the (clock-wise) form of a circle three times. He should bow down to all of them and crave their forgiveness. After bidding farewell to the Pitṛs and performing the Ācamana rite, he shall cite the Devas as witnesses.

29.[1] O Mohinī, in all the places, the offering of the Piṇḍas should be in this manner. In the offering of the Piṇḍas at Gayā one shall not think much of the time.

30. One must not perform Gayāśrāddha during the intercalary lunar month, on the birth day, at the setting of Jupiter and Venus, and when the Jupiter is in the Siṁharāśi (Leo).

31. A mendicant who does not want to offer Piṇḍas should after going to Gayā, exhibit his staff. By placing his staff at the Viṣṇu-pada (the foot-print of Viṣṇu), he is liberated alongwith his ancestors.

32. It is laid down in the scriptures that the Piṇḍas to be offered at Gayā can be made of milk pudding, powdered fried grain, pounded gingelly seeds, Carus, rice grains etc.

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1. VV. 15-29 describe the procedure of Śrāddha at Gayā.

33. O blessed lady, on seeing Gayā, even a sinner guilty of great sins shall be sanctified and deserve holy rites. He who performs Śrāddha attains the world of Brahmā.

34. Even a person who performs thousands of horse-sacrifices does not attain that benefit which one attains in the Phalgutīrtha.

35. After reaching Gayā, the pilgrim should offer the Piṇḍas of which the Pitṛs are very fond. Delay should not be made, nor should any obstacles be put therein.

36-37. (Mantra)—"Balls of rice are offered by me to these viz.—Father, grandfather, great-grandfather, mother, grand-mother and great-grandmother, maternal grandfather and his father, maternal great-grandfather and others. May these Piṇḍas reach them and be of everlasting benefits.[1]

38. I am giving this Piṇḍa for the uplift of those persons in our family who are dead but who have not as yet attained salvation.

39. I am giving this Piṇḍa for the uplift of those persons among our kinsmen and their families who have not as yet attained salvation.

40. I am giving the Piṇḍa for the uplift of those persons who are dead before cutting their teeth or even while they were in the foetus stage.

41. I am giving the Piṇḍa unto those men some of whom are burnt in fire (that is who are cremeated properly) and others who are not properly cremated, and those who were killed by lightning or by thieves.

42. I am giving the Piṇḍa unto those men who died in the forest fire, who were killed by lions and tigers and those who were killed by fanged or horned animals.

43. I am giving this Piṇḍa to those who died by hanging themselves, those who were killed with poison or through weapons and those who had committed suicide (otherwise).

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1. VV. 36-37 show the breadth of outlook of the performer of *Śrāddha* in offering *Piṇḍas*. cf. *Vāyu* 110. 23-59.

44. I am giving this Piṇḍa to those who died due to thirst and hunger in the forest or on the way to the forest and those who were killed by goblins, ghosts or spirits.

45. I am giving this Piṇḍa to those who are lying in hells—Raurava, Tāmisra and Kālasūtra in order to uplift them.

46. I am giving this Piṇḍa to redeem those persons who are lying in many different cells of torture and those who have gone to the world of the dead.

47. I am giving this Piṇḍa for the deliverance of those persons who had attained miseries due to imprecations and curses and were killed.

48. I am giving this Piṇḍa for the uplift of those persons who have been subjected to the control of emissaries of Yama in all the hells.

49. I am giving the Piṇḍa unto those who are born in the wombs of animals, or those who have become birds, worms, and reptiles or those who are born among the vegetable kingdom.

50. I am giving Piṇḍa to those who wander among thousands of other species of beings and to whom human birth is inaccessible.

51. I am giving this Piṇḍa to my Pitṛs, kinsmen and others stationed in the heaven, firmament or the Earth and to those who were not consecrated after death.

52. Some of my Pitṛs may be remaining in the form of ghosts. May all of them always attain satisfaction with this Piṇḍa.

53. Piṇḍa has been given by me to those who were or were not my kinsmen and to those who had been my kinsmen in other births. May this reach them and may this be of everlasting benefit.

54-56. Piṇḍa has been given by me to those who died in my father's family, to those who died in my mother's family, to those kinsmen of preceptors, father-in-law and other relatives who were dead, those who were devoid of sons and wives, in my family and hence had been deprived of these Piṇḍas; those who had gone astray due to the omission of holy rites, those who were born blind, those who were lame, those who had

been deformed, those who had been prematurely delivered of and those of my family whether known or unknown. May it reach them and be of everlasting benefit.

57. I am giving Piṇḍa alongwith Svadhā to those who were born in my father's family (tracing the origin) to Brahmā, to those who were born of my mother's family and to those who are somehow connected with me in both the families.

58. May the Devas, Brahmā, Īśāna and others bear me my witnessess that I have come down to Gayā and performed the rites of redemption to my Pitṛs.

59. "O lord, Gadādhara, I have come to Gayā for the rites of my Pitṛs. You alone are the lord and witness thereof. I am now free from the three types of debts."

60. On the next[1] day the intelligent devotee should purify himself (in body and mind) and go to Pretaparvata (the mountain of the dead).

After taking a holy dip in the Brahmakuṇḍa, the intelligent person should perform Tarpaṇa rite to the Devas and others.

61. At the Pretaparvata, the pilgrim should, with self-control and purity, invoke the Pitṛs. After performing the Saṁkalpa rite as before, he should offer the Piṇḍas.

62-63. Just as the serpents afraid of Garuḍa, the Asuras terrified of the holy rite of Śrāddha, run away from that devotee. Their number shall be as many as that of the gingelly seeds taken by the men in the holy rite of the Pitṛs, after worshipping the great Pitṛ-deities by means of their own Mantras. O Mohinī, there also he should perform all the rites as before.

64-66a. So also, he should scatter the powdered fried grains mixed with gingelly seeds on that Pretaparvata saying—"With these fried grains of barley powdered and mixed with gingelly seeds may all the Pitṛs of mine be satisfied—those Pitṛs who may remain in the form of ghosts. Beginning with Brahmā

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1. This is the 2nd day of Gayā Yātrā. Preta-Parvata is a hill to the NW of Gayā at a distance of four miles (*Gavyūti*). The Brahma-Kuṇḍa mentioned here is the foot of the NE part of Preta-Parvata (*Tristhalī-Setu* p. 355). Compare the text from v. 60 ff. with *Vāyu* p. 110. 8 ff.

and ending with a blade of grass whatever living being mobile or immobile there may be, let it be entirely satisfied with the Piṇḍa offered by me."

66b. At the outset this is the procedure in the northern Mānasa* lake among the five holy Tīrthas.[1]

67. With the Kuśa grass in the hand, the pilgrim should sprinkle his head with water after the Ācamana rite. He should then go to the northern Mānasa lake and perform the rite of ablution repeating this Mantra.

68. "I am taking the holy dip in the northern Mānasa lake for the purity of myself, for attaining the world of the sun etc. and for the liberation of my Pitṛs."

69-70. After the holy bath, he should duly perform the rite of Tarpaṇa for the Devas and others. "May every one—Devas, sages, Pitṛs and human beings, beginning with Brahmā and ending with the blade of grass—may all the Pitṛs, mothers, maternal grandfathers and others be satisfied."

He shall perform the rite of Śrāddha alongwith the offerings of the Piṇḍas in accordance with the injunctions laid down in one's particular Sūtra.

71. In Aṣṭakas, in Vṛddhi-Śrāddha, at Gayā, and on the anniversary of death, one should offer Śrāddha separately to one's mother but on all other occasions with her husband (i.e. with one's father.)**

72. (Mantra) "Oṁ Obeisance be to lord Bhānu (the sun) who has the forms of the moon, of Mars, of Mercury, of Jupiter, of Venus, of Saturn, of Rāhu, and of Ketu."

73. By bowing down to the sun and worshipping him, the devotee shall take Pitṛs to the world of the sun. Here

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*The five *Tīrthas* are Uttara-mānasa, Udīcī-tīrtha, Kanakhala, Dakṣiṇa-Mānasa and Phalgu. Phalgu Tīrtha is the same as Gayā-Śiras vide *Vāyu P.* 111.1-22.

1. As per *Vāyu* Ch. 111 these *Pañca-Tīrthī* rites are to be performed on the 3rd day of this Yātrā.

**Cf. Vāyu P. 110.17.

there is the Mānasa lake and beyond that is the northern Mānasa.

74. Observing silence, the pilgrim should go from the northern Mānasa to the Southern Mānasa*. To the north of it, is the Udīcītīrtha which is the bestower of liberation.

75. To the north of the hill Muṇḍapṛṣṭha, the devotee should perform the Tarpaṇa rite of Devas, sages and Pitṛs. The holy centre of Kanakhala is in the middle. It yields salvation to the Pitṛs.

76. After taking bath (in Kanakhala Tīrtha), the man shines like gold and attains sanctity. Hence, this holy centre is well known as the excellent Kanakhala Tīrtha.

77. To the South of it is the Tīrtha (holy bathing place) called Dakṣiṇa Mānasa (Southern Mānasa). Thus three Tīrthas are cited in the Dakṣiṇa Mānasa (as its constituents).

78-79. After duly bathing in them, the pilgrim should perform the Śrāddha separately (at each) (saying) "O Divākara (sun) I am bathing in the Dakṣiṇamānasa for the destruction of the masses of sins of Brāhmaṇa-slaughter etc. and for liberation." With this Mantra he should perform the rites of ablution, worship and Śrāddha alongwith the offerings of Piṇḍas.

80-81a. "I bow down to the sun-god for the redemption of the Pitṛs and their satisfaction as well as for the increase of sons, grandsons, wealth, prosperity, longevity, and health." After looking at the sun and worshipping him silently the devotee should repeat this Mantra.

81b-82. "May the deities of Pitṛs, 'Kavyavāha' (fire god) and others be propitiated alongwith my Pitṛs. May the partakers of Svadhā be propitiated". Thereafter, he should go to Phalgutīrtha that is the most excellent of all holy centres.

83. The performer shall attain liberation always, thanks to the Śrāddha of the Pitṛs. Formerly when he was requested by Brahmā, Viṣṇu became the holy Tīrtha Phalguka.

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*The three *Tīrthas* constituting Dakṣiṇa Mānasa are Udici-Tīrtha of the North, Kanakhala (in the middle) and Dakṣiṇa Mānasa to the South.

84. It had originated from the Dakṣiṇāgni (sacrificial fire) that is the sacred river of Phalgu. It yields plenty of fruits. Cows will be Kāmadhenus. The Phalgu water will facilitate the growth of fruits. The earth yields water (?)

85-86. Since this comes under the creation (of Lord himself) above [or from under-ground], Phalgutīrtha is never futile. There is no doubt that all the sacred rivers and bathing places in all the worlds come to Phalgutīrtha for taking bath. The Gaṅgā is the water coming out of the foot of Viṣṇu. But the Phalgu is the primordial Viṣṇu himself.[1]

87. Hence, they know that Phalgu is superior to Gaṅgā. From the plunge into the waters of the Phalgu, one derives the benefit equal to thousands of horse-sacrifices.

88. "I am taking bath today in the holy Phalgutīrtha which is the watery form of Viṣṇu. It is for facilitating the attainment of Viṣṇu's world by the Pitṛs and for the achievement of worldly pleasures and liberation."

89. After bathing in the Phalgutīrtha the man should perform the rites of Tarpaṇa and Śrāddha alongwith the Piṇḍas as prescribed in his own Sūtra. He shall bow down to Brahmā.

90. "Obeisance to lord Śiva, Īśāna, Puruṣa, Aghora, Vāmadeva, Sadyojāta, Śambhu."

91-93. After bowing down to lord Brahmā the Pilgrim should worship with the above mantra. After taking bath in the Phalgutīrtha, after visiting lord Viṣṇu and after bowing down to the lord, the devotee takes himself along with the Pitṛs to the region of Viṣṇu.

"Om obeisance to Vāsudeva. Bow to Saṁkarṣaṇa, to Pradyumna, to Aniruddha, to Śrīdhara and to Viṣṇu. By taking bath in the Pañcatīrthī (the collection of the above five holy bathing places) the devotee takes his Pitṛs to the world of Brahmā.

94. If anyone does not make Viṣṇu bathe in fivefold nectars or does not embellish Viṣṇu with flowers, garments, etc. his Śrāddha goes futile.

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1. *Vāyu* 111. 16.

95. The place bounded by Nāgakūṭa, Gṛdhrakūṭa, Viṣṇukūṭa and Uttaramānasa is called Gayāśiras. It is also called Phalgutīrtha.

96-97. The excellent Phalgutīrtha is beneath the mountain Muṇḍapṛṣṭha. By performing Śrāddha there, all the Pitṛs shall attain salvation. At Gayāśiras the devotee should offer Piṇḍas of the size of the leaf of a Śamī tree. The devotee shall lead into the permanent Brahman, the person uttering whose name he had offered the Piṇḍas.

98. The Lord of unmanifest form, after assuming the form of the mountain Muṇḍapṛṣṭha or the form of Phalgutīrtha etc., bows down to Viṣṇu.

99. He who has assumed the state of non-manifestation by taking the form of (Preta) Śilā-parvata, the Phalgu, etc.—that Ādi-Viṣṇu presented manifest form as Gadādhara the wielder of the mace.

100. Thereafter,[1] the devotee shall go to the forest called Dharmāraṇya where Dharma (god Vāma)[2] is well established. After taking bath in the tank of Mataṅgavāpī the devotee should perform the rites of Tarpaṇa and Śrāddha.

101-102. After going there and bowing down to Mataṅgeśa the devotee shall utter this Mantra :—

"The deities are the authorities, Śambhu and the guardians of the worlds (quarters) are the witnesses. After coming to Mataṅga Kṣetra, atonement for redemption of the Pitṛs has been performed by me in this Mataṅga (vāpi). At the outset, the devotee should perform Śrāddha etc. in the well called Brahmatīrtha.

103-104. By performing (the Śrāddha etc) in between the well and the sacrificial post (viz. Brahma-Yūpa) the devotee shall redeem Pitṛs. After bowing to Dharma, and Dharme-

1 This is on the 4th day from entering Gayā.

2. Although B. M. Barua regards Dharma and Dharmāraṇya as referring to the Buddha *Gayā* (*Buddha-Gayā* I. p. 22). I follow Kane (H. D. IV 664 Ft. Note 1501) and interpret Dharma as Yama-Dharma. It may be noted that along with the *Araṇyas* (forests, Parks) viz. Puṣkara and Naimiṣa, Dharmāraṇya is recommended for *Piṇḍa-dāna* (*Pd. P. Sṛṣṭi* II. 73).

śvara, the devotee shall bow down to the tree Mahābodhi (tree of great enlightenment).

Thus the duties of the second day of (pañca-tīrthī) pilgrimage to Gayā[1] have been recounted to you by me. It is conducive to the happiness of the Pitṛs by means of holy dips, Tarpaṇa rites, offering of balls of rice, worship, obeisance, etc.

CHAPTER FORTYSIX

*Importance of offering Piṇḍas (at Gayā)**

Vasu said :

1. Henceforth, I shall recount to you the duties on the third day.[2] They yield both the worldly pleasures as well as salvation. They yield the benefit of contact with Gayā.

2-3. After taking bath in the Brahmasaras, the pilgrim should perform Śrāddha alongwith the Piṇḍas:

"I take my holy bath in this Tīrtha for the liberation from the three-fold indebtedness, for conducting Śrāddha, for offering Piṇḍas, for the rite of Tarpaṇa and for the achievement of wealth."

He who performs that (the Śrāddha etc.) between the well called 'Brahmakūpa' and the sacrificial post (raised by Brahmā—) 'Brahma yūpa' redeems the Pitṛs.

4. The lofty sacrificial post is that of Brahmā. By performing Śrāddha at the Brahmasaras, the devotee shall take the Pitṛs to the world of Brahmā.

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1. This 2nd day of the *Pañca-Tīrthī* rites is the 4th day from entering Gayā.

*Most of the verses in this chapter are identical with those in the *Vāyu P.* 111.32-75.

2. The 3rd day of *Pañca-Tīrthī* rites corresponds to the 5th day from entering Gayā.

5. The mango trees near Gopracāra were planted by Brahmā. Merely by sprinkling them with water (from Brahmasaras), the Pitṛs will attain salvation.

6. "I water the Mango tree that has grown out of Brahmasaras, that is lordly and containing all the Devas and that is the embodiment of Viṣṇu, for the sake of salvation of the Pitṛs.

7. A sage with a pot and the Kuśa grass at the tip of his hands pours water at the root of the mango tree. The Mango trees are watered and the Pitṛs are propitiated. A single action is well reputed as serving two purposes.* A man who performs the Ācamana rite and pours water at the root is not negligible (even) to gods.

8. By circumambulating the sacrificial post (of Brahmā) one shall attain the benefit of the Vājapeya sacrifice. By bowing down to Brahmā the devotee takes the Pitṛs to the city of Brahmā.

9. "Oṁ, Hail to Brahmā, who is eternal (unborn) and who is the cause of creation, etc. of the Universe; obeisance, to the redeemer of the devotees and the Pitṛs.

10-11. With the following Mantra he should offer oblation to Yama, with mental control : "Yamarāja and Dharamarāja are steadily stationed here. I offer oblation to them for the purpose of liberation of the Pitṛs." O Mohinī, he then offers oblation to the dogs with the Mantra mentioned before :

12-13. Thereafter, with self-control, the devotee should offer oblation to the crows repeating the following Mantra :

"May the crows pertaining to Indra, Varuṇa, Vāyu, Yama and Nirṛti accept the ball of rice placed by me on the ground." Thereafter, he shall take holy dip in the Brahma Tīrtha with the Kuśa grass (in his hand).

14. Thus completing the observances of the third day the intelligent pilgrim shall bow down to lord Gadādhara and maintain the vow of celibacy.

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*Quoted in the *Agni P.* 115.40, the *Vāyu P.* 111.37 and *Padma Sṛṣṭi-khaṇḍa* 11.77.

15. On the fourth day,[1] the devotee should perform the rite of ablution etc, in the Phalgu tīrtha. At Gayāśiras, at various Pādas he should perform the Śrāddhas along with the Piṇḍas.[2]

16. The Gayāśiras itself has been made the support of Phalgu tīrtha. Gayāśiras extends from Krauñcapāda* to Phalgu Tīrtha.

17. (Defective)** There are mountains etc. in the Gayāśiras as well as Phalgu Tīrtha. It is the face of the demon Gaya. One shall perform the Śrāddha after bathing.

18. The primordial lord Gadādhara presiding over the manifest and unmanifest things, has assumed the from of Viṣṇupāda (and other Pādas—foot-prints) for the liberation of the Pitṛs.

19. There is the Viṣṇu-pāda (the footprint of Viṣṇu). It is divine. By its mere sight the sins are destroyed. By touching and worshipping, it is conducive to the salvation of the Pitṛs.

20. By performing Śrāddha at Viṣṇupāda alongwith the offering of the Piṇḍas the man uplifts a thousand members of his own family and takes them to Viṣṇu's world.

21. By performing Śrāddha at Rudrapāda, the man shall take a hundred members of his family to the city of Śiva alongwith himself. So also (with Śrāddha etc) at the auspicious Brahmapāda.

22. He who performs Śrāddha at the Dakṣiṇāgnipāda shall attain the benefit of a Vājapeya sacrifice. He who per-

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1. The 4th day of *Pañca-Tīrthī* rite falls on the 6th day after entering into Gayā.

2. The *Tristhalī Setu*, p. 366 states that there is no separate *Śrāddha* on Gayāśiras apart from that performed on Viṣṇupāda and other *Pādas*.

*Vide verse 52 below : *Krauñca-pāda* is the hill Muṇḍa-Pṛṣṭha. On it a sage assuming the form of a heron performed penance and imprinted his (heron-like) footsteps on it. Hence it is called Krauñca-pāda (*Vāyu P.* 106.75)

**This verse is a combination of the *Vāyu P.* 111.45a and 44b out of which 17a in the NP (i.e. *Vāyu* 111.45a) is wrongly printed. The original line in the *Vāyu* is : *muṇḍa-pṛṣṭhān nagādhastāt sākṣāt tat Phalgu-Tīrthakam* / "Below the hill called Muṇḍa-Pṛṣṭha is verily that *Tirtha* called Phalgu (the Phalgu river)."

The NP. 17a runs thus :—*Gayā-śire nagādyāśca sākṣāt tat Phalgu-tīrthakam* If *nagādyās ca* is emended as *nagādhastāt* the obscurity is lessened.

forms Śrāddha at the Gārhapatyapāda shall derive the benefit of a Rājasūya sacrifice.

23. By performing Śrāddha at the Candrapāda one shall attain the benefit of a horse-sacrifice. He who performs Śrāddha at the Satyapāda shall attain the benefit of a Jyotiṣṭoma sacrifice.

24. He who performs Śrāddha at the Āvasathyapāda shall attain the world of Soma (moon). By performing Śrāddha at the* Candrapāda (Indra-pāda ?) the devotee shall lead his Pitṛs to Śakra's world.

25. He who performs Śrāddha at the Pāda of others** shall take Pitṛs to the region of Brahmā. He who performs Śrāddha at the Sūryapāda shall take sinners to the city of Arka (sun).

26. He who performs Śrāddha at the Kārttikeyapāda shall take Pitṛs to Śiva's world. By performing the rite of Śrāddha at the Agastyapāda the devotee takes Pitṛs to the world of Brahmā.

27. The Kāśyapapāda is the most excellent of all Pādas. The Pādas of Viṣṇu, Rudra and Brahmā are cited to be the greatest of all.

28. At the beginning or at the conclusion, one of the above Pādas is recommended. O Mohinī, he who performs Śrāddha therein, will find it conducive to welfare.

29. Formerly, the divine sage Bhāradvāja wanted to perform Śrāddha and offer the Piṇḍas to Pitṛs and others at the Pāda of Kāśyapa.***

30. Then two hands, one white and the other black, came out piercing through the Pāda. On seeing two hands, Bhāradvāja became doubtful about the real father.

31-32a. Then Bhāradvāja asked his mother Śāntā: "At the Kāśyapapāda, O mother, into which hand should I offer the

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*The *Vāyu P.* reads *śakra-pāda* in the corresponding verse (111.52)

**_anyeṣām ca pade_ in the NP is obscure. Who are these 'others' sacred enough to enable the Pitṛs to go to *Brahmapāda* ? The *Vāyu P.* reads *Agastyasya pade* in the corresponding verse (111.53) which line occurs below in verse 26 b in the NP.

***This story is given in the Vāyu P. 111.58-63 in identical verses (as in the NP.).

Piṇḍa, the white one or the black one ? You know my father, Tell me."

32b-33. On hearing the words of the intelligent Bhāradvāja, Śāntā said with her face beaming with pleasure, to the son who was about to offer Śrāddha, "O highly intelligent Bhāradvāja give the Piṇḍa to the black one."

34. Thereupon, Bhāradvāja attempted to give the Piṇḍa to the black one. The white one became visible and said:* "O son give it to me. You are my bosom-born (legitimate) son."

35-37a. The black one said—"You are born of my wife (Kṣetraja). Hence give the Piṇḍa unto me." The white one said. "She is an unchaste woman. Hence, I am your progenitor (you are my bosom-born son). The son born of unchaste woman gave the Piṇḍa first to the Kṣetrin (the husband of the mother) and thereafter to the Bījin (the seed-giver i.e. the progenitor). O highly blessed lady, by devoutly handing over the Piṇḍas, * the excessively intelligent (Bhāradvāja) considered himself blessed, thanks to the direct talk (with the Pitṛs).

37b-38. In the course of his Śrāddha at Viṣṇupāda, Bhīṣma invoked his Pitṛs after duly performing the Śrāddha; when he attempted to offer the Piṇḍas, the pair of the hands of his father Śantanu sprang out.

39. But Bhīṣma placed the Piṇḍa on the ground since the hand is not authorised to receive the Piṇḍa directly. With delight Śantanu said :- "You are definite in the matter of the import of the scriptures.

40. Be blessed with the power of seeing the events of the three units of time. In the end, Viṣṇu will be your final goal. You can court death according to your will. After saying this he attained liberation.

41. At the beautiful Rudrapāda, Rāma attempted to give piṇḍas to the pitṛs. His father Daśaratha came down from heaven extending his hand.

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*The NP does not clarify to whom Bhāradvāja gave the Piṇḍa. The corresponding verse in the *Vāyu P.* 101.63 states that Bhāradvāja offered the *Piṇḍa* at Kāśyapa's *pāda* and transported his parents to Brahmaloka in an aerial car carried by swans.

42. Rāma, who was afraid of transgressing the purport of injunction of scriptures did not give the Piṇḍa in the hand (of Daśaratha). He gave the Piṇḍa on Rudrapāda. Daśaratha then said to Rāma.

43. "O son, I have been redeemed by you. I am sure to go to Rudraloka (the world of Rudra) because the Piṇḍa is offered at the foot of Rudra. If it had been placed in my hand I would not have attained the heavenly goal.

44-45. You will rule kingdom for a long time. After protecting your subjects and after performing Yajñas with appropriate Dakṣiṇās, you will go to Viṣṇu's world alongwith the citizens of Ayodhyā and even worms, insects and other beings. After saying this to Rāma, the king went to the world of Rudra.

46. After worshipping Kanakeśa, Kedāra, Narasiṁha and Vāmana on the high way (that is the path of the chariot) the devotee shall redeem the Pitṛs.

47. If the devotee performs the rite of Piṇḍadāna in the name of anyone at Gayāśiras, they go to heaven even if they are in the hell and if they are in the heavenly world they will attain salvation.

48. He who offers Piṇḍa at Gayāśiras, even of the size of a śamī leaf, or with bulbous roots, roots, fruits, etc. shall lead the Pitṛs to the heaven.

49. By offering Śrāddha in front of the Pādas of Viṣṇu etc. seen there, the devotee takes the Pitṛs to those worlds of the deities at whose foot the Śrāddha was offered.

50. The mountain Muṇḍaprṣṭha is marked everywhere by these pādas (footprints). The Pitṛs who are worshipped there attain the region of Brahmā.

51. The Tīrtha here is known as Gadāloka since the head of the demon Gaya[1] had been split into two by Ādi-Gadādhara with the Gadā (iron club) and since the Gadā was washed in the Tīrtha.*

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1. This must be a misprint. It was the head of demon Heti and not of Gaya that was split by Viṣṇu (*vide Vāyu* 11. 75).

*In the stream Phalgu.

52. A sage performed penance in the form of a Krauñca (heron), on the mountain Muṇḍapṛṣṭha. Due to the markings of his feet on that hill it is remembered as Krauñcapāda.

53. The feet of Viṣṇu and others are stationed here in the form of Liṅgas. After performing the rite of Tarpaṇa for the Devas and others the Śrāddha should be performed at Rudrapāda and other spots.

54. O Mohinī, after performing these rites on the fourth day, the devotee becomes sanctified. He then becomes eligible for the rites. The performer of the Śrāddha attains the world of Brahmā.

55. The devotee should take holy dips in the Śilā Tīrthas and perform the Tarpaṇa rites. These on behalf of whom they perform the Śrāddha along with the Piṇḍas go to the world of Brahmā.

56-57. They will stay there and sport about as long as the living beings are not dissolved. All living beings whether sweat-born, oviparous or viviparous, attain Sāyujya with Viṣṇu by abandoning their bodies on the back of the rock. They attain salvation along with seven hundred members of their families.

CHAPTER FORTYSEVEN

The Glory of Gayā

Vasu said :

1*. On the fifth day, the devotee should perform the holy ablution etc. in the Gadāloka tīrtha as before and then perform the Śrāddha alongwith the Piṇḍas under the Akṣayavaṭa (everlasting Banyan tree).

2. By performing Śrāddha there the pilgrim shall take Pitṛs to the city of Brahmā. Thereafter, he should feed and worship the Brāhmaṇas appointed by Brahmā.

*For vv. 1-10 cf Vāyu P. 111.79-83. This fifth day corresponds to the seventh day after entering Gayā. vide *Agni P.* 115.69-73.

3-4a. He who, with special efforts, performs the rite of Śrāddha at the Akṣayavaṭa along with this and visits, salutes, and worships Vaṭeśa (the Lord of the Banyan tree) with concentration and purity of mind shall take his Pitṛs to the everlasting and eternal city of Brahmā.[1]

4b-8. "For the sake of purity and for attaining everlasting heavenly bliss I take my holy bath in the great and excellent Tīrtha called Gadāloka wherein the iron club of Lord Viṣṇu had been washed. He who assumes the form of a baby and sleeps at the tip of the banyan tree in Yogic slumber is called Yogaśāyin. Obeisance be to you the Yogaśāyin. Hail to you with the weapon with which the tree of worldly existence is cut.

Obeisance be to you the destroyer of all sins. Bow to the giver of ever-lasting Brahman; obeisance to the everlasting Vaṭa (Banyan tree.)"

"In this Kali age the people are devotees (followers) of Maheśvara. Hence, Gadādhara assumed the form of a Liṅga. I salute to you the (great grandfather of that nature." By bowing down to that great grandfather (of the Universe) at Rudrapāda, the devotee leads the Pitṛs to the region of Rudra.

9-10a. The lord killed the Asura Heti. His head was split into two with the iron club. Where the club was washed by the Lord the Tīrtha came to be called Gadāloka. It became the most excellent of all holy centres.[2]

10b. Heti was a Rākṣasa. He was the son of Brahmā. He performed a great and wonderful penance.

11-12. He chose the boon from the delighted bestowers of boons viz. Brahmā and others. They had been pleased with him on account of his penance. So he chose the boon thus :- "I should become very mighty. I must not be killed by Kṛṣṇa, Īśāna and others with their weapons viz. discus, etc. I must not be killed by human beings nor by Daityas and others with their different

1. VV. 6b-8a are the same as *Vāyu* 111. 83-84.
2. Identical with *Vāyu* 111. 75.

weapons and missiles. "They said "So be it." and then vanished. Thereafter, Heti conquered the Devas.

13. Heti occupied the post of Indra. Then Brahmā, Hara and other Devas resorted to Hari and requested him 'Kindly kill Heti.'

14. Hari said :- "O Devas, this Heti cannot be killed, by Devas and Asuras. Give me the Brahmāstra (the missile of Brahmā) whereby I shall kill Heti."

15. Thus ordered, the Devas gave that Gadā (iron-club) to Viṣṇu. Aja (Brahmā) and others said – "O Upendra kill Heti (with this)".

16. Requested by the Devas, Gadādhara wielded that Gadā. After striking Heti down in the battle with that iron club Gadādhara gave heavenly world to the Devas.

17. The pilgrim should observe fast and take bath in the river Mahānadī, the Phalgu in front of the deity Gāyatrī. Then he should perform Sandhyā prayers.

18-19a. After performing Śrāddha along with Piṇḍas the devotee shall be able to lead his family to the abode of Brahmā. After taking bath in the Tīrtha situated in front of Sāvitrī and performing Sandhyā rites at Midday, the devotee shall be able to lead the Pitṛs to the abode of Brahmā.

19b-20.* The pilgrim who takes bath in the (Eastern Sarasvatī and observes the rite of Sandhyā prayers, in the evening in front of Sarasvatī shall lead the family to omniscience. He is purified from the sin of omission of the Sandhyā prayers in the course of many births.

21-22. He who performs Śrāddha and offers Piṇḍas in the following places shall lead a hundred ancestors to the world of Brahmā. They are the holy centre of Lelihāna in the Viśālā (city), the hermitage of Bharata, the Muṇḍapṛṣṭha hill marked by the different foot-prints near Gadādhara, in the Tīrtha of Ākāśagaṅgā (celestial Gaṅgā) and at the confluence of Girikarṇa (the Sabarmatī).

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*There are a number of identical verses : 19ff in NP here and *Vāyu P.* 112.23 ff (to the end of that chapter).

23-24.* He who takes holy bath in the Gayāvaitaraṇī (Vaitaraṇi at Gayā) shall uplift twentyone generations of his family. He who offers Piṇḍas in the following places shall lead Pitṛs to the heaven.—They are the Gopracāra in the divine river the region of Mānasa lake, the Puṣkariṇī (lotus pond), the Tīrtha of Gadāloka; the Amaraka, the Koṭi-Tīrtha and the Rukmakuṇḍa.

25-26. The devotee shall be the redeemer of the Pitṛs by bowing down to Koṭīśa and Mārkaṇḍeyeśa. By the mere vision of the merit bestowing Pāṇḍuśilā, even the persons stationed in hell shall be sanctified. The devotee shall lead them to the heaven. After saying this, Pāṇḍu attained the eternal and unchanging region.

27. (The sacred rivers at Gayā are) Ghṛtakulyā, Madhukulyā, Devikā, Mahānada (Phalgu) and the Madhusravā is glorified where it comes in contact with Preta śilā.

28-29a. By taking bath there, a man attains the benefits of ten thousand horse sacrifices. By performing the Tarpaṇa rite for the Pitṛs and by offering Śrāddha along with the Piṇḍas, the man uplifts a thousand members of the family and takes them to the city of Viṣṇu.

29b33. Even the vegetable kingdom, the sweet-born animals, the oviparous and vixiparous beings—all these dying on reaching the Madhusravā attained Viṣṇu's region. By performing Śrāddha in the Haṁsa Tīrtha that is as meritorious as the Daśāśvamedha, the devotee shall attain heaven.

31. By bowing down to the Tīrthas called Daśāśvamedha and Haṁsa the devotee shall attain the city of Śiva. He who performs Śrāddha at the Pāda of Mātaṅga shall reside in the city of Brahmā.

32. Brahmā should churn fires within the Śamī alongwith Viṣṇu and others. The Tīrtha formed thereby is called Manthakuṇḍa. It causes liberation of the Pitṛs.

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*These verses mention important spots at Gayā which can be located with the help of *Vāyu P.* : Go-Pracāra (111.35-37) where mango trees were planted by Brahmā; Mānasa (N. of tanks—*Uttara M.* and *Dakṣiṇa M.* 111.6 and 8; 2 and 22), Puṣkaraṇī (108.84), Gadāloka (111.75-76) is the stream of Phalgu; Rukma-Kuṇḍa is probably the same as Rukmiṇi Kuṇḍa (108.84).

33. He who takes a holy dip therein, attains liberation by performing Tarpaṇa and offering Piṇḍas. By bowing down to Rameśa and Karakeśvara the devotee shall take Pitṛs to the heaven.

34. By offering Piṇḍas at the Gayākūpa the devotee attains the benefit of a horse-sacrifice. By taking Bhasma bath (smearing the body with the ashes) at the holy centre Bhasmakūṭa the devotee redeems the Pitṛs.

The man who takes holy bath at the confluence of Nikṣīra shall wash off his sins. He who performs Śrāddha in Rāmapuṣkariṇī shall take Pitṛs to the world of Brahmā.

36. He who takes ablution in the river Suṣumnā shall uplift twentyone generations of his family. By bowing down to Vasiṣṭheśa in Tīrtha, the devotee has the same benefit as in a horse-sacrifice.

37. He who offers Piṇḍas in the forest Dhenuka at the footprints of Kāmadhenu after taking bath and bowing to that lord shall take Pitṛs to the world of Brahmā.

38a-39a. He who takes the holy dip and performs the Śrāddha at Kardamāla and Gayanābhi near Muṇḍapṛṣṭha hill shall take Pitṛs to the heaven by bowing down to Caṇḍikā as well as by worshipping the lord of confluence named Phalgucaṇḍīśa.

39b-40a. The following six Gayās are the bestowers of liberation viz. Gayāgaja, Gayāditya, Gāyatrī, Gadādhara, Gayā and Gayāśiras.[1] By setting a bull free at Gayā, the devotee shall uplift twentyone generations of the family.

41. The devotee who has conquered his sense organs and who has been formally permitted by Brāhmaṇas, wherever he stays, should meditate upon the primordial Gadādhara and offer Śrāddha and Piṇḍas.

42-44. He shall then uplift a hundred members of his family and lead them to the world of Brahmā. Thereafter, he should duly worship lord Janārdana and offer the excellent Naivedya of cooked rice and curds alone. The Piṇḍas should

1. The same as Vāyu P. 112. 60 ft.

be deposited and offered and the pilgrim should sustain himself on the remnants.

44. Since the rock was kept on the back or the head of the Daitya, the mountain Muṇḍapṛṣṭha is the bestower of the world of Brahmā on the Pitṛs.

45-47a. When Rāma had gone to the forest, Bharata climbed on the mountain and stood there. After installing Rāmeśa he offered Piṇḍas to his father. He who takes holy bath there, bows with concentration to Rāmeśa, Rāma and Sītā, performs Śrāddha and offers Piṇḍa shall attain the city of Viṣṇu. The righteous soul shall go to the city of Viṣṇu along with his Pitṛs, and hundreds of members of his family.

47b-48. The deity is installed on the ridge of Kuṇḍa to the right hand of the slab. By performing Śrāddha etc., there, the devotee shall lead Pitṛs to the city of Brahmā. Penance was performed by Kunda on the mountain to the south of Sītādri (the mountain of Sītā).

49. He who offers Piṇḍas on the meritorious Pāda of Mataṅga shall lead Pitṛs to the heaven. To the left hand side of the rocky slab, the mountain Antaka is held.

50. The Udayādri (The mountain of the rising-sun) was brought here and established by Agastya, the great soul. He who offers Piṇḍas there shall lead Pitṛs to the city of Brahmā.

51. God Brahmā created the sacred water Pool called Udyantaka. It was used by him for his own penance. Brahmā was stationed there along with Sāvitrī and Kumāra (i.e. Sanatkumāra).

52-53. Hāhā, Hūhū and others sang songs, and played on instruments. He who takes holy dip in the Agastya Tīrtha, and worships Sāvitrī at midday shall be born as a Brāhmaṇa endowed with wealth and mastery of the Vedas for crores of birth. He who takes holy dip at the Pāda of Agastya and offers Piṇḍas shall lead the Pitṛs to the heaven.

54. The man who enters the Brahmayoni and comes out attains the great Brahman. He will be liberated from the uterine distress. (i.e. further births) and attain Mokṣa.

55. By bowing down to Gayākumāra a man obtains Brāhmaṇahood. By means of ablutions etc. in the Somakuṇḍa the devotee shall lead his Pitṛs to the world of Soma (Moon).

56. The oblation offered at Kākasilā to the crows bestows salvation instantaneously. By bowing down to Svargadvāreśvara (Lord of the Portals of the heaven), the devotee shall take his Pitṛs from the heaven to the city of Brahmā.

57a. He who offers Piṇḍas in the Vyomagaṅgā shall become free from impurities and lead Pitṛs to the heaven.

57b-58a. To the right hand side of (Preta) śilā, god Yama Dharma sustained the Bhasma-kūṭa hill. Hence god Śiva gave it that name there.

58b-59. O Mohinī, in the place where this pile of ashes Bhasma-kūṭa) lies like a mountain and is designated Bhasma-kūṭa there is a Vaṭa (banyan tree). The great grandfather of the world Brahmā, is stationed there as the lord of the Banyan Tree. Just in front of it is the Rukmiṇīkuṇḍa and to the west of it is the river Kapilā.

60. Lord Kapileśa is on the banks of the river where the meeting of Umā and river Śiva takes place. The man shall take bath in the Kapilā and bow down to and worship Kapileśa.

61. He who offers Śrāddha in the Maheśīkuṇḍa shall attain heaven. Gaurī and Maṅgalā when worshipped there, are the bestowers of all good fortune.

62-63a. Janārdana is the deity on the Bhasmakūṭa. The devotee shall offer Piṇḍa in his hand, with the right hand,* for his own sake and with the left hand for other's sake but without gingelly seeds. Of course the Piṇḍa shall be mixed with curds. All those people shall attain the world of Viṣṇu.

63b-65. "O Janārdana, this Piṇḍa is given unto your hand by me in the course of Gayāśrāddha.[1] When I am dead, the Piṇḍa should be given to me by you. The person for whose sake the Piṇḍa has been given to you by me, give that Piṇḍa at Gayā-śīrṣa when he dies. O Janārdana, Obeisance to you. Salutation to you in the form of Pitṛs.

66. Hail to you O Pitṛpātra (one who deserves to be worshipped by the Pitṛs). Obeisance to you, the cause of salvation.

*Reading *Dakṣeṇa* for *Mantreṇa*.

1. For offering *Piṇḍa* to oneself cf. *Vāyu* 108.85, also AP. 115.68.

At Gayā, Janārdana is himself present in the form of the Pitṛs.

67a. By seeing the lotus-eyed lord (Puṇḍarīkākṣa) one is liberated from the threefold indebtedness. "O Puṇḍarīkākṣa, I bow to you, O liberator from the threefold indebtedness, O lord of Lakṣmī, obeisance be to you. Hail to you O bestower of salvation on the Pitṛs."

By worshipping Puṇḍarīkākṣa Janārdana the devotee shall attain heaven.

69. Kneeling on the ground with the left knee bent, the devotee shall bow down to Janārdana. After performing the Śrāddha along with the Piṇḍas the devotee shall attain the world of Viṣṇu along with his brothers.

70. On the left leg of the rocky slab (śilā) is the mountain Pretakūṭa. It is held by Dharmarāja. The mountain consisting of Pretaśilā is sinful.

71. It was cast off very far by means of the leg (by Gadādhara) since the weight of the rocky slab had been felt on the Pāda (foot). The departed jīvas catch hold of (the deities) in the form of archers.

72. Many of them cause obstacles and they are stationed, separately. For the liberation of the Pitṛs the performance of Śrāddha etc. in the Tīrtha is a contributory cause.

73. The Pretakūṭa attained sanctity, thanks to the contact with the Śilādri (the hill called Śilā). The Pretakuṇḍa is also there. The Devas are stationed there by means of their Pādas (footprints).

74-76a He who takes bath and offers Śrāddha and Piṇḍas shall liberate Pitṛs from ghosthood. In the land of Kīkaṭas (Magadha), Gayā is highly sacred, the forest of Rājagṛha is sacred and meritorious, the hermitage of Cyavana is sanctifier, the river called Punapunā (mod. Punpun, a tributary of the Gaṅgā in Patna District) is highly sacred. Vaikuṇṭha, Lohadaṇḍa, Girikūṭa and Śoṇaga are holy centres. He who performs Śrāddha and offers Piṇḍas there, shall lead Pitṛs to the city of Brahmā.

76b-77. On the southern foot of the "rocky slab (śilā)", the mountain Gṛdhrakūṭa is held by Dharmarāja. In order to stabilise themselves immediately, the great holy sages assumed

the forms of vultures, performed penances and achieved siddhis.

78. Hence the mountain is called Gṛdhṛakūṭa,[1] the lord of vultures. There is Śiva. By taking holy bath and visiting Gṛdhreśvara, the man goes to the city of Śambhu.

79. After going to the city of Gṛdhras, one whose opportune moment has arrived, shall go to the heaven. By visiting Śiva (in the holy centres of) Ṛṇamokṣa (that which liberates from indebtedness) and Pāpamokṣa (that which liberates from sins), the devotee shall attain Śivahood.

80. The śilodaka (the spring-water from the rocky slab) is pervaded by the Ādipāda (portion) of the mountain. It is there that vighneśa (the destroyer of obstacles) is stationed in the form of an elephant.

81. By visiting him one is liberated from obstacles. The devotee shall take Pitṛs to the city of Śiva. By visiting Gāyatrī and Gayāditya after the holy dip, the devotee shall attain heaven.

82. By visiting Brahmā stationed at the Ādipāda, the devotee shall redeem the Pitṛs. He who offers the Piṇḍas at the Navel shall lead Pitṛs to the city of Brahmā.

83. An excellent lotus rose up for beautifying the Muṇḍapṛṣṭha hill. By visiting the Muṇḍapṛṣṭha and the lotus, the devotee is liberated from sins.

84. (Defective) the devotee shall avoid from a pretty long distance the horned animals, fanged animals, serpents, poisons, fires, women and water. He who sports with them is no better than a dead person.

85-90. The following are proclaimed as Patitas (fallen ones) Viz : He who is killed while offending the serpents; he who is struck down by lightning; he who is captured and

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1. Near Gayā there is a chain of sacred but rocky hills and their peaks are called Bhasma-Kūṭa, Gṛdhra-Kūṭa, Preta-Kūṭa, Nāga-Kūṭa, Rāma Śilā, Preta Śilā, Krauñca-Pāda.

Gayāśīrṣa consists of this chain of hillocks extending to about two miles. But this spot was well-known even before the time of the Buddha as we find the record of Buddha's visit to Gayāśīrṣa (Pāli for Gayā Śīṛa) in the *Aṅguttara Nikāya*, Vol. IV. P. 302.

punished by the king himself due to the fault of thieving; those who indulge in sexual dalliance with other men's wives and are killed by their husbands out of hatred; those who are killed after coming into conflict with Cāṇḍālas and others; those who are of unequal rank and of mixed caste; those who depend upon Cāṇḍālas and others; those who poison and burn cows; heretics of ruthless intellect; those base men who commit suicide out of anger with fasts into death, poisoning, burning, inflicting wounds with weapons, hanging themselves, drowning themselves in water; and falling from the tops of mountains and tall trees; those who maintain themselves through reproachful ingenuity; those who are authorized in the Pañcasūnās i.e. five household things namely, oven, grinding stone, broomstick, wooden mortar and water pots; those who are almost dejected in sacrifices and assemblies; the eunuchs; those who are struck down by the imprecations of the Brāhmaṇas; those who are killed by Brāhmaṇas and those who are guilty of great sins.

91. All these fallen ones attain purity, thanks to the Bhasman of Gayākūpa. Thus, O gentle lady, the excellent greatness of Gayā has been recounted to you.

92-94. This is destructive of all sins; it bestows liberation on the Pitṛs. The man, who devoutly listens to this during Śrāddha or on Parvan days or daily, O fair lady, the man who recounts this, shall attain the world of Brahmā. This is the source of welfare; this is holy; this is conducive to wealth; this bestows attainment of heaven on men; it is conducive to renown and longevity; it increases sons and grandsons.

CHAPTER FORTYEIGHT

The Greatness of Kāśi

Māndhātā Said :

1-4. "O holy sir, the meritorious life of Mohinī, that is destructive of great sins has been splendidly recounted by you who are omniscient and merciful. At the instance of her father, Mohinī had caused the release of her husband, son and co-wife from the ocean of worldly existence, after insisting too much on protection to Dharma. That daughter of Brahmā was omniscient and engaged in the welfare of all the worlds. She sought refuge in her priest. After listening to the greatness of Gayā, the bestower of salvation on the Pitṛs what did she once again ask that Brāhmaṇa Vasu, the most excellent among the knowers of the Vedas."

Vasiṣṭha replied :

5. "Listen O king, I shall recount what Mohinī who had been deluded and who was desirous of resorting to the holy places, asked Vasu once again".

Mohinī submitted :

6-10. "Well done, well done, O excellent Brāhmaṇa, interested in uplifting the worlds. Now I have been blessed by you of merciful soul. O Brāhmaṇa, the excellent greatness of Gayā, which is a great secret which is a pleasing narrative of Dharma, which bestows salvation on the Pitṛs and which is meritorious, has been heard by me. Now O leading Brāhmaṇa, narrate the excellent greatness of Kāśī.

8-10. O Brāhmaṇa, a little of it had been formerly heard by me when orally repeated by Sandhyāvalī. Hence, it is being recollected by me. Now, tell it to me in detail.

Vasiṣṭha said :

On hearing those words of Mohinī, Vasu, her priest, who knew the reality of the Vedas and the Vedāṅgas spoke to her again.

Vasu said :

May it be heard. The city of Kāśī is blessed and auspicious. Lord Maheśvara is blessed.

11-12. To him who continuously resorts to Kāśī, it is the bestower of salvation. It was a city pertaining to Viṣṇu. The eternal lord Śiva requested for it from Hari. He remained there worshipping Hṛṣīkeśa and he was worshipped by Devas and others.

13. Varanasi is a beautiful city. It is the essence of the three worlds. On being resorted to it, it is the bestower of good goal (salvation) on men. Persons who have resorted to this city, even though they might have committed various sins, become free from all blemishes and shine like gods.

14. This holy centre is a mystically secret place. It is conducive to happiness to all living beings. It is the bestower of salvation on all creatures. It is pertaining to both Viṣṇu and Śiva.

15. He may be a Brāhmaṇa-slayer, a killer of cows, a defiler of his preceptor's bed or a betrayer of friends. He may be guilty of misappropriation of deposits on trust or he might have practised usury or adopted the basest form of maintenance—the man who approaches Varanasi, the city of Śiva, shall have his self liberated from the strong bondage of worldly existence.

16. Having reached this sacred place, frequented by gods and Siddhas, thanks to the power of his merit, the man shall be well-known amongst Devas and Asuras. When dead he may attain Mokṣa, the highest region.

17. Those meritorious persons who stay in this holy centre, are the devotees of either Hara or Hari and visit the deity every day with great respect, are as pure and saintly as Śambhu and whose activities and holy rites are very pure become free from fear, sorrow and sins. After cutting asunder the thick net of birth in Saṁsāra they obtain great liberation.

18. This Kāśī kṣetra extends to two and a half Yojanas (1 yojana = 3 km) from east to west and half a Yojana from North to South.

19. From the river Varanā (Mod. Barnā) (the north) to the river Asī of dry bed (to the south), is spoken of as the area of this holy place, by god Śiva.[1]

20. The Liṅga that is known as Timi Caṇḍeśvara is the northern limit (or entrance of this kṣetra). The southern end is Śaṅkukarṇa based on Oṁkāra.

21. It is described that there is a sacred pool called Piṅgalā in the south-east corner of this sacred place. The dry river Asi is to be known as the Piṅgalā Nāḍī near which stands Lolārka.

22. The mystic vein called Iḍā is described as being related to the moon and hence pleasing and auspicious. It should be known as the (river) Varaṇā—the place where Viṣṇu is stationed.

23-24. The mystic vein that is in between the two mystic veins is glorified as Suṣumnā which should be known to be the Gaṅgā (the container of fish in her belly or stream).[2] This great holy centre is traditionally known as Avimuktaka[3] as this has never been abandoned nor shall ever be given up (by Lord Śiva or Viṣṇu). Hence it is called quiet, soundless (visvara).*

25. O auspicious lady, in this holy centre the attainment of liberation is possible without any strain, more easily than in such holy centres as Prayāga which is very difficult of access.

26-28a. There are people of various castes; there are Cāṇḍālas of despicable character; there are persons whose

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1. Cf. Mt. P. 184. 50-52 also *Liṅga. Śuṣka-Nadī* in the NP (for *Śukla* in Mt. P.) is correct, as the Asī is practically a dry stream.

2. The Sk. P. -Kāśī. 5.25 attaches the same Yogic significance to the Varaṇā and the Asi, but Avimukta is *Suṣumnā*, the *Liṅga P.* quoted in the *Tīrtha-Cintāmaṇi*, p. 341 repeats these NP. verses.

3. Avimukta proper is the area lying in the circle with the old temple of Viśveśvara as the centre and with 200 *dhanus* (= 800 cubits or about 1200 feet) as the radius. But later on, it was extended to cover the whole of Kāśi—

avimuktam mahākṣetram pañca-Krośa-parīmitam —SK P.I V. i 26.31.

even though elsewhere the SK. P. (74. 45-46) gives the following limits : West-Gokarṇeśa, East-Maṇikarṇiśa, South—Brahmeśa and North—Bhārabhūta.

*VV. 21-23 are found *verbatim* in the *Liṅga P.* (as quoted in the *Tīrtha-cintāmaṇi*, p. 341) but the reading for *visvara* is *viṣuva*.

entire person is filled with sins and great evils. Learned men know that Avimukta is a great medicine for them. Hara takes pity on wicked persons, blind ones, indigent ones, miserable ones and those who commit sins. He leads them on to great salvation.

28b-30a. O auspicious-looking lady, that city becomes holy and meritorious ever since the Gaṅgā began to flow through the middle of the holy centre and then joined the ocean. The Gaṅgā flows through towards the North. The Sarasvatī flows towards the East.

30b-31a. The skull was left off there by Śiva of great and noble soul. The worlds attained by those people who go to that holy centre and propitiate the Pitṛs by means of Piṇḍa-offerings in the Śrāddhas, are refulgent ones.

31b-32a. If the murderer of a Brāhmaṇa goes to Avimukta at any time, the Brahmahatyā (the sin of Brahmin-slaughter) recedes due to the greatness of that holy centre.[1]

32b-33a. Those men of great merits who go to Avimukta become everlasting, free from old age and attain salvation and liberation from bodily bondage.

33b-34. If a man or a woman, knowingly or unknowingly commits some inauspicious act through evil intellect, all that is reduced to ashes (the moment) he enters Avimukta.[2]

35. A man staying in Avimukta is like a man who performs sacrifices continuously, who makes charitable gifts always and who continuously performs penance.

36. The salvation attained by the residents of Avimukta cannot be attained by residing at Kurukṣetra, Gaṅgādvāra or in Puṣkara.

37. There is no doubt in this matter that all the living beings have the benefit of truthfulness and penance by all means. But he who stays in Avimukta is Maheśvara himself.

38. Those foolish men of murky mind who do not resort to Avimukta, stay again and again in the midst of faeces, urine and menstrual blood (i.e. they are born of wombs, frequently.)

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1. Mbh. *Vana*—84. 79-80; Pd. P. V-14.191.
2. Mt. P. 181. 17-21.

39. Even those persons of evil actions who come into contact with the dust particles which were lying in Avimukta, and were wafted by the wind towards them attain the greatest goal.

40. The man who stays there, who has controlled his mind and who has great concentration is remembered as equal to an ascetic feeding himself on wind although he may be enjoying all the three worlds.

41. He who stays there for a month, who takes food regularly, but who has controlled his sense-organs is like a person by whom the holy vow of the great Pāśupata Vrata has been performed.

42. He conquers the fear of birth and death; he attains the greatest goal; viz. Mokṣa, he obtains holy salvation and he attains the Yogic goal.

43. Indeed, the Yogic goal cannot be attained by ordinary persons even in hundreds of births. But it is attained here, thanks to the greatness of the holy centre and the superhuman power of Śaṅkara.

44. If a man stays there for a month taking only a single meal a day, O fair-faced lady, his sins committed throughout his life perish in a month.

45. The man who is endowed with the Vow of celibacy and who does not abandon Avimukta until the fall of the body (i.e. death) shall become Śaṅkara himself.

46. If anyone does not abandon Avimukta though overwhelmed by obstacles, he transcends old age and death as well as this transient life.

47. Those who resort to Avimukta till the fall of their bodies, go to divine worlds by means of swan-yoked vehicles after death.

48. A man's mind may be attracted towards worldly pleasures; he may have eschewed devotion and he may be unthinking. But if he dies in this holy centre, he does not re-enter the worldly existence.[1]

49. On this earth, this excellent holy centre is the cause for the attainment of heavenly pleasures as well as salvation.

1. Mt. P. 180.71; Liṅga I. 92.63, Sk. P. IV. 86.122.

There is no doubt about this that he who dies therein, obtains salvation.

50. The great salvation, the region that a Yogin attains in the course of a thousand births, one attains by merely dying here itself.[1]

51-52. Brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdras, persons of mixed castes, worms, outcastes alien tribes, persons of sinful birth and of intercaste origin, germs, insects, ants and all kinds of animals and birds who die here in due course of time (at the hands of Kāla) are remembered as lords of gods.

53-54a. They will attain identity of form with Rudra viz. all of them will have crests of crescent, eyes in the forehead and emblems of bull. O auspicious lady, those who cast off their vital airs there, in fact, attain Rudrahood. They rejoice in the vicinity of Śiva.

54b-55a. Whether willingly or unwillingly if one abandons one's life at Avimukta, one shall undoubtedly attain liberation. This is true in the case of even animals.

55b-56a. Those men who had ever been devotees of Śiva exclusively and not of others, those whose minds and vital airs adhere to him (lord Śiva), do become living liberated souls. There is no doubt about it.

56b-57a. O Mohinī, those who enter funeral pyre deliberately, in the holy centre of Avimukta attain complete identity with Rudra, the destructive fire at the end of the world.

57b-58a. There is no return to worldly existence even in hundreds and crores of Kalpas, in the case of those devotees of Śiva who observe fast unto death with a steady resolve.

58b-59a. At the time of death in Avimukta, the lord of all beings himself offers the prayerful word for repetition into the ears of living beings who are urged by their Karmans.

59b-61a. It has been mentioned thus by Rāma himself with great pleasure in his mind to Śiva who performs auspicious things and who resides in Avimukta : — O Śiva, if you yourself instruct my Mantra into the right ear of a dying person whoever he may be, he will become liberated.

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1. Mt. P. 180.74; Liṅga I. 92.66.

61b-63. At the time of death when the Karmans of men are being split and when they are being urged by the wind, they lose all memory. The Rudras who are stationed in Avimukta viz. Ḍimicaṇḍeśvara and others are the bestowers of pleasures on devotees. They give the Tāraka Mantra (by whispering it) into the ears. No sinner dying in Avimukta goes to the hell.[1]

64. All persons blessed by Īśvara do attain great salvation. Here the attributes of Avimukta were recounted to you only by way of illustration.

65-66. The detailed explanation of the attributes of Avimukta is like that of the jewels in the ocean. The intellect of the dead, on being led to the heaven, is the same as that of those established in perfect knowledge and wisdom and those who wish for the greatest bliss. A man who abandons his vital airs here, is never born anywhere.

67. That endless salvation of that deity is like that of the Yogins. What is called Śmaśāna[2] (cremation ground) is the pedestal of Yoga and the Tīrtha thereof is Maṇikarṇikā.

68-69a. Liberation is indicated in those places by means of their Karmans in the case of fallen men. In this connection Manikarṇikā[3] is the most excellent of all Tīrthas, since O fair lady, there is perpetual presence of Dhūrjaṭi (Śiva).

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1. Sk. P. IV. 32.115-116. The belief still prevails and persons who can afford to do so come to Varanasi in the last stage of their life.

2. *Śmaśāna* or *Mahā-śmaśāna* is another name of this holy centre. Cf. Sk. P. *Kāśī* 30. 111. Pd, P. 1. 33.14; Mt. P. 184.19. The Sk. P. (IV. 30. 103-104) explains that at the end of the world all *bhūtas* or elements (*Śma*) lie down here like corpses. Hence it is called *Śmaśāna or Mahā-Śmaśāna.*

3. Maṇikarṇikā is the sacred-most pool (*Tīrtha*) out of the five important (*Tīrthas*) (*Pañca-Tīrthī*) in Varanasi (Mt. P. 185. 68-69). Its north-south length is 105 *hastas* i.e. about 160 feet (Sk. P. IV. 99.54). Two popular etymologies of Maṇikarṇikā are recorded in the Sk. P. : (1) A jewel (*Maṇi*) among *muktikṣetras* forms the pericarp (*Karṇikā*) of the lotus-like feet of Mokṣa-Lakṣmī. (ii) God Śiva is the wish-bestowing jewel (*Maṇi*) who whispers in the ear (*Karṇikā*) of dying man the *Tāraka Mantra* (Sk. P. IV. 7.79-80).

69b-70a. O fair-faced lady, by taking his bath there, the righteous soul attains that fruit which ten horse sacrifices are remembered to yield.

70b-71a. He who gives away all his wealth to a Brāhmaṇa who has mastered the Vedas, like the Homa-offerings into the blazing fire attains splendid goal.

71b-72a. The man who observes fast and propitiates Brāhmaṇas decidedly attains the benefit of Sautrāmaṇiyajña (the sacrifice pertaining to Indra).

72b-73a. By offering lights, the sense-organs throb with knowledge. By offering incense, he attains that place resorted to by Rudras.

73b-74. He who marks a young gentle bull and sets it free along with four heifers, attains the greatest goal. Undoubtedly he derives liberation along with his ancestors.

75. Of what avail is much talk ? Infinite benefit accrues to one who performs Dharma etc., with Śiva in view.

76. The merit of ten horse-sacrifices is glorified to accrue to one on giving flowers. In giving incense one gets the benefit of Agnihotra; in giving scents, the benefit is that of making charitable gifts of plots of land.

77. In Mārjana (wiping off) the benefit glorified is that one gets by gifting away a cow; ten times the usual benefit accrues to one who offers unguents. While in offering garlands the benefit is ten-times that of the usual.

78-79a. In (offering vocal) music the benefit is a thousand-fold; in instrumental music the benefit is hundred-thousand fold.

Those who worship and eulogise Mahādeva at Avimukta are liberated from all sins, freed from old age and death. They stand in the heaven.

79b-80. If on reaching Avimukta a man worships the Liṅga, he has no rebirth even in hundreds and crores of Kalpas. Unaging and devoid of death he sports in the presence of Śiva.

81-82a. The liberated souls who perform the Japa of Śatarudrīya with great concentration along with requisite meditation and after restraining the groups of sense-organs,

the excellent Brāhmaṇas who are stationed in Avimukta continuously are blessed and have their objects achieved.

82b-83. O famous lady, he who observes fast for a single day undoubtedly derives the benefit of observing fast for a hundred years. Henceforth the identity arising from the confluence of Gaṅgā and Varuṇā.

84. When the twelfth day of the month of Śrāvaṇa coincides with a Wednesday a man should take a holy bath therein. By his mere presence he derives the benefit.

85. He who performs Śrāddha rites at that time and place, O fair faced lady, redeems the Pitṛs and goes to Viṣṇu's world.

86. By giving a horse as gift in accordance with the injunctions, in the world-famous confluence of the Gaṅgā with Varaṇā and Asi,[1] the devotee is not born again (i.e. he gets Mokṣa).

87. The devout man who worships the lord of the Saṅgama (confluence) there, is the Lord of the chiefs of Devas himself. He is competent to restrain and bless.

88. Keśava[2] himself stands to the east of the lord of the Devas. To the east of Keśava is the well-known Saṅgameśvara.

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1. This is a bit confusing statement. The confluence of the Varaṇā and the Gaṅgā and that of the Asī with Gaṅgā are two different holy spots in the famous *Pañca-Tīrthī* of Varanasi. The temple of Lolārka is near the confluence of the Gaṅgā and the Asī.

2. Mt. P. (185. 68-69) regards this Keśava or Ādikeśava of the Sk. P. and the inscriptions of Gahadwal ruler of Kanauj (as in E. I. XIV. 197-198) as one of the holiest shrines. It is near the confluence of the Gaṅgā and Varaṇā. Saṅgameśvara mentioned in this verse is near Ādi-Keśava shrine.

CHAPTER FORTYNINE

Pilgrimage to Kāśi[1]

Vasu said :

1. O beautiful lady, to the north east of that seat of the deity (Saṅgameśvara), four-faced Liṅga had been installed by Sagara.

2. In the north-west corner of the holy centre pertaining to Sagara is the lake Bhadradeha made out of the milk of cows. It is destructive of all sins.

3. O Mohinī, merely by taking bath therein, a man attains the benefit of charitable gift of a thousand Tawny-coloured cows.

4. The period when the constellation Pūrvābhādrapadā coincides with the full moon day, is highly meritorious and it yields the benefit of a horse-sacrifice.

5. The goddess who is seen in the cremation ground is well known as Bhīṣma Caṇḍikā. By worshipping her, a man never faces a mishap.

6. Kṛttivāseśvara[1] is to the East of Antakeśvara, to the South of Sarveśvara and to the north of Mātalīśvara.

7-8a. O gentle lady, by visiting Kṛttivāseśvara and by worshipping him, one attains the greatest goal even in a single birth. This is derived in Kṛttivāsa. Usually the sin committed in the previous birth is not dispelled even by penance. But by visiting that Liṅga (i.e. Kṛttivāsa) that sin perishes instantaneously.

8b-9. In the Kṛtayuga, the Tryambaka Liṅga is to be worshipped, in the Tretāyuga the liṅga of Kṛttivāsas is to be worshipped. It is the Maheśvara Liṅga that is sung about in the Dvāpara. The Liṅga Hastipāleśvara is sung about in the Kali age by the Siddhas.

10. If one desires to get eternal knowledge that absolves one from Saṁsāra and grants immortality one should visit the

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1. This chapter describes some of the important holy spots in Varanasi.

god Kṛttivāseśvara[1] again and again.

11. By seeing the lord of the Devas even a murderer of a Brāhmaṇa is liberated from the sin. By touching and worshipping the Liṅga one derives the benefit of all Yajñas.

12-16a. On the fourteenth day in the dark half of the month of Phālguna, the devotees should worship the eternal lord with great faith and concentration by means of flowers, fruits, leaves and diverse kinds of foodstuffs as well as by means of milk, honey, water and ghee. They propitiate and worship the auspicious Liṅga by means of the sound of small hand-drums (Ḍamarus) bowing, dancing, singing, playing on mouth organs, recitation of Stotras (hymns) and chanting Mantras. After observing fast for one night and worshipping lord Śiva with deep devotion, they attain the supreme region, O Mohinī.

16b-17. He who worships Parameśvara on the fourteenth day in the month of Vaiśākha,[2] attains the world of Vaiśākha (lord Kārttikeya) and becomes his follower.

18-19a. He who worships Hara faithfully in the month Jyeṣṭha on the fourteenth day, attains the heavenly world and remains there until the time of dissolution of all living beings.

19b-20a. O gentle lady, he who worships Śiva with purity on the fourteenth day in the month of Āṣāḍha attains the world of the sun and sports himself about as much as he pleases.

20b-21a. By worshipping Yogin Śaṅkara in the month of Bhādrapada with various flowers and fruits the devotee attains the same world as that of Indra.

21b-23a. By worshipping Īśvara on the fourteenth day in the Pitṛpakṣa (dark half of the Bhādrapada month) the devotee attains the world of the Pitṛs and being honoured by them he sports about.

23b-24a. By worshipping Maheśvara, the lord of the Devas, in the month of Prabodha (i.e. Kārttika), the devotee

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1. VV. 6-10 describe the glory of Kṛttivāseśvara. It was in the Hara-Tīrtha lane. It was destroyed by Aurangzeb and a masjid was constructed on its site where the site of original Kṛttivāsa Liṅga can be located. Now a new shrine for Kṛttivāseśvara is built near the Mosque (The *Kalyāṇa* XXX-I *Tīrthāṅka*, p. 133).

2. VV. 16b-27 describe the various Yātrās to be performed in various months.

attains the world of the moon and sports about as long as he pleases.

24b-25a. By worshipping the Pināka-bearing lord in the dark half of the month of Mārgaśīrṣa, the devotee attains the world of Viṣṇu and sports about there for endless Ages (time).

25b-26a. By worshipping Sthāṇu in the month of Pauṣa with a dilighted mind the devotee attains the spot pertaining to Nirṛti and rejoices alongwith him.

26b-27a. By worshipping Śiva with auspicious flowers, fruits and roots in the month of Māgha, the devotee eschews the ocean of worldly existence and attains Śivaloka.

27b-29. If one wishes for attaining the region of Śaṅkara, one should reside in Avimukta and assiduously worship lord Kṛttivāseśvara. Towards the west of Vyāseśa, there is the deep pool called Ghaṇṭākarṇa. By taking bath in that pool and by visiting Vyāseśa, O gentle lady, wherever one may die one shall have the benefit of dying in Varanasi.

30. If the man takes a holy bath in Daṇḍakhāta and performs Tarpaṇa rite for his deceased ancestors O gentle lady, those who are detained in the hell go to the world of Pitṛs.

31. The uplift of those men of evil deeds who have attained Piśāca-hood (the state of an evil spirit), O gentle lady, is through the offerings of Piṇḍas.

32-33. By seeing that pond, one has his objects achieved: Goddess Lalitā stays there and she bestows happiness on the people. Those who stay in that spot and worship her are given various pleasures by her, O bestower of honour.

34. O Mohinī, she confers the imperishable worlds upon those persons who keep awake with lamps in front of her.

35. Those who erect temples for her, those who sweep the ground thereof shall have the charitable gift of eight thousand gold pieces.

36. Listen to the meritorious benefit of the person, who, O gentle lady, feeds those Brāhmaṇas who are masters of the Vedas, with sweet cooked rice for the sake of the deity.

37. Whether the devotee is a man or a woman, he will be blessed with all worldly pleasures. He will reside in the

world of Durgā for the period of a Kalpa and thereafter he will come here again.

38. The couples will be endowed with plenty of wealth and food grains. They will be born in the family of great persons. They will be fortunate, comely in features and proud, thanks to their beauty and youth.

39-40a. O gentle lady, they will be like this :— They will be the object of all pleasures. Whence is the fear of rebirth to that person who, after attaining the rare human birth as fickle as the fall of lightning, visits Lalitā ?

40b-41a. By seeing Lalitā at Vārāṇasī, the man attains the same benefit as one derives after circumambulating the earth.

41b-42. The devotee should observe fast on the fourth day in every month. He should then worship that goddess and keep awake during the night. O gentle lady, he gains prosperity of the three worlds.

43. O Mohinī, after worshipping the praiseworthy Nalakūbarakeśāna who is the bestower of all Siddhis, the man shall have all his objects accomplished.

44. O gentle lady, to the south of it is the holy centre Maṇikarṇī. There is a great Tīrtha in front of it. It is destructive of sins.

45. By seeing lord Maṇikarṇīśvara[1] abiding in the Kuṇḍa (the holy pool), by bowing down and then by worshipping him, one shall cease to stay in a belly once again (i.e. one is liberated from Saṁsāra).

46. By worshipping the great Gaṅgeśvara who is installed in the Gaṅgā to his southern side, the devotee shall attain the world of gods (Svarga).

47. O Mohinī, I shall describe another shrine at Varanasi. The beautiful spot dear to the lord of the Devas is there.

48. Once, O blessed lady, the Liṅga of the moon-crested lord was being taken away by Rākṣasas who were moving speedily through the sky.[2]

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1. *Vide* note 3 on p. 1830

2. VV. 47-56 describe the Liṅga known as Kukkuṭeśvara. The sage's is an attempt to give a popular etymology of the name.

49. When they reached this place, the lord thought—"How will it be possible for me to avoid being separated from the spot of Avimukta ?"

50. O auspicious lady, even as the lord of the Devas was thinking about this, a cock crew there. (There arose the crowing sound of a cock.)

51. O gentle lady, on hearing that sound, the Rākṣasas became mentally afraid. They abandoned the Liṅga there itself, at the time of the early dawn, and fled away.

52-53. When the Rākṣasas ran away thus, the Liṅga remained lying there in an extremely beautiful spot. O beautiful lady, the lord of the Devas himself reappeared in the middle of Avimukta. Hence the place is known to be superior to (other places).

54. Then the name Hara was remembered by the Devas as Avimukta consisting of the most sacred syllables. Avimukta is the bestower of salvation on mobile and immobile beings, particularly on those living beings who die there.

55. O blessed lady, cocks had always been there in that holy spot. Even today they are seen there being worshipped by auspicious souls.

56. O gentle lady, the man who always resorts to it and observes it with his eyes is not reborn even in the course of hundreds and crores of Kalpas.

57. To the south of the lord, there is a splendid tank. If one drinks its water there is no return to the world here.

58-59a. There are three Liṅgas in the hearts of man. Those men by whom the waters of that pool are drunk get their desires accomplished. There is no doubt about this that these persons possess perfect knowledge which redeems them.

59b-60a. By taking bath in the waters of the tank, by seeing the deity named Daṇḍaka and by visiting Avimukta thereafter, one attains Kaivalya (salvation) instantaneously.

60b-61a. If a Brāhmaṇa performs the Sandhyā rites there even once, it is as good as performing the Sandhyā rites for sixtyfive years.

61b-62a. By visiting the city of Varanasi (also known as) the cremation ground (Śmaśāna) Avimuktaka, and the lord of Avimukta one becomes the lord of the Gaṇas.

62b-63a. By seeing the Liṅga Avimukteśvara,[1] the man is immediately liberated from sins, ailments and bondages with which jīvas are fettered.*

63b-64. In front of Avimukta, there is a Liṅga stationed there facing the West. O gentle lady, it is called Lakṣaṇeśvara. If a man sees Avimukta and Lakṣaṇeśvara he immediately becomes one possessing perfect spiritual knowledge.

65. To the north of it, O gentle lady, there is a fourfaced Liṅga. It is named Caturtheśvara. It is excessively destructive of sins and fears.

66. To all living beings in the world the holy centre Varanasī is the bestower of salvation. But the Liṅga Avimukteśvara there is glorified as Jīvanmukta (i.e. which bestows upon devotees liberation even while they are alive).

67. If a man stays anywhere there, the lordship of Gaṇas is ordained in respect of him. By abandoning the vital breaths there, one shall attain the ultimate salvation.

68. The first Āvaraṇa (enclosure) is remembered to be the area within the above limits. In the second Āvaraṇa (enclosure) the Maṇikarṇikā is to the east.

69. There are seven crores of Liṅgas abiding in that spot. Merely by seeing them one shall attain the benefit of (performing) Yajñas.

70. These are Siddha (self-manifested ?) Liṅgas. (In Kāśi) all wells, tanks, ponds, rivers and pools—all of them are glorified as sacred.

71. A person who will take bath in these with concentrated mind and touch the Liṅgas (while bowing, worshipping etc.) will never re-enter Saṁsāra again.

72. All the important holy centres that are on the Earth and in the firmament have been recounted to yon by me.

73. O fair lady, the pilgrimage to the holy centres, that is destructive of sins, has been described by me. He who

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1. VV. 61b-66 glorify Avimukteśvara which a Liṅga in Avimukta-Kṣetra for which *vide* note 3 on p. 1826 above.

*According to the *Pāśupata darśana*, the five *Pāśas* with bind *jīvas* are the products of *Mala, Karman, Māyā, tirodhānaśakti* and *bindu*.

undertakes the pilgrimage and he who sees him attains salvation.

74. O lady of beautiful hips, Avimukta is the splendid middle Āvaraṇa (enclosure). This is named Kaṇṭaka too. At the time of death it is the bestower of final liberation from saṁsāra.

CHAPTER FIFTY

The Glory of Kāśi

Vasu Said :—

1. Henceforth, O Mohinī, I shall recount the proper time for the Yātrā (pilgrimage) which has been undertaken by the Devas and others[1] and which yields befitting benefits.

2. Formerly, in the month of Caitra, this pilgrimage was performed by the heaven-born gods staying there at Kāmakuṇḍa. They were exclusively and devotedly engaged in performing ablutions and worship.

3. In the month of Jyeṣṭha, O splendid-faced lady, the pilgrimage was undertaken by the Siddhas devotedly engaged in the performance of religious bath and worship in the Rudravāsa Kuṇḍa (pool) which was the residence of Rudra.

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1. VV. 1-10 enumerate the month and holy centres visited by gods and others for pilgrimage.

	Category of The Pilgrim	*Month of Pilgrimage*	*Holy spot (Kuṇḍa) visited etc.*
1.	Gods	Caitra	Kāma Kuṇḍa
2.	Siddhas	Jyeṣṭha	Rudra-Vāsa Kuṇḍa
3.	Gandharvas	Āṣāḍha	Priyā-devi Kuṇḍa
4.	Vidyādharas	Śrāvaṇa	Lakṣmi Kuṇḍa
5.	Yakṣas	Āśvina	Mārkaṇḍeya Kuṇḍa
6.	Pannagas	Mārgaśirṣa	Koṭi-Tīrtha
7.	Guhyakas	Pauṣa	Kapāla-mocana Kuṇḍa
8.	Piśācas	Phālguna	Kāleśvara Kuṇḍa.

4. In the month of Āṣāḍha, the pilgrimage was carried out by the auspicious Gandharvas who performed their ablution and worship in the Kuṇḍa of goddess Priyādevī.

5. O Mohinī, in the month of Śrāvaṇa this pilgrimage was performed by the Vidyādharas who stayed near Lakṣmī-Kuṇḍa and who were devoutly engaged in the performance of ablution therein and the worship of the deity.

6. O fair-faced lady, in the month of Āśvina this pilgrimage was undertaken by Yakṣas who, stationed at the deep pool of Mārkaṇḍeya were engaged in the worship and ablution therein.

7. O Mohinī, in the month of Mārgaśīrṣa, this pilgrimage was performed by the Pannagas (serpents) who stayed at the Koṭitīrthas and performed ablutions and worship.

8. O splendid-eyed lady, in the month of Pauṣa this pilgrimage was undertaken by the Guhyakas stationed at Kapālamocana (kuṇḍa) and were engaged in the regular practice of ablution, meditation and worship.

9. O splendid lady, in the month of Phālguna this pilgrimage was undertaken by the Piśācas stationed at the Kuṇḍa (pool) Kāleśvara who were devoutly engagcd in ablution, worship etc.

10. Hence, O gentle lady it is well-known that the fourteenth day in the bright half of the auspicious month of Phālguna is called "Piśācī (Caturdaśī)".

11. Henceforth, O splendid-faced lady, I shall tell you the duties and procedure in respect of the pilgrimage, by performing which the man shall attain the full benefit of pilgrimage.

12. Waterpots should be given as gifts accompanied with sweet-cooked rice. They should be beautiful and be covered with cloths and be presented alongwith fruits and flowers.

13. The third day in the bright half of the month of Caitra is highly fruitful. On that day, Gaurī must be visited by men with devotional feelings.

14. O fair-faced lady, after taking bath the devotee should go to the holy centre Goprekṣa. At Svargadvāra (heavenly portals) Kālikādevī should be assiduously worshipped.

15. Another deity is also mentioned to be very great. She is Saṁvartā, the auspicious Lalitā. She should be visited with devotion. She is the bestower of all desired benefit.

16. Thereafter, he (the pilgrim) should feed Brāhmaṇa devotees of Śiva who are observers of pure vows, and offer them clothes and sumptuous monetary gifts of befitting nature.

17. With Pañca-Gaurīs in view the devotee shall dedicate tasty juices and sweet scents to a Brāhmaṇa. He will obtain excellent and great welfare and be endowed with good fortune.

18. I shall now mention the Vināyakas, the creators of obstacles and troubles in the residence of holy centre Kāśī. O gentle lady, by worshipping them, a man attains benefit without any hindrance.

19-20. Having visited Ḍhuṇḍhi-Vināyaka first (one should next visit) Kīla-Vināyaka, Devī-Vināyaka, Go-prekṣya Vināyaka, Hasti-hasti-Vināyaka and lastly the famous Sindūrya Vināyaka. O queen, all these Vināyakas be visited on the Caturthī (fourth Lunar) day.[1]

21. With these (Vināyakas) in view, sweet-meats (sweet-balls) should be given to a Brāhmaṇa. When this duty is performed the man realises Siddhi (accomplishment of his desire)

22. Henceforth, I shall enumerate the Caṇḍikās[2] who protect the holy place (Kāśī). Durgā protects in the south; Antareśvarī protects in the south-west.

23-24. Aṅgāreśī protects in the west; Bhadrakālikā in the north-west; Bhīmacaṇḍā in the north; Mahāmattā in the north-east, Śāṅkarī accompanied by Ūrdhvakeśī in the east, Adhaḥkeśī in the south-east and Citraghaṇṭā in the middle.

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1. Vināyakas were originally trouble-mongering spirits. They were to be propitiated at the beginning of any undertaking lest they should spoil the work. Their identification with god Gaṇeśa and attribution of auspicious nature to them is a later development in epics. It is reported that there were 56 Vināyakas at Varanasi. The most frequented is Ḍhuṇḍi-rāja Gaṇeśa to the west of Annapūrṇā temple.

2. Like Vināyakas, Caṇḍikās are the other category to be propitiated for one's protection, though their main job is to guard Varanasi. Their postings are enumerated in VV. 22-27.

25. These goddesses (Caṇḍikās) when visited by men become delighted with them. All of them eagerly protect the holy place.

26. O gentle lady, they continuously create obstacles for sinners. Hence, for the sake of protection, the goddesses should always be worshipped along with the Vināyakas.

27. If one wishes for the greatest Siddhi, progeny, prosperity and happiness, one must offer scents, fragrant flowers, Naivedyas etc. with devotion.

28. O lady of beautiful eyes, I shall recount to you another thing in that holy spot (city). There are three rivers flowing there with splendid waters.

29-31. Merely by seeing them the sin of the murder of a Brāhmaṇa recedes. The first of these is Trisrotā (the three-currented). The next one is Mandākinī and the third is Matsyodarī. These three bestow merits. Among them Mandākinī is highly meritorious. It is stationed in Madhyameśvara. Trisrotā that exceedingly bestows merit, flows in Avimukta; Matsyodarī is stationed at Oṁkāra; it is always the bestower of merit.

32. O Mohinī, the time when the Gaṅgā flows into that holy spot is extremely meritorious. It is difficult even to the Devas to get its advantage.

33. Will anybody bewail if he takes bath in the meritorious (holy centre) Nādeśvara sprinkled with the waters of Jāhnavī? (No).

34. O auspicious lady, Śiva got rid of the skull by bathing in it at a time when the Gaṅgā got mingled with the Matsyodarī.

35. The great lake named Kapālamocana is there itself. It is glorified as sanctifying of all living beings. It bestows merit on them.

36-37. The Gaṅgā gets mixed with the waters of the Matsyodarī near Oṁkāreśvara. If at that time a man takes bath in its waters and visits lord Oṁkāra, he is not contaminated by grief, old age and the bondage of death. One who takes bath therein himself becomes that deity, called Oṁkāreśvara.

38-39. O fair-faced lady, out of affection for you, this esoteric secret has been communicated to you.[1] The (constituents) there are Akāra (letter 'A') Ukāra (letter 'U') and Makāra (letter 'M'). The letter 'A' should be known as the bestower of the goal of Viṣṇu's world. The letter 'U' is reputed to be on its southern side.

40. Bṛhaspati the preceptor of the Devas attained great Siddhi there. Oṁkāra should be known as the unchanging region of Brahman.

41. To the north side of both of them is the letter 'M' termed as Viṣṇu's syllable. Sage Kapila, the great ascetic achieved Siddhi at that Liṅga.

42. After coming to Varanasi, Bhīṣma stayed there, worshipping the lord of the Devas, the excellent Pañcāyatana (five-aboded Śiva).

43. In that highly hallowed spot, Śiva manifested himself. He is well-known as Goprekṣaka. He is eulogised by all the deities.

44. After approaching, visiting and worshipping Goprekṣeśvara, a man never attains wretchedness. He is liberated from sins.

45. The cows staying in the forests and wandering about on being scorched by the forest-fire approached this deep pool of water and became calm. They drank water then.

46. Ever since then, this came to be called Kāpilāhrada (the Pool of Kapilā cows.) There also Śiva (who manifested himself) is as Vṛṣabha-dhvaja (bull-emblemed one).

47-49a. The lord always maintains his presence there and is always seen at that place. By taking bath in this holy Tīrtha of Kapilāhrada, and by visiting the bull-emblemed Śiva, the devotee of well-controlled mind shall attain the benefit of all the Yajñas. On dying there, he attains the heavenly world. By worshipping Śiva he becomes Śiva himself. With a different physical body, he attains Gaṇa-hood which is very difficult to attain.

49b-50. In this spot itself, cows were retained by Brahmā himself for peace in all the worlds and certainly to

1. This is an esoteric way of identifying the three *mātrās* of the sacred syllable *Oṁ* with the three rivers.

sanctify all. (It is from their milk that) the holy splendid lake Bhadradoha is created there. It is holy and destructive of sins.

51. A man who takes bath in that spot (Tīrtha) shall himself become the lord of speech. Śiva was brought there and installed by Parameṣṭhin (god Brahmā).

52. Collecting it from Brahmā, another Liṅga was installed by Viṣṇu. Śiva then remained there by the name Hiraṇyagarbha.

53. Thereafter, again, Brahmā installed a Liṅga which was named Svarlokeśvara (lord of heavenly world) which exhibited the divine heavenly sports at times.

54. By visiting that lord of the Devas, the devotee is honoured in Śiva's world. By abandoning the vital breath here, the devotee is not born again anywhere.

55-56. His state becomes eternal which is the same as in the case of Yogins. In this very same part of the earth, a certain Daitya, the thorn to the deities, had assumed the form of a tiger. This proud and strong Daitya was killed (by the lord), who became famous as Vyāghreśvara.[1] He abides here continuously.

57-58a. By visiting this lord of the immortals, the devotee never faces wretchedness. The Liṅga that is installed by the mountain Himālaya is stationed (and known as) Śaileśvara. O gentle lady, by visiting this no man will ever attain wretchedness.

58b-59. There were two Daityas Utpala and Vidala. As a result of the boon granted by Brahmā, they became arrogant. Seeing that they became indulgent to women out of lustfulness, Pārvatī killed them with bow and with a spear.* As a memento of it, this Liṅga has been established.

60. By visiting this Liṅga that has occupied the most

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1. Purāṇa-writers are fond of giving popular etymologies *vide* our note on Kukkuṭeśvara.

*The text *Sāraṅgaṁ kantukenātra* is corrupt and obscure. It is emended *Śārṅgeṇa kuntakenātra* and translated as above.

important spot, no man is subjected to grief. O gentle lady, he becomes a Siddha in every one of his births.

61. All round it, Liṅgas were installed by the Devas. By visiting there a man shall become a Gaṇa with a different body assuming a new form after death.

62-63. This river Varanasi (combined name for Varaṇā and Asī) is sacred and destructive of sins. After embellishing this holy centre, it meets with the Jāhnavī. In this confluence, an excellent Liṅga was installed by Brahmā. It is wellknown in the whole universe as Saṅgameśvara. May it be seen.

64. Whence is the fear of a rebirth to that person who takes holy dip, O auspicious lady, in the confluence of the two divine rivers and worships god Saṅgameśvara (lord of the confluence).

65. O gentle lady, the Liṅga installed by Śukra, the son of Bhṛgu, is known by the name Śukreśvara. It is worshipped by all Siddhas and immortal ones (i.e. gods).

66. By visiting this (Liṅga) a man shall immediately be liberated from all sins. After death, the man is never born in the world.

67. O Mohinī, Jambūka, a great Daitya was killed here by Mahādeva. By visiting that Liṅga, a man shall attain all desires.

68-69. Know that all these meritorious Liṅgas were installed by the Devas, the leader of whom was Indra. They bestow all desires. Thus, O Mohinī, all these Śiva Liṅgas in the holy place of Avimuktaka have been recounted to you by me.

CHAPTER FIFTYONE

The Greatness of Kāśi (concluded)

Vasu said :—

1. Now I shall narrate to you the excellent glory of the Gaṅgā as it flows through Varanasi. It yields worldly pleasure as well as Liberation from Saṁsāra after death.

2. Whatever meritorious deed is performed in Avimukta shall attain everlasting benefit. No sinner, after going to Avimukta, falls into the hell.

3-4a. O auspicious lady, the sin that is committed at Avimukta shall remain adamantine.[1] All the salvation-yielding Tīrthas in the three worlds, all of them entirely resort to the Gaṅgā which flows towards the north at Kāśī.

4b-6a. He who takes bath, at Daśāśvamedha and visits Śiva, Viśveśvara (Lord of the universe) shall immediately become free from sins and is liberated from worldly ties. Everywhere the Gaṅgā is holy and dispeller of the sin of murder of a Brāhmaṇa. Especially it is so at Varanasi where (the Gaṅgā) flows towards the north.

6b-7a. Merely by taking bath at the confluence of Varaṇā, Asī and Jāhnavī, a man is liberated from all sins.

7b-8a. By taking the holy dip in the Gaṅgā that flows towards the north at Kāśī, in the months of Kārttika as well as Māgha, men are liberated from Mahāpātakas (great sins) and other evils.

8b-9. O highly blessed lady, the well-known Tīrthas in all the worlds come always to the Jāhnavī at Kāśī at the time of Parvans (holy occasions) alongwith the holy shrines.

10-11a. It is to wipe off their own sins originating from their contact with persons defiled by the defects of great sins, that they go everyday to the Gaṅgā that flows towards the north at Kāśī. The waters of Gaṅgā are conducive to liberation from all sorts of sins.

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1. Sk. P. —*Kāśī*. 33-115.

11b-13a. O gentle lady, salvation may or may not be obtained in the course of a hundred births by an intelligent devotee who is engaged in holy rites in other holy centres. But here, by the death in the Gaṅgā at Kāśī, salvation is attained in the course of a single birth by a man whose Ātman is not turned round (to the good path ?).

13b-14. O beautiful lady, a deep pool named Dharma-nada is famous there itself. Dharma (piety) stands embodied there and destroys great sins. The dust thereof purges all sins. It is auspicious and it consists of all Tīrthas.

15-16. The river Dhūtapāpā shall dispel multitudes of great sins like the tree on its banks. The following five rivers have been glorified :— viz : Kiraṇā, Dhūtapāpā, Sarasvatī of the holy waters, Gaṅgā and Yamunā. Hence, the holy centre Pañcanada[1] (spot of five rivers) has become well-known in all the three worlds.

17-18a. He who plunges into that holy river does not take up the physical body consisting of five elements (i.e. is liberated). Merely by taking bath in this confluence of five rivers, that dispels all sins, a man pierces through the bower of cosmic egg and goes to the Brahman and realises salvation.

18b-19a. Certainly, one attains in a single day by a holy dip in the Pañcanada at Kāśī, the same benefit as is obtained by means of an elaborate bath and ablution at Prayāga throughout the month of Māgha.

19b-20a. By taking the holy dip in the Tīrtha of Pañcanada, by performing the rite of Tarpaṇa for the Pitṛs and by worshipping Viṣṇu, the lord of Lakṣmī, one never takes rebirth.

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1. VV. 15-40 describe the glory of Pañca-nada. It is so-called as there is a confluence of five rivers viz. the Kiraṇā, Dhūta-Pāpā, Sarasvatī, Gaṅgā and Yamunā. And Pañcagaṅgā ghāṭ at Varanasi is regarded as the place of this confluence. Actually there is only the Gaṅgā at the Ghāṭ, the existence of other four rivers is a matter of faith. Dharma-nada, Dhūta Pāpaka, Bindu-saras and Pañca-nada are the names of the same holy centre chronologically in Kṛta, Tretā, Dvāpara and Kali ages. Cf. Sk. P. IV. 59.115-117. VV. 101-113 of the same chapter give interesting stories regarding the names of tributaries (to the Gaṅgā) viz. Dhūta-Pāpā, Kiraṇā.

20b-21a. The satisfaction of the Pitṛs lasts for as many years as the number of gingelly seeds offered to the Pitṛs in the course of the water-libation in the holy Tīrtha of Pañcanada.

21b-22a. The ancestors of those by whom the Śrāddha rite has been performed in the splendid Tīrtha of Pañcanada with great faith, shall be liberated, though they may have been born in different wombs.

22b-24a. In the world of Yama this song is being sung by the groups of Pitṛs. "After seeing the greatness of Pañcanada in regard to the performance of Śrāddha rites, some-one belonging to our family may perform Śrāddha whereby we may be able to go to the Pañcanada Tīrtha at Kāśī and be liberated".

24b-26a. If any wealth is given as gift in the holy centre of Pañcanada, the merit that accrues to one does not dwindle even after Kalpas pass away. Even a barren lady will certainly give birth to a son if she takes her holy dip in the deep pool of the Pañcanada for a whole year and worships Maṅgalā Gaurī.

26b-27a. By performing holy ablution of the goddess well-known in all quarters (Dik-Śruta) with the holy waters of the Pañcanada filtered by means of the cloth, one attains great benefit.

27b-28a. A drop of the water of the Pañcanada was weighed against pots of Pañcāmṛta hundred and eight in number and was found to be superior to it.

28b-29a. By drinking a drop of the waters of Pañcanada with great faith, one attains that purity which is said to be acquired when Pañca-gavya is drunk.

29b-32. By taking the holy dip in the waters of the Pañcanada, one attains hundred times the benefit acquired by Rājasūya and Aśvamedha sacrifices. The Rājasūya and Aśvamedha sacrifices may be the means for attaining heaven, but through the waters of Pañcanada liberation is attained from Dvandva (mutually opposing pairs e.g. Pleasure-Pain) that covers up even the Brahman (i.e. Avidyā). Even the ablution with the waters of heavenly river is not so much approved of by good men as that of the Pañcanada. It is the

bestower of boons not obtained from others. By taking the holy dip for once in the Pañcanada in the month of Kārttika, one derives the same benefit as is obtained by performing penance in the Kṛta age for a hundred years.

33-36. In the bath through the waters of the Pañcanada, one gets more benefit than is obtained through the holy rites of Iṣṭāpūrta performed in the course of whole life elsewhere. There is no other Tīrtha on the whole of the Earth, like Dhūtapāpa since, through a single bath therein, the entire sin accumulated in the course of three births perishes. In the Kṛta age Dharmanada is the holy Tīrtha, in the Tretā, it is Dhūtapāpā; in the Dvāpara it is Bindutīrtha and in the Kali it is Pañcanada. By making the gift of gold of the weight of a Guñjā-berry in the Bindutīrtha, no man shall ever become indigent. He is never devoid of happiness.

37-38a. By giving anything, whether it is a cow, a plot of land, gingelly seeds, gold, a horse, clothes, cooked rice, position or ornament, in the Bindutīrtha, one shall attain an ever lasting benefit.

38b-39a. By offering a single Āhuti in accordance with the injunctions in a well-kindled fire in the holy Tīrtha of Dharmanada, one shall attain the benefit of a crore of Homas.

39b-40. No one is competent to describe adequately the endless greatness of the Pañcanada Tīrtha that is the abode of all splendour of the four-fold aims of life. Thus, O gentle lady, the excellent greatness of Kāśī has been recounted to you.

41-42. It bestows happiness. It bestows salvation on men. It is destructive of sins. Even a Brāhmaṇa-slayer, a drink-addict, a thief of gold, a defiler of the preceptor's bed or a person guilty of principal and subsidiary sins shall attain purity on hearing the greatness of Avimukta.

43. A Brāhmaṇa shall become a great scholar of the Vedas; a Kṣatriya shall be victorious in battle; a Vaiśya shall be the lord of wealth and a Śūdra shall be an associate of the devotees of Viṣṇu.

44-46. O blessed lady, by listening to this, by reading this frequently, one attains all those benefits that are mentioned

in the case of all Yajñas (sacrifices) and all the merits in the case of all Tīrthas. He who seeks learning shall obtain learning. He who seeks wealth shall obtain wealth. He who seeks wife shall get a wife and he who seeks son shall obtain a son. The greatness of Avimukta has been recounted to you by me.

47-48. This must be imparted to a devotee of Viṣṇu or to one engaged in devotion to Śiva or to a devotee of the mother of the universe or to one who serves the sun and Vighneśvara. By giving this to a person rendering service to his preceptor, one shall attain the benefit of the holy dip in a Tīrtha. By giving this to a rogue, a person who censures, a person who hates Brāhmaṇas, cows, and Devas, a person who is malicious towards the elderly persons or a person who is jealous of them, one may attain death.

CHAPTER FIFTYTWO

The Greatness of Puruṣottama[1] (*Jagannātha of Puri*)

Mohini said :

1. O excellent Brahmin, you are blessed. You are merciful to all embodied beings. (I am blessed) because the excellent greatness of Kāśī has been heard from your lotus-like mouth.

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1. It is significant that the NP. attaches the highest importance to Puruṣottama Kṣetra (Jagannātha of Puri—Orissa) as it devotes 843 verses to it, while Kāśī is described only in 279 verses and Prayāga, the so-called King of all *Tīrthas* only in 229 verses. According to the author of the NP., the traditionally famous *Tri-sthalī*—Prayāga, Varanasi and Gayā is less important than Puruṣottama Kṣetra. And his order of priorities in describing Kṣetras is Gayā, Kāśī, Puruṣottama Kṣetra and Prayāga. This data gives credence to the theory that the author of the NP must be a person from a state in East India.

2. I feel that I have accomplished my objects in life since now I have been enlightened by you. Although I had fallen into the ocean of worldly existence, I have been redeemed by you, the merciful one.

3. Now I wish to hear, O bestower of honour, the greatness of a holy place of Hari, by going to which men become contented.

4. It is reported that a holy centre of Viṣṇu, the most excellent among other centres is described in the Purāṇas by sage and Brāhmaṇas as efficacious in granting Liberation from Saṁsāra.

5. May that be recounted, O blessed one, if I am liked by you as a disciple of yours. Indeed good men are always engaged in rendering continuous service to all the people of the world.

Vasu said :

6. O gentle lady, listen. I shall recount to you about the excellent greatness of the holy centre named Puruṣottama as narrated by god Brahmā.

7-8a. In the whole of this earth, Bhārata is said to be a Karmabhūmi (the land of holy rites). There, in the Bhāratavarṣa, on the shores of the southern sea, is a land known as Utkala. It is the bestower of heaven and Mokṣa (salvation) on all.

8b-9a. It is to the north of the ocean and it extends upto Virajamaṇḍala (a country stretching for ten miles round Jaipur on the river Vaitarṇī). This land is embellished with all the attributes of those who are habituated in performing meritorious deeds.

9b-11. O lady of large eyes, it should be known that there are many Tīrthas and holy shrines. In Utkala, on the northern shores of the ocean, in that land which is the most excellent of all, there is a great holy centre which yields salvation and dispels sins. It is in a place covered with sand everywhere. It is sacred and it bestows piety and love.

A large no. of verses on this topic are common to the NP and the Brahma Purāṇa (BM. P.), the NP, being presumably the borrower.

12-13a. The holy centre which is difficult of access is ten Yojanas in extent. Just as the moon is the best among constellations;[1] just as the ocean is the best among lakes (water-reservoirs), so is the holy centre Puruṣottama the best among sacred places.

13b-14a. Just as the fire-god is the best among Vasus, Just as Śaṅkara is the best among Rudras, so is the holy centre Puruṣottama, the most excellent of all holy centres.

14b-15a. Just as the Brāhmaṇa is the best among the castes, and Vainateya (Garuḍa) (the excellent most) among birds, so also Puruṣottama is the most excellent among holy centres.

15b-16a. Just as Skanda is among commanders; Kapila among Siddhas.

16b-25a. Airāvata among leading elephants; Bhṛgu among great sages; Meru among the mountains; the Himālayas among the immovables (i.e. mountains); Uccaiśśravas among the horses; Uśanas among the wise thinkers; Vyāsa among the sages; Kubera among Yakṣas and Rākṣasas, the mind among sense-organs; the earth among the elements; the Aśvattha among the trees; the wind-god among those who purify; Arundhatī among women; the thunderbolt among weapons; like the letter 'A' among letters; like the Gāyatrī among metres; the head (Uttamāṅga) among limbs; the spiritual lore of salvation among all lores; the king among men; Kāmadhenu (the wish-yielding cow) among cows; gold among all metals; Vāsuki among serpents; Prahlāda among Daityas; Rāma among the wielders of weapons; sharks among fishes; lion among beasts; Varuṇa among water deities; Yama among those who restrain; the milk ocean among oceans; Nārada among divine sages; Bṛhaspati (Jupiter) among priests; Kāla (Time) among reckoners; Bhāskara (the sun) among planets. Praṇava (Oṁ) among the

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1. VV. 13-24 are an echo of BG (Bhagavad-gītā) X. 21-33. In the BG., the best specimen of individual is the *Vibhūti* of the Lord, here Puruṣottama Kṣetra is the best in all holy places as the Lord's *Vibhūtis* are the excellent most ones in their respective categories or species.

mantras and virtuous rites among duties—so should be known) Śrīpuruṣottama among holy centres.

25b-26. By visiting at least once, Puruṣottama who stands on the shore of the ocean, by knowing the Brahmavidyā once, there is no further stay within the womb.

Thus the holy centre is endowed with all attributes. It is highly diffiicult of access.

27. O fair lady, Puruṣottama, the lord of Devas, the Ātman of the Universe, pervading the universe stays where the holy centre Puruṣottama is.

28-29a. Where the lord of the universe, the source of origin of the universe is present, everything is established there. All the following are present therein :- Aja (Brahmā), Indra, Rudra, Agni and other Devas; O highly blessed lady, all these stay there always in that land.

29b-35. The following too are present :— The Gandharvas, the celestial damsels, Siddhas, Pitṛs, Devas, human beings, Yakṣas, Vidyādharas, the sages of praise-worthy holy vows; the sages Vālakhilya and others; Kaśyapa and other Prajāpatis; Suparṇas; Kinnaras; Nāgas, and other residents of heaven; the four Vedas along with their ancillaries; the different scriptures; Itihāsas, Purāṇas, sacrifices wherein many monetary gifits (as religious fees) are given; the different sacred rivers; the holy centres and shrines; the ocean and the mountains were established in that land. Who will not like to live in such a meritorious land inhabited by the gods, sages and Pitṛs and fully equipped with all means of enjoyment ? There is the surpassing excellence of that lord. What is it that surpasses that wherein the lord of the universe, Puruṣottama, the bestower of salvation is present ? Blessed are those men who stay in Utkala and resemble the Devas.

36. Those men who take bath in the waters of the Tīrtharāja (the king of holy centres, viz. the Sea) and visit Puruṣottama, stay in the heaven and not in the abode of a Rājasa nature.

37. Fruitful is the life of those residents of Utkala of great intellect who habitually reside in the meritorious holy centre of Śrīpuruṣottama in Orissa.

38-40a. (Blessed are they) who see the lotus-like face of Kṛṣṇa, wherein the lips are very red like copper, the eyes are pleasant and large, the eyebrows, the tresses and coronets are very beautiful; which is embellished with beautiful ear-rings, which is beautified with smiles, and charming earrings; wherein the teeth are beautiful and the nose, cheeks and forehead have all good characteristics and which cause delight to the three worlds.

40b-41a. O gentle lady, it is reported that formerly, in the Kṛta age there was a glorious king wellknown as Indradyumna. His exploits were like those of Indra.

41b-42. He was truthful of speech, pure, clever and competent. He was the most excellent among the warrious wielding weapons. He was charming and blessed, brave and a liberal donor. He was an enjoyer of pleasures, and pleasing in speech. He was the performer of all Yajñas, and he was friendly to Brāhmaṇas.

43. He was truthful of promise. He was an adept in the Vedas, Scriptures and the science of archery. He was contented. He was popular with men and women like the moon on a Full-moon day.

44. He was like the sun in being too dazzling to be seen directly; he was as sweet as the moon; he was a devotee of Viṣṇu; he was endowed with truthfulness; he had conquered anger, he had subjugated sense-organs.

45. He was engaged in spiritual learning; he was fond of virtue and piety and brave. Thus the king, the abode of all attributes, protected the earth.

46. He became inclined to the propitiation of Viṣṇu. He thought, "How shall I propitiate Janārdana, the lord of the Devas.

47. In which holy centre, Tīrtha, or hermitage shall I do So." Thinking thus he mentally surveyed the whole of the earth.

48-49a. He reviewed before his mind's eye the various holy centres of the earth that dispel sins. Finally, he decided on

the well-known great holy centre Puruṣottama that bestows salvation.

49b-50. The king went there with the full complement of his vehicles and army. He got a lofty palace erected there. He performed a horse-sacrifice in accordance with the injunctions and distributed wealth by way of monetary gifts.

51-52. The powerful king installed Saṅkarṣaṇa, Kṛṣṇa and Subhadrā there. He caused five Tīrthas[1] to be constructed there. With great devotion he performed ablution, charitable gift, Japa, Homa and the visit to the deity. He propitiated lord Puruṣottama every day in accordance with the injunctions and with great devotion. Thanks to the grace of the lord of the Devas, he attained salvation.

Mohini enquired :

53-56a. O Lord, was there an already installed image of Viṣṇu in that excellent, meritorious sacred Vaiṣṇavite place called Puruṣottama, for the sake of which the king went there along with his army and vehicles and established the images of Kṛṣṇa, Balarāma and Subhadrā, the bestower of auspicious things. I have great doubt, O excellent Brāhmaṇa and feel a great surprise too. I wish to hear everything. Tell me the reason thereof.

Vasu narrated :

56b. Listen to the anecdote forming its background—a story which destroys sins.

57. I shall succinctly narrate to you what was formerly asked by goddess Śrī on the top of the golden peak of mount Sumeru which was full of all wondrous things.

58-59a. The goddess bowed down with her head to Lord Jagannātha, the imperishable (eternal), creator of the world

1. Every important Tirtha has generally a set of five important-most sub-tirthas which are called jointly Pañca-Tīrthi. According to BM. P. 60.11, Mārkaṇḍeya pool, Banyan tree (identified with Kṛṣṇa), Balarāma, the ocean (the Bay of Bengal) and Indradyumna lake (*Saras*) are the five important Tirthas. The credit of creating or causing these is given to Indradyumna here.

who was residing there. Out of her desire for the benefit of the world, she asked this following question regarding the excellent-most holy place on the earth.

Śrī said :

59b-61. "O lord of all the worlds, tell me now clearing the doubts in my heart. The mortal world, the earth, is full of great miracles. It is very difficult to perform auspicious Karmans leading to Mokṣa here. It is a great ocean of lust and fury and contains big sharks (crocodiles) in the form of coveteousness and delusion. What is it, then, whereby the Ātman is liberated from impassable ocean of worldly existence ? Excepting you there is no one in the world who will propound everything and dispel my doubt."

62. On hearing her words thus, Janārdana, the lord of the Devas, spoke with great pleasure and explained the great means of happiness that is comparable to the nectar and great essence of everything—the means that is easily achievable yield great benefit and will not cause any strain.

The glorious Lord said :

63-64.[1] O goddess, there is a wellknown excellent holy centre named Puruṣottama. In the three worlds there is nothing else equal to this. O goddess of the Devas, by glorifying it, one is liberated from all sins.

65. It is not fully comprehended and realised by men; Daityas or Dānavas. O fair-faced lady, this is pointed out by Marīci and other excellent sages.

66-67a. On the shore of the southern sea, there is a holy (Indian) fig (Nyagrodha) tree. Even during the (close of the) kalpa, when everything is destroyed by means of great meteors (?) it is not destroyed. It remains by itself there.

67b-69a. As soon as one sees that banyan tree or if one resorts to its shade frequently, the sin of even Brāhmaṇa-slaughter

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1. The rest of this chapter from vv. 63-87 is a prolonged quotation (with a few verses deleted in between) from the BM. P. Ch. 45 vv. 53-89, the only difference is that in the NP. the interlocutors are Śrī and Śrī Bhagavān (Viṣṇu) and in the BM. P. god Brahmā and sages.

perishes. What then about other lesser evils ? Those creatures (living beings) which circumambulate it and make obeisance to it, shake off their sins. All of them go to Keśava's abode (Vaikuṇṭha).

69b-71a. On the southern side of the shrine of Keśava and to the north of the holy fig tree is the region of holy Dharma. By seeing the image made by the lord himself at the place, men go to my mansion without any exertion.

71b-72a. Going (along that way) once Dharmarāja (Yama) saw me, approached me and bowing down his head, spoke to me thus :-

72b. "Obeisance to you O lord, to the brilliant refulgence, to the lord of worlds.

73-81a. I bow down to that lord who stays in the milk-ocean; who lies down on the extensive body of Śeṣa; who is the most excellent one; who is the bestower of boons; who is the everlasting maker of the worlds; who is Viṣṇu. the unborn (eternal) lord of the universe; who is omniscient; who is unconquered; who is dark in complexion like the blue lily; whose eyes resemble the lotuses; who is present everywhere, who is devoid of attributes, quiet, the unchanging creator of the universe; who is the maker of worlds; who is the lord of worlds; who is conducive to happiness; who is the ancient Puruṣa, worthy of being known; who is both manifest and unmanifest, who is the eternal ancient Being, who is the creator; who is a sanctifying holy being unto all the worlds; who is the preceptor of the universe; who is endowed with Śrīvatsa on his chest; who is bedecked in Vanamālās (garlands of sylvan flowers); who is clad in yellow garments; who has four arms who wields conch, discus and iron club; who is beautified with necklaces and armlets; who wears coronet and bracelets; who is endowed with all auspicious characteristics; who is devoid of all sense organs; who is as steady and firm as a mountain; who is subtle, eternal and of the form of fiery brilliance; who is devoid of both existence and nonexistence; pervasive and beyond Prakṛti. I bow down to that Īśvara, the lord of the universe, the lord bestowing happiness. Thus the lord of Dharma (Yama) eulogised me with different hymns in the vicinity of the holy fig tree. Then he made obeisance to me.

81b-83. "O highly blessed lady, on seeing him standing with palms joined with reverence after obeisance, O gentle lady, I asked the god of Death, the reason for the eulogy, "O mighty armed Vaivasvata, you are identical with all Devas. Why did you eulogise me thus. Tell me succinctly".

Yama said :

84-85. In this holy shrine, well-known after Puruṣottama there is an idol made of Indranīla (sapphire). It bestows all desires. O lotus-eyed deity, men devoid of desires see that idol with faith and (single-minded) emotional feelings and go to the world called Śveta (Dvīpa).

86. Hence, O destroyer of enemies, I cannot proceed with my usual work of chastising the sinners. O great lord, be pleased. Withdraw this idol, O lord."

87. On hearing these words of Vaivasvata Yama, I spoke to him thus— "O Yama, I shall conceal this idol with sands all round".

88. Thereafter, O gentle lady, that idol was concealed with creepers, so that men desirous of going to heaven could not see it.

89. O gentle lady, after hiding it with creepers of golden coverings (?) I bade farewell to Yama to the southern direction".

90-91. Janārdana, the Lord of the Devas, narrated to her the following incidents that happened thereafter in the holy place, the famous sacred shrine of Puruṣottama, when the sapphire idol was concealed—all the following incidents occurred:-

92-97. Indradyumna's departure; visit to the shrine; description of the holy centre; O Mohinī, its prosperity, the vision of Baladeva and of Kṛṣṇa in particular and that of Subhadrā; the greatness of them all; the vision of Narasiṁha; the glorification of prosperity; the vision of Ananta and Vāsudeva; the glorification of his attributes; the greatness of Śvetamādhava; the description of the gateway of heaven; the sight of the ocean; the ablution therein and the performance of Tarpaṇa rite: the greatness of ablution in the sea and of Indradyumna pool (saras); the benefit of the Pañcatīrthas (five

shrines and holy pools) on the full moon day in the month of Jyeṣṭha; the bath of Kṛṣṇa and holy Balarāma; the benefit of all pilgrimages; the description of the world of Viṣṇu and again of the holy place. Thus Puruṣottama himself described to her the truth of all these things.

CHAPTER FIFTYTHREE

The Greatness of Puruṣottama (Contd.)

Mohini said :

1-2. O leading sage, kindly narrate to me what I ask about the ancient Being; as to how those idols were formerly made by Indradyumna and in what manner was Mādhava pleased with him; O, Brāhmaṇa. elucidate everything to me, as I am eager to hear about it.

Vasu said :

3. O lady of beautiful eyes, listen, I shall recount the ancient story of the origin of the idols, the mythological tradition that is on a par with the Vedas.

4. When the great Sacrifice commenced and the mansion had been built, king Indradyumna began to worry about the idols day and night.[1]

5. He pondered : "By what means can I see Puruṣottama the lord of the Devas, the conceiver and creator of the worlds and the cause of creation, maintenance and dissolution of the worlds ?".

6. The king who was anxious and worried could not sleep properly by day or by night. He did not enjoy the various

1. VV. 4-9 are selected Verbatim from BM. P. 48. 4-12. Thus NP. 4, 5, 6, NP 7, 8, 9=BM.P 10, 11, 11.

worldly pleasures nor was he interested in taking bath or bedecking himself.

7. "On the surface of the earth three types of idols befitting Viṣṇu and marked with all characteristics are seen. Viz. : the idols made of stone, of wood or of metals.

8. The idols made of these three, when installed shall give pleasure. They shall be the beloved of the deity and worshipped by the Devas".—Thus the king pondered over in his mind.

9. After worshipping Puruṣottama in accordance with the injunctions in the scripture 'Pañcarātra', the anxious ruler of the Earth began to eulogise him.

Indradyumna prayed :[1]

10. O Vāsudeva, obeisance be to you, O cause of liberation, homage to you, O lord of all the worlds, save me from the ocean of births (and deaths) and the worldly existence.

11. Hail to you, O Puruṣottama, resembling a pure silken garment, O Saṁkarṣaṇa, obeisance be to you. Rescue me, O supporter of the earth.

12. Obeisance be to you (the deity) with the golden womb; Bow to you, the shark-emblemed lord. O lover of Rati, obeisance to you. Save me, O destroyer of Śambara.

13. Hail to you (the deity) resembling the cloud (in complexion) ; salute to you (the deity) favourably disposed to the devotees. O Aniruddha, obeisance be to you. Redeem me. Be the bestower of boons.[2]

14. Bow to you the seat of residence of the Devas. Obeisance to you who are dear to the Devas. O Nārāyaṇa, obeisance be to you, protect me who have sought refuge in you.

15. Hail to you, O most excellent one among powerful beings; Obeisance to you O ploughshare-armed one. Bow to you, the most excellent one among the Devas. Obeisance to you the lotus-born.

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1. This prayer by Indradyumna—vv. 10-68 (the end of the chapter) is a prolonged quotation (with a few deletions) from BM. P. ch. 51. 1-59 which is also the prayer by Indradyumna.

2. VV. 10-13 are salutations to the four Vyūhas (manifestations of Viṣṇu). The NP. is depicted by the Pañcarātra Āgama.

16. O four-faced god, O creator of the universe; protect me, O great-grandfather of the universe, obeisance to you, who have the lustre of the blue cloud. Hail to you, one worshipped by the gods.

17. Redeem me, O Viṣṇu. O lord of the universe, Rescue me who am immersed in the ocean of worldly existence—O deity resembling the fire of dissolution, obeisance to you, the destroyer of the Daityas.

18-19. O Narasiṁha of great prowess, protect me, O deity of blazing eyes. O great boar, just as the earth that was formerly sunk into the waters had been lifted up from the nether-worlds, so also you rescue me from the ocean of misery. O Kṛṣṇa, the forms of your limbs (your ancillary forms) that bestow boons have been eulogised by me.

20-22. You and these viz. Baladeva and others are stationed in separate forms. O lord, O lord of the Devas, Garuḍa and others are your ancillaries. So also are the guardians of the quarters along with their weapons, such as Vāsava (Indra) and others. O Acyuta, O lord of the universe, O lord of the Devas with large eyes expressing delight, all your forms, these and others, have been mentioned by learned men—all have been worshipped and eulogised and bowed to by me.

23-25. Grant ye unto me that boon which bestows virtue, love, wealth and liberation. O Hari, your different forms e.g. Saṁkarṣaṇa and others that have been glorified are related to your worship. Hence, they have been incorporated in you, O lord of Devas. No factual difference exists between you and these forms of yours. The different forms of yours have been mentioned so, only in a secondary sense. How can man call you who are the non-dualistic one, as dualistic.

26. O Hari, you are but one, the pervader of all, of the nature of consciousness and unsullied : Your highest form is that which is devoid of existence as well as non-existence.

27-28a. It is unsmeared, free from impurities, subtle, firm, steady and eternal. It is devoid of all conditioning characteristics : It is pure existence only and is well stabilised. Even a

Deva does not know about it. O lord, how can I, a human being know it ?

28b-30a. The other form of yours, that which is yellow-robed, four-armed, wearing the conch, discus and iron club, having coronet and armlets, embellished with Śrīvatsa in the chest and bedecked in garlands of sylvan flowers, is worshipped by the Devas and others that are dependent on you.

30b-32. O lord, the most excellent one among all gods, the bestower of fearlessness (or Mokṣa) on the devotees, save me, O deity of beautiful lotus-like eyes, rescue me who am immersed in the ocean of worldly existence and mundane affairs. O lord of Devas, O lord of Kamalā, O Madhusūdana, excepting you I do not see anyone else in whom I can seek refuge. Be pleased. I am over-whelmed by hundreds of ailments and old age; I am afflicted by many miseries.

33. I am confounded, sometimes delighted and sometimes aggrieved; I have been bound by the nooses of Karman. I have fallen into the extremely fierce and terrible ocean of worldly existence.

34-35. O lord, I am deluded by your Māyā for a long time. I have been wandering (in the ocean of mundane existence) which is very difficult to cross, the ocean with worldly objects as its waters, which is highly agitated with passion and hatred; which is deep due to the whirlpools of sense-organs, and is turbulent due to the billows of greedy thirst and grief which has neither receptacle nor a support which is actually insignificant but heavily moving to and fro.

36-37a. I am born again and again in thousands of species of creatures. O Janārdana, in this world thousands and ten thousands of different births have been undergone by me.

37b-38a The Vedas have been learned by me along with their ancillaries. The different kinds of scriptures, the Itihāsas the Purāṇas and many kinds of arts and crafts have been learned by me.

38b-39a. Dissatisfaction and satisfaction have been met with by me. Many times I have hoarded wealth. Many times I have spent (squandered) much. O lord of the universe, decline and increase, rise and fall I have faced in my life.

39b-40. I have experienced association with and separation from wives, friends and kinsmen. Different kinds of fathers and mothers have been seen by me. Many sorrows have been experienced by me and many happy occasions too.

41. Relatives, sisters, brothers and kinsmen have been acquired by me. I have occupied the bellies of women, bellies that are slimy due to faeces and urine.

42. O lord, while staying in the womb, great misery has been experienced by me. Miseries have been experienced during childhood as well as during haughty youth.

43-44a. O Hṛṣīkeśa, miseries have been experienced in the course of old age by me. Those miseries that are usually experienced at death, in the secret path of Yama's abode, and in the hell, full of tortures, have been experienced by me.

44b-46. I have been born again and again in various species, such as those of germs, insects, trees, elephants, horses, deer, birds, buffaloes, cows, and every other wild animal. I have been born in the wombs of Brāhmaṇas, Kṣatriyas Vaiśyas as well as Śūdras. I have been born in the abodes of rich Vaiśyas, Kṣatriyas, pious ascetics (Brāhmaṇas), of kings and kings' servants and other embodied beings.

47. O Lord, I have been born in their houses again and again, O lord, I had worked as a slave for the servants of many men.

48. I have attained poverty or affluence. Many have been killed by me. I have been killed by many others. Things belonging to me have been destroyed. Many have been caused to be killed by me.

49-50a. Things have been given to me by others and things have been given by me to others. I have suffered by what has been done by fathers, friends mothers and wives and have been delighted too (by what they did). On many occasions, due to misery my face has been washed by my tears.

50b-51a. O lord, there is no such spot among the Devas, animals, human beings, the mobile and immobile beings, where I have not been.

51b-54. O lord of the universe, sometimes I stayed in hell and sometimes in heaven. Sometimes in human worlds and sometimes in animal kingdom. Just as someone, in the mechanical device for lifting water fixed to a hole falls up and down or remains in the middle, so also O excellent one among Devas, I have had recourse to the series of my Karmans. Thus in this wheel of worldly existence, that is very terrible and that causes hairs to stand on their ends, I have been whirling for a long time. I do not see the end thereof.

55. O Hari, I do not know what I am doing. All my sense-organs are worn out and agitated. I have been overwhelmed by grief and greed. I am a terrified fugitive. I have lost consciousness.

56. O lord, utterly maimed and crippled, I have now sought refuge in you. Save me, O Kṛṣṇa, rescue me who am immersed in the ocean of worldly existence.

57. O lord of the universe, be merciful if you consider me that I am your devotee. Excepting you, I have no other kinsmen who will be worrying for my sake and take my care.

58. O Lord, after resorting to you as the lord, I have no fear from anywhere either in life or death or about my well-being.

59. How can there be good states and liberation from the bondage of worldly existence in the case of those base men who do not duly worship you, O lord ?

60. O what use is their nobility of birth, or good conduct or learning or even life, if they have no devotion to Keśava, the creator of the universe ?

61. Those who have Asuraic character and those who are deluded and those who censure you, do fall into the terrible hell and are born again and again.

62. O lord, those who are of evil activities and those who speak ill of you are base men. They do not have any way of escape from the hellish ocean.

63. O Hari, where I am destined to be born as a result of my Karmans, may my devotion to you be ever unimpaired.

64. By propitiating you, the great one, Daityas,

human beings, and others too in a body have attained the greatest Siddhi. O lord, who would not like to worship you ?

65. Even Brahmā and others are not competent to eulogise you who are beyond Prakṛti. O lord, out of my ignorance, I too have eulogised you imperfectly.

66. Hence, forgive my guilt if you have mercy towards me. O Hari, even if others commit offence, good men forgive them.

67-68. Hence, O lord of the Devas, be pleased. With devotion I have resorted to your affection. O lord, you have been eulogised by me with the mind full of devotion. May that be fruitful. O Vāsudeva, obeisance be to you.

CHAPTER FIFTYFOUR

The Glory of Puruṣottama (Contd.)

Vasu said :

1.[1] Eulogised thus by him then, the Garuḍa-emblemed deity Viṣṇu became delighted, O blessed lady, and gave him everything mentally desired by him.

2. The man who worships the lord of the universe everyday and intelligently eulogises him with this hymn, certainly attains liberation.

3. The pure and learned man who performs the Japa of this excellent hymn during the three junctions (i.e. the dawn, dusk and midday) accomplishes (the four objectives of life, viz.) virtue, wealth, love and liberation.

1. VV. 1-12 are the same as BM.P. 49-60-71. Although the NP begins a new chapter (54), vv. 1-12 the *Phala-Śruti* constitute the eulogy by Indradyumna in the previous (53) chapter. As such these verses should have formed part of the previous chapter as is done in the BE.P. ch. 49 where vv. 60-71 (the Phala-Śruti verses) follow Indradyumna's prayer in a natural context.

4. He who reads, listens to and narrates this with concentration and purity of mind, will shake off all sins and go to the eternal world of Viṣṇu.

5. This is conducive to wealth. It dispels sins. It is auspicious and it yields worldly pleasures and salvation. It is an esoteric secret very difficult to be attained. It is meritorious. It should not be given to anyone and everyone (indiscriminately).

6. None shall ever impart this to an atheist, a foolish fellow, an ungrateful one, an arrogant person, a man of wicked intentions or one without devotion.

7. It should be imparted to one endowed with devotion, to one endowed with good qualities and conduct, to a devotee of Viṣṇu, to a quiescent person and to one who is by nature faithful and who practises befitting rites and observances.

8. This great hymn of Puruṣottama narrated by me is the cause of destruction of all sins; it is designated as mercy; it yields happiness and liberation. It is the most excellent one bestowing the desired benefits.

9. Those who continuously meditate on the ancient Puruṣa who is very subtle and who resembles the pure firmament, attain salvation. They enter Viṣṇu like the ghee that has been consigned to the sacrificial fire with Mantras.

10. The lord alone is the destroyer of the miseries of Saṁsāra. He is greater than the greatest. There is none supreme to him. He is the creator, sustainer and the annihilator of all. Viṣṇu is the same (impartial and good) to all. He is the essence of everything.

11. Of what avail are these—viz. learning, good qualities, Yajñas, charitable gifts and severe penances to those persons who have no devotion to Kṛṣṇa, the preceptor of the universe and the bestower of happiness and salvation.

12. He who cherishes devotion to the deity called Puruṣottama is blessed in this world. He is pure, he is a learned scholar; he is affluent speaker, he has righteous conduct. He is the knower. He is the donor. He is the speaker of truth.

13-14. O daughter of Brahmā, after eulogising thus and bowing down to the eternal Vāsudeva, the lord of the universe

and the bestower of all desired benefits, the worried king spread Kuśa grass on the ground and spread his cloth over it. With his mind dwelling on the deity, he went to sleep on the bare ground.[1]

15. He thought to himself thus—"How will Janārdana, the lord of the Devas, manifest himself to me ? When shall this lord dispel my anxieties ?"

16. When the king went to sleep, Vāsudeva, the preceptor of the universe, revealed himself to him in the dream in the form of) the wielder of the discus.

17-19a. He saw in his dream the lord of the Devas, the lord of the universe, who holds the conch and the discus; who is calm; who wields the iron club and the lotus by the tip of his hands; who is armed with the bow Śārṅga, the arrows and the sword; who is encircled with the dazzling halo of brilliant refulgence: who displaced the lustre of the sun at the time of the end of the Yuga; who resembled the blue lapis lazuli in complexion, who was seated on the back of Garuḍa and who had eight arms.

19b. On seeing him, the lord said :- "O king of great intellect, well done, O ruler of the earth, I am satisfied with this divine sacrifice, your devotion and faith. Why do you worry unnecessarily ?

20. O King, I shall tell you the means whereby you will get the idol that is eternal and worthy of being worshipped by the kings.

21-24. When this night is over and the pure sun rises up you must find out this tree. It is inside the waters of the sea. The place is beautified with various trees. On the shore also much water can be seen, O King, that has accumulated from the tides of the sea. Supported by the shore, the great tree stands there partly in water and partly on the ground. The tidal waves lash against it but it is firm and steady (and immovable). It does not quake or move.

25-27. Take an axe in your hand and wade alone (without taking any companion) through the waves sportingly. You

1. VV. 13-14 to 71 in the NP are the same as Bm. P. Ch. 50 with a few v.ls. The description of the *Puruṣottama* idols in *Sk. P. II.* ch. 19 slightly differs from that in the NP.

will notice the tree by means of snigs indicated; unhesitatingly cut it down. On seeing the huge tree of wonderful appearance felled down, you make an idol of the lord from that tree. You should cast off your anxiety that deludes you.

28. After saying this, Hari, the highly blessed one disappeared. The king too was extremely surprised by what he saw his dream.

29. He spent the remaining part of that night keeping awake with his mind dwelling on the lord, repeating the Mantras of Viṣṇu and the hymn pertaining to him.

30. When the night dawned, with his mind not dwelling on anything else, he duly took his bath in the sea.

31. He gave villages and cities by way of religious gifts to the Brāhmaṇas. The excellent king performed the duties of the forenoon and went ahead.

32. He did not take any chariot, footsoldier, elephant or charioteer along with him. The ruler of the earth entered the great seashore, alone.

33. He saw the lofty tree, the brilliant great tree, the great destroyer (?) and one that has grown immensely. It was auspicious but had no fruit (viphalam).*

34. It was a means of great festival for him (Mahotsavam)** (?) It had such a huge stem. It lay as though it was sleeping by the side of the water. It had the colour of the dense Indian madder. It had no name or genus.

35. On seeing the tree of Viṣṇu, the lord of men rejoiced. With the sharp axe he cut it off steadily.

36. The mind of Indra's friend (Indradyumna) was in a dilemma. While he was looking at the wood (i.e. the tree cut by him) there appeared a miraculous sight.

37-39. Viśvakarman and Viṣṇu assumed the forms of Brāhmaṇas. Those two noble souls came there. They were shining brilliantly with great lustre. They had divine scents, garlands, and unguents; they then approched king Indradyumna, the

*This verse is he same as *Brahma P.* 50.21 where that Purāṇa reads *Mahātigam* i.e. great transcending (all in height), and *Vipula* 'extensive, for *Viphala* of the NP above.

**_Brahma P._ 50.2 reads *mahotsedha* : 'of great height and thickness.'

friend of Indra, and enquired : "O great king, what will you do here ? O mighty-armed one, why was this tree felled down ?

40. Unaided by anyone, in this great impassable lonely and dense forest on the shores of the great sea, this huge tree has been felled down."

41-42. O lady of beautiful eyebrows, on hearing their words, the king was filled with joy. On seeing those two Brāhmaṇas who had come there like the moon and the sun, he bowed down to them, the lords of the universe, and stood there with the head bent down. Then he addressed these sweet words to them :-

43. "It is my intention that I should make an idol of this wood in order to propitiate the god of the Devas, the lord of the universe who has neither a beginning nor an end, the lord who cannot be measured or comprehended.

44. In the course of a dream, I have been advised by the lord of the Devas, the greatest and noblest Ātman; I have recounted that to you also".

45. On hearing the words of the king who was on a par with Devendra, the lord of the universe became delighted. Laughingly he spoke these words :

46-48. "O ruler of the earth, well done. Your mind had been excellent, since you had an inclination towards the propitiation of Viṣṇu. This ocean of mundane existence is very terrible. It is like the leaf of a plantain tree (that can be torn easily). it is insignificant, yet it is full of miseries. It is boisterous and turbulent due to lust and furry. It is full of whirlpools of sense-organs. It is impassable and generates horripilation. Hundreds of ailments repeatedly assail the people. The ocean of worldly existence is like a transient bubble.

49-50. O leading king, you are blessed; you are adorned with the good attributes. The whole earth inclusive of subjects is blessed. The earth where you are the overlord, inclusive of mountains, forests and cities, containing many cities, villages and towns and adorned with the people of four castes, is blessed, since you are the lord and protector of the subjects.

51. O highly blessed one; Come on, come on. Stay under this tree which is cool and pleasant. Sit here with us discussing pious and virtuous matters.

52. This most excellent one among sculptors and artisans has come here to render help to you. He is equal to Viśvakarman himself. He is an adept in all arts and crafts.

53-54. He will make the idol thought of by you for me. Leave off the seashore". On hearing these words of the Brāhmaṇa, the king left the seashore and went near him. The most excellent king went and sat under the cool shade of the tree.

55. Thereafter, O daughter of Brahmā, the Ātman of the universe instructed the chief of artisans—"Make these idols in their respective shapes and sizes.

56. The first idol shall be the form of Kṛṣṇa. It shall be extremely peaceful with eyes large and resembling the petals of lotus. It must have the mark of Śrīvatsa and the jewel Kaustubha. It must wield the conch, discus and iron club.

57. The second idol should be white in complexion. It must have the lustre and colour of cow's milk. It must be marked with the sign of Svastika. It is the lord wielding the ploughshare as his weapon. It is the highly mighty lord named Ananta.

58. His final limit for nature has not been known by the Devas, Dānavas, Gandharvas, Vidyādharas and serpents. Hence he is remembered as Ananta.

59. The third idol shall be that of the sister of Vāsudeva. She has the golden complexion. She is extremely beautiful. She is Subhadrā marked by all the auspicious characteristics."

60. On hearing these words of his, Viśvakarman, the expert in excellent artisanship, instantaneously made those idols with beautiful and auspicious characteristics.

61. He made the idols shine resplendently with ear-rings of diverse kinds in their ears. Markings of the discus and the ploughshare were clear in the hands. They shone like the sun (?)

62. The first idol had white colour like the lustre of the autumnal moon. The eyes were red and the body huge and there was a hood over the head. It was Bala wearing the blue cloth. He was fierce and had wonderful earrings. He held a great

ploughshare and a big threshing rod. He was divine in form.

63. The second idol resembled the blue cloud in complexion. It had eyes resembling lotuses. The lord resembled the flower of Atasī (Hemp or flax) and his eyes were as large as the petals of the lotus.

64. He was Hari, Acyuta, with the Śrīvatsa mark on the chest, with shining yellow robes. He was divine in character, holding the discus and the conch. He dispelled all sins.

65-67. The third idol had the golden lustre. It had eyes as large as the petals of a lotus. (It was that of Subhadrā) covered with various garments, bedecked in necklaces and armlets and equipped with ornaments of different kinds. There was a necklace of gems and jewels. The bosom was plump and protruding. Viśvakarman thus made a beautiful idol.

68-69. The king saw that wonderful feat and was surprised very much. Within a moment, he saw those beautiful idols covered with pairs of divine robes, embellished with different kinds of jewels and richly endowed with all characteristics. Being very much surprised, he spoke these words.

70. "Is it possible that both of you are Devas who have come here assuming the forms of Brāhmaṇas ? Both of you achieve wonderful feats and divine activities. You are super-human.

71-72. Are you Devas or human beings, or excellent Yakṣas or Vidyādharas, or Brahmā and Viṣṇu or Vasu and Rudra or the twin gods Aśvins ? I do not know your true nature (since) you are present here assuming a magic form. I seek refuge in you. Kindly reveal yourselves to me."

The Brāhmaṇa replied :

73.[1] "I am neither a god nor a Yakṣa. I am neither a Daitya nor a king of Devas. I am neither Brahmā nor Rudra. Know me as Puruṣottama.

1. VV. 73-125 in the NP. are the same as Bm. P. ch. 51. 1-58 with a few deletions, and some v.l.s.

74. I am the destroyer of the anguish of all the worlds, I possess infinite might and manliness. I am worthy of being worshipped by all living beings. I have no end.

75. I am that which is learnt (i.e. described) in all scriptures and is so recounted in the Vedāntas (Upaniṣads). I am) that which has been spoken of by Yogins as Vāsudeva who is approachable through meditation.

76. I alone am Brahmā himself. I am Viṣṇu; I am Śiva. I am Indra, the king of the Devas. I am Yama, the restrainer of the universe.

77-78. I am all the elements such as the Earth etc. : I am the three sacrificial fires as well as the devourer of what is consigned as offerings. I am Varuṇa, the lord of the waters, the earth, the mountains, whatever there is in this world worthy of being spoken about (in words)—whether mobile or immobile. Know me to be the embodiment of the universe. There is nothing other than I in the whole universe.

79. O excellent king. I am pleased with you. O king of good holy rites, choose a boon. I shall give you whatever is desired by you, whatever is fixed into your heart.

80. A vision of mine is not possible even in a dream for non-meritorious persons. But, as for you, you have seen me directly, thanks to your steadfast devotion."

81. On hearing these words of Vāsudeva, O Mohinī, the hairs stood on ends on the body of the king. He sang the following hymn :

The King prayed :

82. "O lover of Śrī, obeisance be to you, O lord of Śrī, Hail to the yellow-robed one; O bestower of fortune, lord of Śrī, O abode of Śrī, salutations to you, O abode of good fortune.

83. I bow down to the primordial Puruṣa, Īśāna, the lord of all, having faces all round; the greatest Deva devoid of any stigma; I bow down to the eternal one.

84. I bow down to him that is beyond all words, and all attributes, and devoid of existences as well as nonexistence. I salute to one that is unsmeared i. e. extremely pure, free from

attributes, subtle, omniscient and the conceiver and creator of all.

85. I pay obeisance to the lord holding conch, discus, iron club and threshing rod. I shall bow down to the lord who bestows boons and has the complexion of the petals of blue lotus.

86. I shall salute to Hṛṣīkeśa, Hari who lies down on his serpent couch, who stays in the milk ocean and who dispels all sins.

87. O lord of the chiefs of the Devas, I shall again pay obeisance to you, the lord and bestower of boons, Viṣṇu the lord of all the worlds and the immutable cause of liberation".

88. After eulogising the lord thus, after bowing down with palms joined in reverence, he laid himself prostrate on the ground again and said :

89-92. "O lord, if you are pleased with me, I shall choose this excellent boon. I wish to go to that region of yours which all these meditate upon :— viz. The Devas, Asuras, Yakṣas, Rākṣasas and the great serpents along with the Gandharvas, Siddhas, Kinnaras, Guhyakas, Sages; those blessed persons who are experts in different scriptural texts; who are endowed with renunciation and Yogic practice; who ponder over the real meaning of the Vedic texts and who know the path of salvation as well as others; who meditate upon that highest state. Your region is devoid of impurities, free from attributes and quiescent; learned men see it. It is very difficult of access; yet I wish to attain it through your grace."

The glorious Lord (Śri Bhagavān) said :—

93. "May everything concerning you be auspicious and conducive to welfare. Attain everything as desired by you. Everything will happen as you desire, thanks to my grace. There is no doubt about this.

94. O excellent king, rule over your great kingdom without any break for ten thousand nine hundred years.

95-97. I, therefore, shall reveal to you that supreme state called Vijñeya which is the highest, divine, very difficult

to attain even by gods and demons; is perfect and bestower of all desired objects; quiescent; deserves to be kept as secret; unmanifest, unchanging, greater than the greatest, subtle, perfectly pure (unstained), devoid of attributes, eternal, perfectly free from worries and sorrows, transcending causal relationship. After attaining it you will get the highest bliss and reach the supreme goal.

98-99. May your fame spread here on the earth as long as the earth, sky, moon, sun, stars, seven oceans, Meru and other mountains exist here. It shall be steady as long as the eternal Devas stay in the heaven and everywhere.

100. Here is the Tīrtha named Indradyumna saras.[1] It is evolved out of the ghee used in the Yajña. By taking ablution even once in this, people will attain Śakra's world.

101. He who offers Piṇḍas here, on this auspicious shore of the ocean, shall redeem twentyone generations of his family and go to Śakra's world (Heaven).

102. As long as fourteen Indras reign he will continue there, worshipped by the Apsaras and sung about by Gandharvas with their harmonious notes. He will move about by means of the aerial chariot.

103-104a. On the southern bank of the lake, to the south-west side of it, there is a holy fig tree. Near it a Maṇḍapa (pavilion) will be erected. It will be covered with a cluster of Ketakī trees and surrounded by many trees.

104b-107a. On the fifth day in the bright half of the month of Āṣāḍha, when the constellation Maghā is there, and people will take us there for seven days and instal us in the pavilion with splendid courtesans expert in diverse types of dalliance and charming in their dances and songs. They will have chowries with gold handles and fans bedecked in jewels. The great ladies must be standing there fanning us.[2]

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1. This is one of the important sub-Tīrthas forming the *Pañca-tīrthī* at Puruṣottama Kṣetra. It is near Guṇḍicā Mandira (or Janakpur) at a distance of about a mile and a half from Jagannātha temple.

2. VV. 104b-107a refer to the famous *Ratha Yātrā*.

107b-109a. Other people, the religious students, Sannyāsins, lifelong students of Veda, excellent Brāhmaṇas, householders, forest-hermits, Siddhas, and other twice-borns will be chanting hymns from Ṛk, Yajus and Sāman, the hymns consisting of many words and syllables. O king, they will eulogise Rāma and Keśava.

109b-110. Then after eulogising, bowing to and visiting the deity with great devotion, such a man shall stay in the glorious city of Hari for ten thousand divine years, being worshipped by Apsaras and sung about by Gandharvas with harmonious notes of music.

111. He sports there as an attendant of Hari with Keśava.

112. He shines with a jewelled necklace, in an aerial chariot of the refulgence of the sun. All that he desires is to abide in the excellent abode that is highly blessed.

113. After the merit of penance dwindles down, he comes here to the earth as a human being and is born as a Brāhmaṇa. He shall be the lord of crores of wealth. He shall certainly be a glorious master of the four Vedas.

114. After granting him this boon and stipulating the conditions thus, O gentle lady, Hari vanished along with Viśvakarman.

115. The king became delighted. His hairs began to stand on their ends. Thanks to the visit of Hari, he considered himself blessed and of having accomplished all objectives in life.

116-117. The king accompanied by his ministers and family priests carried the idols of Kṛṣṇa, Rāma and Subhadrā, the bestowers of boons, by means of chariots resembling aerial chariots, variously decorated with jewels and gold pieces. After carrying them along to the accompaniment of auspicious shouts of victory, he brought them to his city.

118-119. The intelligent king along with the family priests and ministers installed the idols in a splendid spot to the accompaniment of different musical instruments and the recitation of Vedic Mantras. After keeping them in a holy, charming and splendid spot for a few days, he formally got

these installed through the Brāhmaṇas on an auspicious Tithi when the constellation was favourable and on the whole the time was characterised as splendid, on an auspicious Muhūrta.

120-121. In accordance with the Śāstric injunctions and following the prescribed procedure to be observed and according to the precepts approved by the chief priest, the king performed every rite and gave the requisite monetary gift to the preceptor. The lord distributed wealth among the Ṛtviks and others in accordance with injunctions.

122. He installed those idols made by Viśvakarman, duly, in an excellent apartment in the palace.

123. He worshipped them duly with different fragrant flowers, gold, jewels, pearls as well as with different kinds of splendid clothes.

124-125. He granted large tracts of lands, cities and towns to the Brāhmaṇas. He ruled over the kingdom in a befitting manner. He performed sacrifices in various ways. He made over charitable gifts. Contented with everything, the king eschewed all possessions. He went over to the greatest place, the great region of Viṣṇu.

CHAPTER FIFTYFIVE

The Greatness of Puruṣottama (Contd.)

Mohinī said :—

1. "O excellent Brāhmaṇa, what is that time when one should go to the shrine of Puruṣottama ? O bestower of Honour, what are the modes whereby the Pañcatīrthī[1] (the pilgrimage to the five holy centres) should be performed ?

1. This chapter deals with the *Pañca-Tīrthi* (five important sacred spots) at Jagannātha Purī.

2. Kindly tell me, everything, the benefit accruing from the holy ablution in each of these Tīrthas severally. Tell me the benefit of charitable gifts, visiting the deities separately".

Vasu said :—

3-4. "A devotee may eschew all food and perform a penance standing on a single foot for seventy thousand years controlling his sense-organs and suppressing his anger. But, if one observes fast for once on the twelfth day in the bright half of the month of Jyeṣṭha and visits Puruṣottama, one derives a superior benefit thereby.

5. Hence, O blessed lady, it is in the month of Jyeṣṭha that Puruṣottama is to be visited ardently by self-controlled men who desire to attain heavenly world.

6. The excellent man should duly make a pilgrimage to the Pañcatīrthī and visit Puruṣottama on the twelfth day in the bright half of the month of Jyeṣṭha.

7. Those who visit the eternal lord Puruṣottama on the Dvādaśī (twelfth) day attain the world of Viṣṇu. They never fall off therefrom.

8. Hence, O daughter of Brahmā, one should go there ardently in the month of Jyeṣṭha. After duly visiting the five holy Tīrthas (Pañcatīrthī) and (or after the due ablutions in the five sacred water reservoirs) Puruṣottama should be visited.

9. Even if the pilgrim is far off but he glorifies Puruṣottama with a pure soul and a delighted mind day by day, he too shall go to the city of Viṣṇu.

10. He who, with full concentration and faith, undertakes the pilgrimage of Kṛṣṇa, shall be liberated from all sins. That man shall attain Viṣṇu's world (Vaikuṇṭha).

11. By seeing from even a great distance the discus of Hari, stationed on the top of the palace (Temple) and bowing down to it, the man shall be liberated from his sins instantaneously.

12. O Mohinī, I shall now narrate the procedure for the holy ablution in the five Tīrthas (Pañcatīrthī). Listen.

If this is performed duly, the man shall become a favourite of Mādhava.

13. The clean and pure devotee should go to the Mārkaṇḍeya-Hrada[1] (the Pool of Mārkaṇḍeya). Facing the north he should plunge therein three times. He should repeat the following Mantra :—

14. "O Bhaganetraghna (he who destroyed the eye of Bhaga). O Tripurāri (the destroyer of the Tripuras), save me who am immersed in the ocean of worldly existence, who have been possessed by sins and have fallen senseless. Obeisance be to you.

15. Obeisance to Śiva, the quiescent god, to the destroyer of all sins. O lord of the Devas, I am taking bath. May my sins perish."

16. The intelligent pilgrim should stand in navel-deep water. With water and gingelly seeds he should duly perform the Tarpaṇa rite of the Devas, sages, Pitṛs and others.

17-18. After the bath and Ācamana rite, the pilgrim should go to the temple of Śiva. After entering the shrine, he should circumambulate three times. With the Mūla Mantra* he should respectfully worship the deity Mārkaṇḍeyeśa. Repeating the Aghora Mantra** (as in Tait. Āraṇyaka 10.45.1 he should make obeisance and crave forgiveness.

19. "O three-eyed god, obeisance be to you. O moon-bedecked one, bow be to you. Redeem me, O lotus-eyed one (?) salute to you, O Mahādeva."

20. After thus taking ablution in the Mārkaṇḍeya Hrada and by visiting Śaṅkara, the man derives the benefit of (the performance of) ten horse-sacrifices.

21-22. Liberated from all sins; he goes to the world of Śiva. Till all the living beings are dissolved, he enjoys excellent pleasures there and comes back to this world. He is

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1. Mārkaṇḍeya Hrada or pool is at a distance of 4 furlongs from the Jagannātha shrine. It is near the water pool called Candana (*Kalyāṇa* 31-1. P. 198).

*viz. *oṁ namaḥ śivāya |*

***Aghora Mantra* : *Om aghorebhyo ghorebhyo ghoratarebhyaḥ sarvebhyaḥ namastestu Rudra-rūpebhyaḥ*

born as a highly learned Brāhmaṇa. Thereafter, he adopts the Yoga of Śaṅkara and attains salvation.

23. The devotee shall then go to the Kalpa tree (i.e. the Banyan tree) and circumambulate it three times. He should then worship that holy Banyan tree with great devotion, repeating the following Mantra :

24. "Oṃ obeisance to you of unmanifest form, to the great one, to the protector of one who bows down to you. Obeisance be to you, the holy Banyan tree growing seated in the great waters.

25. You resided in the banyan tree that is the abode of Hari, always during the Kalpa. O Nyagrodha tree dispel my sin. O Kalpa tree, obeisance be to you".*

26. By approaching the Kalpa tree** the Banyan tree, and by circumambulating it with devotion, the man instantaneously dispels the multitude of sins like a serpent casting off its slough.

27. O Mohinī, by coming under the shade of that Kalpa tree, a man shall dispel even the sin of the murder of a Brāhmaṇa. What then of other sins ?

28-29. O daughter of the creator, by visiting Viṣṇu in the form of the holy banyan tree that is born of Kṛṣṇa's limbs and that has the greatest brilliance of Brahman, and by bowing down to it, one attains more benefit than that of the Rājasūya sacrifice and the horse-sacrifice. He uplifts his family and goes to the world of Viṣṇu.

30. By bowing down to Vainateya (Garuḍa) stationed in front of Kṛṣṇa the devotee shall be liberated from all sins and he will go to the city of Viṣṇu.

31. He who sees Puruṣottama, Saṁkarṣaṇa and Subhadrā after visiting the banyan tree and Vainateya, attains the greatest goal (viz. Mokṣa).

32. After entering the shrine of Viṣṇu and circumambulating the deity three times, the pilgrim should worship and propitiate Saṁkarṣaṇa and Subhadrā with devotion.

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*cf. BM. P. 57.13-14.

**The Banyan tree is styled as *Kalpa-vṛkṣa* in BM P. 57. 12; 60, 18.

33. "Obeisance to you, the deity named Haladhara (wielder of the ploughshare); Hail to you, O deity armed with the threshing pestle, salute to you, the lover of Revatī; obeisance to you O deity favourably disposed to the devotees.

34. Obeisance to you, O most powerful one among the strong persons; Bow to you the supporter of the earth; obeisance be to you, O enemy of Pralamba;[1] save me, O elder brother of Kṛṣṇa."

35-37. Thus propitiating Ananta, who is unconquerable, who is worshipped by the Devas; who has the shape of the peak of Kailāsa; whose face is as excellent and resplendent as the moon; who is clad in blue robes; whose head is formidable due to the hood; who is highly mighty; who is wielding the ploughshare and who is bedecked only with one earring—by worshipping the son of Rohiṇī thus with devotion, a man may attain the desired benefit. Liberated from all sins, he goes to Viṣṇu's world.

38-39. The learned devotee shall enjoy all pleasures there, till the ultimate dissolution of all living beings. When the merits are exhausted, he comes here in the world and is born in the family of Yogins. He becomes an excellent Brāhmaṇa and masters all the scriptural texts and their meanings. After attaining perfect knowledge, he attains liberation that is usually very difficult of access.

40. After worshipping Balarāma (Lit. one armed with the ploughshare) thus, the clever devotee should, with great concentration, worship Kṛṣṇa by means of the twelve-syllabled Mantra (viz. Oṁ namo Bhagavate Vāsudevāya).

41. Those self-possessed men who devoutly worship Puruṣottama always by means of twelve-syllabled Mantra attain salvation.

42. O daughter of Brahmā, neither the Devas, nor the Yogins nor the imbibers of the Soma juice attain that state which those who are devoted to the twelve-syllabled Mantra attain.

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1. N. of a demon killed by Balarāma at Gokul, *vide* Bh. P. X. 57. 26.

43. Hence, the devotee should worship Kṛṣṇa, the preceptor of the universe, devoutly by means of scents, fragrant flowers etc., repeating that Mantra alone. After bowing to him, he should propitiate him :—

44. "Victory to you O Kṛṣṇa; O lord of the universe, be victorious; victory to you, O slayer of Cāṇūra and Keśin, O slayer of Kaṁsa, be victorious.

45. O deity with eyes resembling the petals of the lotus, be victorious; victory to you, O bearer of the discus and the iron club; O deity dark-complexioned like the blue cloud, be victorious; O bestower of all happiness, be victorious.

46. O lord worthy of being worshipped by the universe, be victorious; O destroyer of worldly existence (Saṁsāra) be victorious; O lord, O lord of the worlds, be victorious; victory to you, O deity bestowing the desired benefits.

47-48. O Puruṣottama, rescue me. I am immersed in the terrible ocean of worldly existence, though factually it is insignificant. Miseries constitute its foams; it is turbulent with furious temperament constituting its sharks and crocodiles. The mundane affairs are its flood of waters; the different kinds of ailments are its waves; it is impassable due to the whirlpool of delusion."

49-52. By visiting Puruṣottama, with palms joined in reverence and by prostrating oneself flat, like a staff (before him) one attains, O Mohinī, the benefit of thousand of horse-sacrifices. By propitiating the lord of the Devas (the devotee attains great benefits); the lord who is the bestower of boons; who is favourably disposed towards the devotees; who is the destroyer of all sins, who grants all desired benefits, that lord Kṛṣṇa has two arms and plump shoulders. His eyes are as large as the petals of the lotus. His chest is large; his arms are mighty; his face is splendid. He is clad in yellow robes. He holds the conch, discus and iron club in his hands. He is bedecked with crown and armlets. He is endowed with all auspicious characteristics. He is adorned with garlands of sylvan flowers.

53. By visiting and bowing to Kṛṣṇa, a man attains that benefit which has been glorified in the case of ablution in the Tīrthas and the offering of charitable gifts.

54. By bowing down to Lord Kṛṣṇa, a man attains that benefit which is linked up with the Vedas and Yajñas.

55. By visiting and bowing down to Kṛṣṇa, a man attains that benefit which results from all charitable gifts, holy rites and observances.

56. By visiting and bowing down to Kṛṣṇa, a man attains that benefit which is reputed to result from celibacy duly observed.[1]

57. By visiting and bowing down to Kṛṣṇa, a man attains that benefit which is cited as the benefit of the life of a householder duly practised.

58. By visiting and bowing down to Kṛṣṇa, a man attains that benefit which is glorified as being yielded by dwelling in the forest to one who practises Vānaprastha stage of life.

59. By visiting and bowing down to Kṛṣṇa, a man attains that benefit which has been cited as resulting from the due observance of the life of an ascetic Sannyāsin.

60. O beautiful, woman, of what avail is much talk about its greatness ? By visiting Kṛṣṇa with devotion, a man attains salvation which is so difficult to attain.

61-62. He will be liberated from the sins originating since crores of Kalpas. He will be endowed with the greatest glory and all attributes. After uplifting twentyone generations of his family, the man shall go to the city of Viṣṇu by means of an aerial chariot of great brilliance richly equipped with all desirable things.

63. Then for the duration of a hundred Kalpas, he will be enjoying pleasures sweet to the mind. He will be sporting about with Gandharvas and Apsaras like the four-armed Viṣṇu.

64. Falling off from that world, he comes down here and is born in the excellent family of Brāhmaṇas. He becomes omniscient. He knows everything. He eschews malice and jealous rivalry.

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1. VV. 56-59 affirm the superiority of merely visiting Puruṣottama to the life-long observance of all Āśramas (stages of life).

65. He will be engaged in his own righteous duties. He will be quiescent and charitable. He will be engaged in the welfare of all living beings. After acquiring perfect knowledge pertaining to Viṣṇu, he shall attain liberation.

66. Thereafter, bowing down to Subhadrā with palms folded in reverence and with the following Mantra, the devotee should propitiate Subhadrā, who is favourably disposed towards her devotees, O daughter of god Brahmā.

67. "Obeisance to you, O omnipresent goddess; obeisance to you the bestower of auspiciousness and happiness. Protect me O Kātyāyanī, you who are possessed of eyes resembling the petals of a lotus."*

68-70. Thus propitiating that goddess, the mother of the universe, Subhadrā, the sister of Baladeva, the auspicious bestower of boons, the man shall go to the city of Viṣṇu by means of an aerial chariot that can go wherever he desires to go. After sporting about there like a god till the time of final dissolution of the universe, he will take birth as a human being. He shall then be a Brāhmaṇa who knows the Vedas. After acquiring the Yoga of Hari, he certainly attains liberation.

71. After coming out from the shrine, the man shall have the feeling of satisfaction (of having obtained his life's objects). After bowing down again to the deity in the shrine, the devotee should depart from there with great concentration.

72. Even though he has disappeared, one should bow down to the place where the sapphire idol of Viṣṇu is buried in sand. The devotee who bows down to this place shall go to the city of Viṣṇu.

73. O queen, the lord with half of his body being that of a lion (viz. Narasiṁha) is present there always. It was he who uplifted Hiraṇyakaśipu. He is identical with all Devas.

74. There is no doubt in this that by visiting that lord Nṛhari and by devoutly bowing to him, O splendid lady, the man is liberated from all sins.

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*Cf. BM. P. 57.58.

75. Those men who are devotees of Narasiṁha on this earth have no sin attached to them at all. They derive the benefit as desired by them.

76. Since he grants the benefit of all Puruṣārthas, viz. virtue, wealth, love and liberation, the devotee shall by all means resort to Narasiṁha.

77. Hence, O daughter of Brahmā, the devotee should always devoutly worship the highly powerful lord of animals (Nara-Siṁha), the bestower of all desired benefits.

78-80. (All the people)—the Brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdras, women, Antyajas (outcastes) and others shall, by worshipping with devotion, the most excellent of all gods, possessing the physical form of a lion, be liberated from inauspicious misery originating from crores of births. They attain all desired things such as the state of being a god, of being the lord of the immortal beings, the state of the lord of wealth and the state of being Yakṣas and Vidyādharas. O beautiful woman, he bestows these and other things.

81. O daughter of the creator, listen to the powers of Narasiṁha, the unconquered deity, the incomprehensible god, the bestower of worldly pleasures and salvation.

82. O lady of good rites, who is competent to recount fully the attributes of that deity half of whose body is that of a lion ? I shall tell you succinctly.

83. There is no doubt about this that, thanks to his grace, one shall realise those Siddhis (super-human powers) both divine and human, that are heard about.

84. Thanks to the grace of that lord, one will have unimpeded movement in the heaven, mortal world, nether worlds, firmament, water, landmass or on a mountain.

85. O blessed lady, in this world consisting of the mobile and immobile beings, there is nothing that is unachievable to lord Narasiṁha who is always sympathetic to the devotees.

86. I shall narrate the procedure that will facilitate devotees and whereby the deity half of whose body is leonine (i.e. Narasiṁha) is delighted.

87a. The real nature of that lord is unknown even to the Devas and Asuras.

87b-89. The leader of the Sādhakas (aspirant devotees) sustains himself by means of vegetables, roots, fruits, barley grains, oil cakes, powdered fried grains or milk. He wears only a lion cloth or woven Kāśa grass. With the sense organs fully conquered, he meditates on the lord seated in a secluded spot, the confluence of rivers, the mountains, the Siddhakṣetra (the sacred places of the Siddhas), in a barren land or in the hermitage of Narasiṁha.

90-91a. He himself instals the idol and performs the worship in accordance with the injunctions. There is no doubt about this that, even if the Sādhaka is defiled by subsidiary sins or great sins, he is liberated from them.

91b-93. The devotee should circumambulate and worship Narasiṁha with scents, fragrant flowers, incense etc. After bowing down the head to the lord, he shall offer the Jāti flowers smeared with camphor and sandal-paste on the head of Narasiṁha. Thereby, Siddhi is realised. In none of these acts or (bestowing of Siddhis) the lord is thwarted.

94-95. Brahmā, Rudra and other gods are not competent to cross him. What then is the case of Dānavas in the world, and of the Siddhas, Gandharvas, human beings, Vidyādharas, Yakṣas, Kinnaras and serpents ? All those divine beings are annihilated by the splendour of divine fire. (of Narasiṁha).

96-97. By performing the Japa once, the devotee shall smite all harassing persons by the flame of fire. The performance of Japa for three times of the Divine Narasiṁha Kavaca (mystical syllables protective like an armour) shall protect one from Daityas Dānavas, goblins, ghosts, demons as well as other enemies. The Kavaca-Mantras repeated thrice cannot be split by the Devas and suras.

98. Lord Narasiṁha of great strength and exploits, O highly blessed lady, always protects the devotees within twelve Yojanas (I Yojana = 4 krośas or 8 miles).

99-100. The devotee should thereafter go to the opening of the cave and fast there for three nights. By means of the Palāśa twigs, he should ignite the fire and perform Homas with the Palāśa twigs soaked in Trimadhu (honey, ghee, sugar) for twenty thousand times. O lady of lotus-like eyes, a cart shall come into the view of the Sādhaka.

101-102. Then, the Kavallīvivara (the opening of Kavallī[1] (?) shall be revealed instantaneously. The learned devotee should unhesitatingly enter the opening. As the cart proceeds, darkness and delusion perish. O Mohinī, wide highway is seen there.

103. Remembering Narasiṁha, he should enter the nether worlds. After going there, the pure devotee should perform the Japa of the immutable Narasiṁha.

104. Thereafter, thousands of women shall come out of the city with lutes, chowries etc. in their hands and speak words of welcome to him.

105. O lady of beautiful eyes, they will grasp the leading Sādhaka by the hand and take him into the city. They will make him drink divine Rasāyana (elixir of life).

106. The moment he drinks, he will be endowed with a divine body. He will become very strong. He will be sporting about with divine virgins until the dissolution of the universe.

107. (?) With a different body, he is taken to Vāsudeva.[2] When these virgins do not appeal to him, he will come out of that place.

108-109. (Through the grace of Narasiṁha) the excellent Sādhaka shall obtain a magic tablet, trident, sword, yellow pigment, jewel, mercury, elixir and the collyrium and the sandals. He shall grasp the Vidyās (lores) of Guṭikā (magic pills)

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1. *kavallī* is not traced to any Sk. Dictionary. The text in the NP. here: *tato viśet tu niḥśaṅkaṁ kavallī-vivaram budhaḥ* / is obscure. *Brahma P.* 58.35a reads : *tato viśet tu niḥśaṅkaṃ Kavacī vivaraṁ budhaḥ* 'The wise man who has armoured himself with Narasiṁha *kavaca* should enter fearlessly.

2. The text is corrupt. This verse in the *Brahma P.* 58.40 reads: (*bhinnadeho Vāsudeve līyate nātra Saṁśayaḥ*) "There is no doubt that though his body is different, he is absorbed in Vāsudevu."

Manaḥśilā (red arsenic), Kṛṣṇāñjali (handful of Kṛṣṇa?)* Maṇḍala**(?) (kamaṇḍalu-water-pot) Akṣasūtra (string of rosary) and the sixth Sañjīvanī) the lifegiver). i.e. the lore of restoring a dead man to life).

110-113. It is as though the lord in the heart is enveloped by the blazing flames of the fire. Placed but once, it burns all sins originating from crores of births. Having (mastered) the mystic lore (Siddha-Vidyā) and Śāstras (scriptures), the lord of Śādhakas, if places in his heart the fire enveloped with flames and burning sparks only once, it burns down all of his sins and evils perpetrated in a crore of births. Placed in poison, it destroys poison; kept on the body, it dispels even leprosy. If one kills a foetus and commits similar sins and places that divine fire on his person, he is absolved of the sins (by that divine fire). One should think of the blazing deity when overwhelmed by great evil planets. The evil and terrible planets begin to cry and they perish quickly. When the amulet is tied round the necks of children it is a perpetual protection.

114. It certainly destroys evil spirits such as the Gaṇḍa, Piṇḍaka and Kṛtyās. In order to dispel ailments, the devotee should perform Homa with the sacrificial twigs, ghee and milk.

115. If this is performed during the three Sandhyās (i.e. dawn, dusk and midday) for the period of a month, it will destroy all ailments. I do not find anything in the world consisting of the mobile and immobile beings, anything that is unachievable to this Tattva (principle or lore).

116. By worshipping the lord of beasts alone for hundred and eight times, the devotee certainly attains all those Siddhis whichever he may desire.

117-119. In the ant-hill, in the cremation ground, and in the crossroads, the devotee should smear the oil mixed with red sandal paste and cow's milk. With this paste he should make an idol of the lion six Aṅgulas in length; should then write (the

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*An obvious error for *kṛṣṇājina* vide the same verse repeated in the *Brahma P.* 58-42.

**The *Brahma P. ibid* reads *kamaṇḍalum*. 'Maṇḍala' in the NP. is obscure. Hence the reading of the Br. P. is adopted.

Mantra) on the leaf of Bhūrja with Rocana (yellow pigment). This leaf with Mantra should be tied to (the idol of Narasiṁha). He should then perform the Japa of the Mantra for unlimited number of times after worshipping it near a water reservoir.

120. By the time the devotee with all his sense-organs controlled, performs the Japas for seven days, the whole earth shall be showered with water. Within a Muhūrta the earth will be flooded with water.

121-122. Alternately, the devotee should sit on the top of pure tree and worship Narasiṁha. By performing a hundred and eight Japas of the Tattva (Narasiṁha Mantra), the devotee shall ward off that rain. After placing (the idol) in a cage the excellent Sādhaka shall whirl it. Within a Mahūrta a great violent gust of wind shall blow.

123-124. He can ward it off once again by sprinkling the idol with water charged with the Mantra seven times. If the aspirant were to put that idol under the ground at the threshold of anyone the whole of his family shall be exterminated. When it is taken out, it shall accord peace. Hence O daughter of Brahmā, one shall always worship it with devotion.

125-126. By visiting, eulogising, bowing to and worshipping Nṛhari, the lord of beasts who has great prowess and who bestows all desired benefits, O splendid lady, men obtain kingdom, heavenly pleasure, and liberation (from saṁsāra) which is very difficult to get. By seeing Narasiṁha, a man shall achieve the desired benefits.

127-128a. He shall be liberated form all sins. He shall go to the world of Viṣṇu. By visiting that lord having the leonine body, with great devotion even for once, the devotee is liberated from all sins, whether physical, verbal or mental in origin.

128b-130a. A man shall necessarily remember that lord in the following circumstances : When there is a war; when there is any difficulty; when in misery, when afflicted by thieves, tigers, etc., in the forest, when there is doubt about the safety of life, when oppressed by poison, fire or water, when there is fear from the king etc., during the day of battle, when one is afflicted

by evil planets ailments etc., By remembering the lord, the man is liberated from difficulties.

130b-131a. Just as dense darkness perishes at the rise of the sun, so also all torments perish when the lord is visited.

131b-132. When Narasiṁha is delighted the devotee achieves the Guṭikās (Mystic pills), Añjana (magical collyrium), the Pādalepa (unguent for the foot) and the elixir of life, enabling one to go anywhere. He achieves other desired benefits too. If a man worships Nṛhari meditating on other desired results, he shall undoubtedly attain those objects."

CHAPTER FIFTYSIX

The Greatness of Puruṣottama (Contd.)

Vasu said :

1-2. "O blessed lady, listen to another group of Tīrtha in the holy centre of Puruṣottama. It is highly meritorious. By the mere sight, it destroys sins. By visiting Vāsudeva termed Ananta with devotion and by bowing down to him, a man shall be liberated from all sins, he shall attain the greatest region (viz. Vaikuṇṭha)

3. By taking bath in the Śvetagaṅgā[1] and by visiting Śveta-Mādhava as well as Matsya-Mādhava, the devotee goes to Śveta Dvīpa (the abode of Nārāyaṇa).

4-7a. Viṣṇu's devotees of great concentration and purity shall attain heaven by visiting the pure deity which resembles snow in complexion; who bears conch, discus and iron club; who is endowed with all auspicious characteristics; whose chest has the mark of Śrīvatsa, who is delighted, who has four arms, whose chest is covered with garlands of sylvan flowers ; who

1. Śveta-Gaṅgā pool is on the way to the sea (from Jagannātha Temple). The two Mādhava shrines (Matsya and Śveta) are near it.

wears coronet and armlets; whose garments are yellow in colour; whose shoulders are plum and who is bedecked in earrings. By touching the leading king, Śvetagāṅgeya (god Śveta-Mādhava), even with the tip of a Kuśa grass they go to heaven.

7b-9a. He who sees this idol of lustre called Mādhava, that resembles conch and cow's milk and that destroys all sins, he who bows to that idol with eyes resembling lotuses even but once, with devotion and eschewing worldly desires is honoured in the world of Viṣṇu.

9b-10. For many Manvantaras, he enjoys extensive pleasures as he pleases, along with the Devas, surrounded by Divine virgins, sung in praise by the Gandharvas and worshipped by Siddhas and Vidyādharas.

11. Falling off from these, he comes to the mortal world and is born as a Brāhmaṇa knowing the Vedas and the Vedāṅgas. He will be intelligent, long-lived and enjoying worldly pleasures.

12. He will be richly endowed with elephants, horses, chariots and other vehicles. He will be pure and blessed with wealth and food-grains. He shall be handsome and very fortunate. He will have sons and grandsons.

13. He goes again unto Puruṣottama on the seashore at the root of the holy Banyan tree. After abandoning the body and remembering Hari he shall go to the region of calmness and peace. (Mokṣa)

14-16. By visiting Śvetamādhava and Matsya-mādhava near him and by bowing down to him with purity, the devotee should leave off all distressing features. When formerly the whole universe was vast sheet of water, the lord had at the outset assumed the form of a fish of the Rohita type. It was to redeem the Vedas (from the demon who had stolen them) that the lord thus stationed himself on the surface of Rasātala. Thinking about the earth, the fish established itself there. Then the Matsya (fish) assumed the form of a youth. That is Matsya Mādhava.

17. He goes to that highly excellent place where lord Hari is present himself. In due course of time, he comes down here and shall be the king on the surface of the earth.

18. By resorting to Matsya-Mādhava, a man will be invincible. He will be a liberal donor, enjoyer of pleasures, a warrior, a devotee of Viṣṇu and true to his word.

19-20a. Afterwards, by being enlightened in the Yoga leading to Hari, he shall attain liberation. The greatness of Matsyamādhava has been recounted by me to you. On seeing him, O daughter of Brahmā, the devotee shall attain all desires.

20b-22. I shall now describe the rite of Mārjana in the sacred and auspicious pool of water called Mārkaṇḍeyahrada. The ablution in the Mārkaṇḍeyahrada at all times is praised. It is an ancient rite to plunge into it with a singleminded devotion. Particularly on the Caturdaśī day, the ablution is destructive of all sins. Similarly, the ablution in the ocean at all times is praised.

23-24a. Particularly, on the full moon day, (the ablution in the ocean) makes one attain the benefit of a horse-sacrifice. On the full Moon day in the month of Jyeṣṭha, when the constellation is also Jyeṣṭhā, the devotee shall particulary visit that king of holy centres which is exceedingly splendid.

24b-25. He should have pure and holy Sāttvaic feelings physically, verbally and mentally, and his mind should not be directed towards anything else. He should be liberated from all mutually clashing opposites. He should be devoid of passions and malicious rivalry. He should circumambulate the beautiful Kalpa-tree, the banyan tree, where Janārdana himself abides.

26-27a. With great concentration, he should circumambulate it three times. On seeing it, the sin originating from seven births perishes. O Mohinī, he attains an extensive merit and his desired goal.

27b-28. I shall mention to you its names in the different Yugas. The names of the banyan tree in the Kṛta and other Yugas have been glorified as follows: (They know them as) Vaṭa, Vaṭeśvara, Śānta and Purāṇa Puruṣa.

29. In the Kṛta and other Yugas, the girth of the banyan tree has been respectively one Yojana, three-fourths of a Yojana, half a Yojana and one-fourth of a Yojana.

30. After bowing down to the banyan tree, repeating the Mantra mentioned above, the devotee should go to the south at

a distance of three hundred Dhanus (bows or twelve hundred hastas or cubits).

31. It is the place where the sign, the beautiful portals of heaven, become visible within the ocean, a log of wood equipped with all auspicious attributes has been drawn.

32. He should bow down to it, worship it and then stand by. He shall then be liberated from all the mulitudes of sins, effects of evil planets and other inauspicious things.

33. Formerly, Ugrasena looked at the ocean through heavenly portals. He went there. With purity of word, mind and deed, he meditated on the supreme Nārāyaṇa and performed the Ācamana rite.

34. Thereafter, the devotee should fix the eight-syllabled Mantra on the hand as well as on the body.[1] The Mantra is what learned men utter viz. 'Om namo Nārāyaṇāya'.

35. What purpose is served by many Mantras causing the richness of the mind ? The Mantra "Namo Narāyaṇāya" is that which achieves all objects.

36. Āpaḥ (waters) are glorified as Nārā since they are the offsprings of Nara (Man). They were the former abode of Viṣṇu. Hence Viṣṇu is remembered as Nārāyaṇa.

37. The Vedas are devoted to Nārāyaṇa. The Brāhmaṇas are devoted to Nārāyaṇa. Perfect knowledge is concerned with Nārāyaṇa. Holy rites are related to Nārāyaṇa.

38. Dharma (virtue) is concerned with Nārāyaṇa. The penance is connected with Nārāyaṇa, charitable gift is concerned with Nārāyaṇa; holy rites are related to Nārāyaṇa.

39. The worlds are concerned with Nārāyaṇa, the Devas are devoted to Nārāyaṇa; the Nitya rites (routine holy rites) are related to Nārāyaṇa. The region (to be reached) is concerned with Nārāyaṇa.

40. (All the elements are concerned with Nārāyaṇa, such as the earth is devoted to Nārāyaṇa; the water is related to Nārāyaṇa; the fire element is concerned with Nārāyaṇa; the firmament is devoted to Nārāyaṇa.

1. VV. 34-54 disclose the powerful influence of the Pañcarātra system on the NP.

41. The Vāyu (wind god) is devoted to Nārāyaṇa; the mind is concerned with Nārāyaṇa: the Ahaṁkāra (Ego) and the Buddhi (Intellect) both of these are of the nature of Nārāyaṇa.

42. The things of the past, present and future, whatever is termed as Jīva (living individual), the gross, the subtle and the huge, everything is of the nature of Nārāyaṇa.

43. O Mohinī, I do not see anything here different than Nārāyaṇa; this world consisting of the visible and the invisible, the mobile, and immobile beings is pervaded by him.

44-45. Waters constitute the abode of Viṣṇu, the ocean is the lord of waters. Hence, he is in the waters. Particularly, at the time of ablution, the devotee should worship Nārāyaṇa the dispeller of sins. He should remember Nārāyaṇa and meditate on him. He should then perform the Nyāsa rite on the hand and on the body.

46-47. He should fix the syllable Oṁ on the left hip, the syllable 'Nā' on the right hip, the syllable 'Rā' in the umbilical region, the syllable 'Ya' in the left arm and the syllable 'Ṇā' in the right arm. He should fix the syllable 'Ya' on the head and then fix beneath, above, sideways, in the heart behind and in front.

48-50. The learned devotee should meditate on Nārāyaṇa and thereafter begin the Kavaca (protective Mantras of mystic syllables) : In the east of me may Govinda protect; may Madhusūdana protect me in my south; may lord Śrīdhara protect me in my west; may Keśava protect me in the north; may Viṣṇu protect me in the south-east; may the unchanging Mādhava protect me in the southwest; may Hṛṣīkeśa protect me in the north-west; may Vāmana protect me in the north-east; may the Boar protect me in the earth and may Trivikrama protect me in the upward direction.

51. After assigning the Kavaca to various parts thus, the devotee should contemplate about himself. thus—"I am lord Nārāyaṇa. the wielder of the conch, discus and iron club."

52-54. After meditating on the Ātman thus, the devotee should repeat this Mantra : "You are the fire-god, O lord of bipeds; you are the discharger of the semen ; you are the

igniter of love's fire. You are the chief of all living beings and individual souls; you are the unchanging lord; you are the Araṇi of the nectar; O lord of waters, you are the source of origin of the Devas; dispel my sins, O king of Tīrthas obeisance be to you".

After uttering thus duly, he should perform the rite of ablution according to injunctions.

55. Otherwise, O daughter of Brahmā, the bath there is not commended. The devotee should perform the rite of ablution and Mārjana (sprinkling) within water with those Mantras the deities of which are the waters.

56-57a. Then he should repeat the Mantra of Aghamarṣaṇa. O gentle lady, just as the horse-sacrifice is a Yajña that dispels sins, so also the hymn of Aghamarṣaṇa[1] dispels all sins.

57b-58. He should then come out of water and wear clean washed clothes. He should then restrain his breath, perform Ācamana rite and worship the sun by way of Sandhyā. He should then offer in the upward direction a handful of water and flowers.

59. With the arms raised up, he should worship the sun by means of the Mantras his symbols. Thereafter, he should repeat the holy and divine Gāyatrī Mantra hundred and eight times.

60. Standing there with concentration, he should repeat other Mantras also pertaining to the sun. He should then circumambulate and bow to the sun and be seated.

61-62a. He should then face the east and recite Veda-Mantras as Svādhyāya. Then the Tarpaṇa rite of the Devas, human beings, sages and the Pitṛs of his own family should be duly performed by the devotee who is the knower of names and Gotra. He should perform the Tarpaṇa rite with water mixed with sesame seeds, according to prescribed injunction and with concentration of mind.

62b-64a. During Śrāddha and the Havana (oblations to fire) rites the devotee should perform the same with a single

1. *Aghamarṣaṇa* hymns (RV. X. 190. 1-3) are supposed to wash off sins of men.

hand. The rite of Tarpaṇa shall be performed with both the hands. This is the standing injunction. He should perform the rite with the right hand supported by the left (?) "May they be satiated". He shall utter these words clearly uttering the name and the Gotra but silently otherwise.

64b-65a. If anyone out of delusion performs the Tarpaṇa rite for the Pitṛs, by means of gingelly seeds clinging to the body, it is as though the Tarpaṇa rite has been performed by means of skin, flesh, blood and bones.

65b-67a. The water libation will not reach the Pitṛs, if the devotee stands in water and offers on to the ground or if he stands on the ground and offers it into the water. The water should be offered standing on the ground and on to the ground. What is not offered on the ground does not reach (the Pitṛs). The earth has been given by Brahmā as the imperishable (eternal) place of the Pitṛs. Hence (the libation) should be given only there, by the person who wishes for the pleasure of the Pitṛs.

67b-68a. The earth is born out of water; the water is present therein and gets dissolved in the earth. Hence, one should offer water on the ground.

68b,c. He should spread the Kuśa grass on the ground and invoke the Pitṛs or the Devas by their respective Mantras. In respect of the Devas, the tips of the Kuśa grass shall be towards the east, and in the case of the Pitṛs (manes) they shall be towards the south.

CHAPTER FIFTYSEVEN

The Glory of Puruṣottama : The Procedure of Worship[1]

Vasu said :

1-3. After performing the rite of Tarpaṇa to gods, sages, Pitṛs and others, the pilgrim should silently perform Ācamana (religious sipping of water). O daughter of Brahmā, he should draw a square of the side of a Hasta (a cubit of about eighteen inches). Is should be beautiful and should have four entrances. It represents the city of Puruṣottama on the shore of the great ocean. In its middle, he should draw the mystic diagram of a lotus with eight petals and the pericarp. O Mohinī, he should draw the mystic diagram and worship in it, Lord Nārāyaṇa, the unborn eternal deity, in accordance with the same injunctions as in the case of eight-syllabled Mantra.

4. Henceforth, I shall explain fully to you the excellent mode of purification of the physical body. The* syllable Kṣa in the company of the syllable Ra is red and should be thought of in the heart.

5. On his head, he should think of the syllable 'E' as stationed in the middle of the dice of the moon and having three blazing 'Śikhās' burning down the heaps of the sins of the world.

6. It is white in colour and it showers nectar flooding the earth**. The devotee who has shaken off sins, thus shall thereafter become one with a divine body.

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1. This chapter gives the application of Pañca-rātra Āgama to the worship of Puruṣottama. The esoteric application of the mantra *Oṁ namo Nārāyaṇāya* and *Viṣṇave namaḥ* to the various parts of one's person (technically known as *Nyāsa*) is an essential part of Tantrism.

This chapter is practically the same as the *Brahma P.* Ch. 61. Thus the *Brahma purāṇa* 61.1-12 are the same as the NP 57.1-12; so also *Brahma P.* 61.23-58 and the NP. 57.23-58 are identical but with the difference of few readings here and there.

*Here *Brahma P.* V. 46 reads :

akāraṁ hṛdaye dhyātvā cakra-rekhā-samanvitam |

The *Anāhata Cakra* is presumed to be at the heart. But neither *Kṣa* nor *Ra* or *A* form the *bījas* and the 'Petals' of that *Cakra.*

**The qualities of blazing and burning sins may be those of the syllable *Kṣa*, in case the first half of verse 6 is taken along with the 5th verse).

7. The learned devotee, should then fix the eight syllabled Mantra in the body as well as in the Ātman. He should fix it beginning with the left foot and proceed gradually.

8. With the Mūla mantra, the aspirant should perform the rite of purification of the hand. The Nyāsa rite shall have five subsidiary limbs and four manifestations of Viṣṇu.

9. He should fix each of the syllables separately on the fingers. The syllable OM is the earth. He should fix it on the left foot. It is white in colour.

10. The syllable *na* is dark-coloured. It is the Bhuvaḥ (the world). It is fixed on the right foot. They call the syllable *mo* as Kāla (Time) alone. It must be fixed in the left hip.

11. The syllable *nā* (which is the previous seed*) is established in the southern right side. They call *rā* the refulgence (the Fire element) and it is stabilised in the umbilical region.

12. The syllable *ya* is of gaseous nature and it has resorted to the left shoulder. The syllable *ṇā* shall always be known to have been stablished in the right shoulder.

13-14. The syllable *ya* is stationed on the head, where the worlds are also stabilised. After fixing Oṁkāra in the heart, the syllable 'vi' on the head, the syllable 'ṣṇa' on the tuft and the syllable 've' in the Kavaca (coat of mail). He shall fix *na* in the eyes. The syllable *maḥ* is said to be the 'Astra' 'miraculous weapon'.

15. The (deity) Vāsudeva is of white colour. It is fixed in the forehead. (He is stationed on the forehead) The deity Saṁkarṣaṇa is red. He is fixed in the mouth. He resembles the fire and the sun.

16. (The manifestation called 'Pradyumna' is yellow in colour and is assigned in the heart and the Vyūha (manifestation) known as Aniruddha is stationed at the sex-organ. Hari thus pervades all limbs. The Almighty one is worshipped thus in his four-fold manifestations (Vyūhas)

***Br. P. 57.11a reads: *Sarva-bīja.*

17. Viṣṇu is present in front of me; Keśava abides behind me; Govinda is present on the right side; Madhusūdana is present on the left side.

18. Vaikuṇṭha is present above, and Varāha (the Divine Boar) on the ground. Mādhava is present in all those intermediate quarters between the main directions.

19. My protection is effected by Narasiṁha whether I go or stay, whether I keep awake or am asleep. I am identical with Vāsudeva.

20. After becoming identical with Viṣṇu thus, the devotee should begin the rite. He should combine all the principles with the Deva, just as is done in the case of the physical body.

21. That which ends with the syllable 'pha' is cited to be auspicious and destructive of all obstacles. He shall think of the spheres of the sun, moon and fire.

22-23. In the middle of the lotus of the internal side of the cosmos, the devotee shall fix Viṣṇu. Thereafter, he should mentally think of the excellent lustre, Praṇava (om) seated in the pericarp, the eternal being of the form of brilliance. Thereafter, he should perform the Nyāsa* rite of the eight-syllabled Mantra in due order.

24. The worship by means of that Mantra in the state of analysis and synthesis (Vyasta-Samasta) ** is remembered to be great : He should then worship the eternal lord by means of the twelve-syllabled Mantra.

25. He should then retain in the heart the immense being with four arms and lustre equal to that of crores of suns.

26-29. After thinking about the great Yoga, he should invoke the following deities in due order :

(The Mantra for invocation) : "O Nārāyaṇa, may these Devas, the bestowers of boons come in front of me viz. he who has assumed the form of the Fish, Narasiṁha and Vāmana."

**Nyāsa* is the assignment of the various parts of the body to different deities (or syllables of Mantras). It is accompanied with particular Mantra, syllable or prayer to corresponding gesticulations.

***Literally : *Vyasta*='inherent in or pervading *all the several parts* of anything,' while *Samasta*='inherent in or pervading *the whole of* anything.

(The Mantra for offering a seat.) "Sumeru is the pedestal for your feet. The seat has been made in the form of the lotus. O Madhusūdana, stay behind for the benefit of all living beings". (The Mantra for Pādya) "O eternal lord Padmanābha, the Pādya (water for washing feet) is offered at your feet. O Viṣṇu, O deity with the eyes like the petals of the lotus, O Madhusūdana, accept it.

(The Mantra for Madhuparka and Arghya) 'O great lord, accept Madhuparka prepared by me. Accept it in the company of Brahmā and others. O Puruṣottama, accept the Arghya devoutly offered by me.

30-33. (The Mantra for Ācamanīya) : "The water of the Mandākinī (the Gaṅgā) is auspicious. It dispels all sins. Accept that as the water for the rite of Ācamana. It has been offered by me with great devotion."

(The Mantra for bath) : "You are the water, the earth, the fiery (element) and the wind (element). I am bathing you with the water that alone supports the worlds."

(The Mantra for offering clothes) : "May these two clothes be accepted; they are woven with the divine yarn; they have the colour of the Yajña and they have the lustre and the glitter of gold."

(The Mantra for smearing the Lord with unguents) : "O Keśava, neither your body nor your activities do I know perfectly.

34-36. May the unguent offered by me be accepted and smeared." (The Mantra for offering a sacred thread) : "The sacred thread which has been made of three turns by the Lotus-born god with Mantras of Ṛk, Yajus and Sāman and is equipped with the knot called Sāvitrī, has been dedicated to you."

(The Mantra for decorating with ornaments) : "O Mādhava, the ornaments consisting of divine jewels and having the lustre of the fire and the sun will make your limbs splendid-looking".

The Mantra for waving lights) : "O lord of the luminaries, you alone are the fiery refulgence of the sun and the moon of the lightning and the fire. May this light be accepted."

37. (The Mantra for offering incense) : "This fragrant vegetable juice divine and presented along with sweat scents is for you. May this incense offered to you devoutly by me be accepted."

38. (The Mantra for offering food as Naivedya) : "Tasty cooked food of four kinds has been offered to you with devotion. It has six tastes in the varieties of dishes. O Keśava, this is the Naivedya unto you."

39-41. The devotee should perform the Nyāsa in the petal in the east; that of Saṁkarṣaṇa in the petal in the south; that of Pradyumna in the petal in the west, and that of Anuruddha in the petal in the north. He should perform the Nyāsa of the Varāha incarnation in the south-east; that of Narasiṁha in the south-west; that of Mādhava in the north-west, that of Trivikrama in the north-east. He shall perform the Nyāsa of Garuḍa, in front of the lord of the eight-syllabled Mantra.

42-43. He should fix the discus on the left side and the conch on the right side. The great iron club also should be fixed on the right hand side of the lord. Then the scholarly devotee should fix the bow to the left of the lord. The divine quiver shall be fixed on the right hand side and the sword on the left.

44-45. After fixing Śrī to the south side, the devotee should fix Puṣṭi to the north side and the Vana-mālā (the garland of sylvan flowers) as well as the Śrīvatsa mark and Kaustubha gem in front of the Lord. He should fix the heart etc. in the four quarters beginning with the east. Thereafter, he shall fix the weapou of the lord of the Devas in the corner.

46-48a. He should worship the following deities (the guardians of the quarters) : Viz. Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Dhanada (Kubera), Īśāna, Ananta and Brahmā. He should worship them with their respective Mantras (in the respective quarters) and below as well as above. By worshipping thus the lord of the Devas, Janārdana, stationed in the Mystic diagram, the man shall attain cherished desires.

48b-50a. He who sees this Janārdana stationed in the mystic diagram worshipped in accordance with this injunction, shall enter the unchanging Viṣṇu. He, by whom Keśava is worshipped at least once in this manner shall surmount (the difficulties of bath, old age and death and attain the region of Viṣṇu.

50b-51a. Śvetadvīpa is glorified for the daily residence of that person who devoutly remembers Nārāyaṇa continuously and diligently.

51b-52a. That Mantra which begins with 'Oṁ Namaḥ' (Lit : that which contains 'Namaskāra' accompanied with Oṁ at the beginning) and is embellished with word 'Namaḥ' at the end (that is the Mantra : Oṁ namo Nārāyaṇāya namaḥ) is regarded as the name (or illuminator) of all principles.

52b-53. In the same order of procedure, he should offer scents and fragrant flowers unto each in the manner prescribed. He shall show the eight mystic Mudrās (gestures) as indicated in the order mentioned above.

54. He should perform Japa by means of the Mūla Mantra eight, twentyeight or hundred and eight times. The knower of reality shall do thus.

55a. In those rites with specific desires in view, the devotee should do everything as mentioned with concentration and in accordance with his capacity.

55b-56a. The following eight are glorified as the Mudrās (mystic gestures) viz. : Lotus, Conch, Śrīvatsa, Gadā, Garuḍa, Cakra (discus), Khaḍga (Sword), Śārṅga (bow).

56b-57a. (Bidding farewell). "O Eternal Ancient Supreme Being, go, go into the greatest abode, the greatest region which Brahmā and other Devas do not know. O auspicious lady, those who do not know the mode of worship as mentioned by means of the Mantras of Hari should worship Acyuta by means of the Mūla mantra.

CHAPTER FIFTYEIGHT

*The Creation of the Cosmic Egg**

Vasu said :—

1. After duly and devoutly worshipping Puruṣottama. the devotee should bow down his head and propitiate the ocean with the following Mantra.

2. "In the whole universe, O lord of rivers, you are the vital air (Prāṇa) of all living beings, O Tīrtharāja (King of holy centres), obeisance be to you. Save me, O favourite of Acyuta."

3-4. After duly taking the holy dip in the ocean, in that auspicious and excellent holy centre and after duly worshipping Nārāyaṇa devoid of ailments and blemishes on the shore (of ocean), and after bowing down to Rāma, Kṛṣṇa and Subhadrā, the devotee should worship the ocean. Thereby, the man attains the benefit of hundreds of horse-sacrifices.

5-6. He shall be absolved of all sins. He shall be freed from all miseries. Like Hari, he shall be glorious and surrounded by the Devas. He can justifiably feel proud of beauty and youth. In an aerial chariot having the lustre of the sun and with the harmonious divine music of the Gandharvas, he shall take twentyone generations of his family and go to the world of Viṣṇu.

7. After enjoying various excellent pleasures there and after playing with the Devas (he will exhaust his merit and) fall off from that world. After coming here, he becomes a Brāhmaṇa, the most excellent knower of the Brahman.

8. He shall then be famous, intelligent, glorious and truthful. He shall have mastery over the sense-organs. He shall become a Brāhmaṇa fully conversant with the meanings of the Vedic and scriptural texts. Then he shall be a devotee of Viṣṇu.

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*vide the *Brahma P.* Ch. 62 for comparison. Most of the verses (Viz. 1-23) in these chapters of the *NP.* and *Brahma P.* are common. The NP. however tells a different episode about the transformation of the sea-water from sweetness to saltishness (from v. 23 onwards)

9a. After attaining the Yoga pertaining to Viṣṇu, he shall attain liberation.

9b-11. The men of good intellect should offer charitable gifts on the following occasions—during the eclipses, during the transit of the sun (from one house of Zodiac to another), and on both tropical and equinotical transits, on the inaugural days of the Manvantaras and Yugas, during Vyatīpātas, when the days dwindle in length, during the full-moon days in the months of Āṣāḍha, Kārttika and Māgha and other auspicious Tithis. They then attain thousand times the benefit (as compared with that) derived from other holy centres.[1]

12. If the devotees offer balls of rice to the Pitṛs there, in accordance with the injunctions, the Pitṛs derive everlasting satisfaction.

13-15. Thus, O gentle lady, the benefit of the holy bath in the ocean has been recounted by me. So also the benefit of the charitable gifts and the offerings of Piṇḍas has been mentioned.

14. It is the bestower of the benefit of virtue, wealth, and liberation. It grants longevity, fame and renown. It yields worldly pleasures and liberation (from Saṁsāra) for men. It is conducive to wealth. It dispels the effects of evil dreams. It is meritorious. It annihilates all sins and bestows all desired benefits. It (this knowledge) should not be imparted to an atheist, to a knave or to a miser.

16. As long as the greatness of the Tīrtharāja[2] is not described by the Brāhmaṇas, other holy centres roar with their own respective greatness separately.

17. Puṣkara and other Tīrthas grant only their own respective benefits. But the Tīrtharāja, the ocean is the bestower of the benefit of all the Tīrthas.

18. Whichever Tīrthas, holy rivers and the lakes exist on the surface of the earth, they enter the ocean. Hence it has verily attained the excellence.

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1. Compare the list of auspicious occasions for *Dāna* (religious gift) in *Mbh. Vana* 200. 125, *Laghu Śātātapa* 145, 150 *Vyatīpāta* is already explained.

2. *Tīrtharāja* 'The King of all Tīrthas' is the ocean (Bay of Bengal in this case). This title is explained in vv. 18-21.

19. The ocean, the lord of the rivers, is the king of all Tīrthas. Hence, it is superior to all other Tīrthas. It is the bestower of all desires.

20a.* When the sun rises up, the darkness perishes, (so also the sin perishes in a place).

20b. On the ocean there are ninety-nine crores of Tīrthas. Hence whatever is performed there (on the sea-shore) such as ablution, charitable gift, Homa, Japa and worship of the Devas, is declared to be everlasting in the Śāstras.

Mohini enquired :

21-22. Among all the oceans, how did this lord of rivers become briny ? O Preceptor, tell me, since O Brāhmaṇa, you are omniscient.[1]

Vasu narrated :

23. O lady of good fortune, listen. I shall explain the saltish state of this ocean and how this had been cursed by his mother who was the mother of the worlds.

24. O Mohinī, formerly in the process of creation there had been born seven oceans, born of the womb of Rādhā. They had divine physical bodies of various kinds.

25. Once, the lord of Rādhā, the lord of cowherds, cowherd-lasses and cows was indulging in sexual intercourse with his lady love in the Vṛndāvana forest.

26. In the middle of the group of Rāsa dances, in the brilliant-jewelled Maṇḍapa, he was in passionate union with his affectionate lady love.

27-28. Those seven children, the oceans, could not see their mother, the mother of the universe, when the time for

*A ref. to the *Brahma P.* shows that 20a and 20b in the NP. form parts of totally different verses. 20a in the NP becomes complete by the line "Similarly all the sins become totally annihilated by a bath in the *Tīrtha-rāja* (ocean)" 20a in B. M. P. Ch. 62.

1. The story about the saltish taste of the sea due to the curse of Rādhā as given here in vv. 23-38 has no basis in the Bh. P. or the Viṣṇu P. This story is not at all complimentary to Rādhā.

their breast-feeding had arrived. Weeping on being over-whelmed with hunger, they reached the jewelled Maṇḍapa. They went near it, eager to have their breast-feed.

29-30a. All of them were stopped by the groups of cowherdesses stationed at the entrance. The angry children impatient to have their usual breastfeed forced their entry into the Maṇḍapa. Thinking that they were only babies in the lap of their mother, the children were let in by the cowherdesses.

30b-32a. Then they went into the jewelled Maṇḍapa crying bitterly, "O mother, where are you ?". O queen, when the mother did not respond to the call of those children seeking breast-milk, the youngest of them all entered the actual spot of the mother's sexual dalliance.

32b-34a. On seeing her deluded sons unwittingly causing a break in her sexual dalliance, the agitated mother, O gentle lady, cursed them—"All of you go ere long to the world of earth since you had attempted to cause break in my sexual dalliance. After going to the earth, your sons will be staying there separately alone."

34b-35. O daughter of Brahmā, on hearing the worlds of their mother, the mother of the universe, all those children cried aloud (as they were) extremely frightened of the impending separation. Thereafter, Lord Śrī Kṛṣṇa, the destroyer of the anguish of those who bow down, became pleased with them.

36-37. "O sons, do not be afraid. I shall stand near you. All of you shall be in the liquid state always with separate forms and movements. This youngest son who came well within the place shall become briny." After saying this, the lord of the universe dismissed his sons.

38. In order to console them, he always stood by them. He who entered the room of sexual dalliance became the briny sea. The others remained separately as the milk ocean etc. assuming liquid form.

Mohinī queried :

39. O Preceptor, who is this Rādhā mentioned by you as the chaste lady and the mother of the worlds. Explain to me

the reality about her. I am eager to listen to it.

40. The description of Rādhā and Mādhava is a mysterious secret in the Purāṇas. Since you factually know everything, O sage of holy rites, narrate it to me.

Vasiṣṭha said :

41. O King Māndhātā, on hearing the words of Mohinī, the magnanimous Vasu, the great devotee of Govinda, was visibly moved.

42. (Being extremely delighted) the hair all over his body stood on their ends. His heart was overwhelmed with joy. He as it were lost his consciousness with ecstasy. The excellent Brāhmaṇa spoke to Mohinī.

Vasu said :[1]

43. O gentle lady, listen, I shall tell you the secret of secrets. The story of Kṛṣṇa is to be guarded well. It brings about one's union with the Brahman.

44. I bow down to the lord who controls both—the Prakṛti and Puruṣa, who is the creator of the creators, who is the annihilator of the annihilators.

45. O gentle lady, all the incarnations are those of the Brahman in the form of Kṛṣṇa. The incarnator is Kṛṣṇa himself. He is both with and without attributes.

46. He alone is Rāma and Kṛṣṇa factually, but he is separate due to the variety of attributes. The other worlds are the creations of Prakṛti. But the Goloka (i.e. Kṛṣṇa's world) itself is devoid of attributes.

47. O gentle lady, the term, Gāvaḥ are the rays of brilliance, as observed (after ascertainment) by those who know the Vedas. Brahmā, Viṣṇu, Śiva and others are manifestations of Prakṛti evolved out of its Guṇas.

48. O gentle lady, his refulgence is always without attributes but considered to be the cause of Guṇas. The Guṇas are

1. VV. 43-67 present a synthesis of Sāṅkhya and the Purāṇic concept of evolution of universe. It is obviously the theistic Sāṅkhya with Kṛṣṇa as the God.

his rays, O gentle lady all of them are the separate manifest forms.

49. The Guṇas Rajas, Sattva and Tamas should be known as the producers of manifested forms. O splendid lady, the Guṇas are mere means of knowledge of the puruṣa who is analysed Avyākṛta.

50. They are remembered as his bodies. His Śakti is considered to be Prakṛti. They say that the Pradhāna that is Prakṛti is of the nature of both cause and effect.

51-52. They say that the Puruṣa is the witness, eternal and devoid of attributes. Puruṣa deposited his energy into Prakṛti. Hence, the Guṇas Sattva etc. were evolved. From them the great principle (Mahattattva) took its origin. Thanks to the will of the Puruṣa, it became the Ahaṁkāra (Ego) analysed into three.

53. O gentle lady, it divided itself into three, viz. the Dravya (Substance), Jñāna (Knowledge) and Kriyā (Activity). Thus the Ahaṁkāra is threefold—Vaikārika, Taijasa and Tāmasa.

54-55a. From the Vaikārika, the mind was born. The Devas evolved out of Vaikārika, and also the ten, viz. : The quarters, wind, sun, pracetas, Aśvins, Brahmā, Indra, Upendra and Mitra (inclusive of mind).

55b-56. They say that the sense-organs are evolved out of Taijasa. They are the cognitive senses and conative organs. The organs of knowledge are the ears, skin, nose, eye and tongue. O blessed lady, the organs of activity are the speech, hands, penis, feet and rectum.

57. From the Tāmasa Ego sound was evolved and from it originated the sky (ether). From ether the touch was evolved. O chaste lady, from it was born the wind.

58. From the wind, Rūpa (colour, form) was evolved and from it the Tejas (fiery substance) was born. From Tejas, Rasa (taste) was evolved and from it the waters ware born, O chaste lady.

59. From the waters smell got evolved and from smell the earth was born. The stability of the mobile and immobile beings is seen dependent on the earth.

60. In the principles of Ākāśa etc., the number of Guṇas (attributes) are one, two, three and four, but there are five attributes in the earth. Hence, the special feature of the earth is spoken.

61. By being urged by parts of Time and Māyā, an insentient cosmic egg was evolved out of the five great elements, but it became sentient due to the entry of Puruṣa into it, O chaste lady.

62. From that egg, the Virāṭ the immense being was born. It lay within the waters. Mouths and the other organs of the immense being were evolved then.

63. These limbs were evolved, O beautiful lady, in order that he may be able to speak even as he lay in the water. From his umbilical region came out a lotus that had the combined brilliant light of a thousand suns.

64-65a. In it the selfborn lord, the great grandfather of the worlds was born. He performed a severe penance. After getting permission of the Puruṣa, the worlds and their guardians were created by Brahmā, O chaste lady.

65b-66. From the hips downwards, the seven lower worlds and from the upper part the seven upper worlds were created. The cosmic egg consisted of these fourteen worlds. In it he created all living beings—the mobile and immobile.

67. Sanaka and the other four sons were born from the mind of Brahmā; sons like Bhṛgu etc. were evolved out of his body, O gentle lady, and by these the universe is populated and flourished.

CHAPTER FIFTYNINE

Puruṣottama Māhātmyam (Contd.) [1]

Vasu continued :

1. O highly blessed lady ! Now listen to the characteristics of Lord Kṛṣṇa, Janārdana who is unsullied (blemishless), and an embodiment of consciousness and of the form of refulgence.

2. That lord is perpetually stationed in Goloka, in the midst of luminaries. He is the one without a second), supreme Brahman assuming the form that is visible and invisible.

3-4a. In that world there are only cows, cowherds and cowherdesses. O Mohinī, there is Vṛndāvana and as before mount Govardhana of hundred peaks, the Virajā river and trees and birds of various kinds.

4b-5. O daughter of Brahmā, as long as the Prakṛti remains awake, the lord is visible as stationed in the 'Goloka.' At the time of dissolution of the universe the cows and others are asleep and hence they do not know the great all-pervading lord.

6-7. He is stationed within the multitude of luminaries. He assumes a beautiful form and physical body of a youth. He is dark-complexioned like a cloud and is clad in yellow silken robes. He has two arms and is bedecked in coronet etc. He has the flute in his hand. The lord of Kaivalya (salvation) occupies the bosom of Rādhā and shines brilliantly.

8. Rādhā is his beloved, more dear to him than his own vital airs. He too is propitiated by her. That divine lady has golden complexion. She is of the form of consciousness and is beyond Prakṛti.

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1. This chapter marks a developed stage of Rādhā-cult. That there exists the replica of Vṛndāvana in the highest spiritual region of Cows, (*Goloka*) is described by later Vaiṣṇavas like Vallabha. The influence of Tantra on the Rādhā-Kṛṣṇa relationship (e.g. the idea of *Yuganaddha*) is obvious. The system of Advaita and Bhakti and the advocacy of *Anirvacanīyatā*, (vide vv. 36-38), utmost regards for one's spiritual preceptors as veritable Almighty (*Īśvara*) and respect for Vaiṣṇavas are some of the characteristics of the teaching of the NP.

9. When they are united in their bodies there is no difference between them, as in the case of the white colour and milk or as in the case of the element earth and its distinguishing quality called 'smell'.

10. He is the cause of all causes. He cannot be specifically pointed out. What cannot be properly defined and described by even the Vedas cannot be specified by others.

11. The form that has been proclaimed as being within the luminary bodies is dark and beautiful. Once that form was visualised by Śiva in the course of his meditation.

12. Ever since that, O daughter of Brahmā, Nārada and other sages as well as Sanaka and Yogins know that the description and account of the Goloka is desirable.

13. All of them meditate on him in the form that has been heard by them but never seen. Even today, the eternal lord Śiva performs penance to see him directly.

14-15. But he does not see that form. He meditates on it and it is visible in the course of meditation. O gentle lady, on one occasion, while they were engaged in their dalliance, the body of Rādhā and Mādhava split into two. The body to the left had four arms. The two forms had similar features and limbs, similar garments and ornaments.

16. O chaste lady, similarly, the form of Rādhā too split into two. That form was directly seen by them. Those two were also like them.

17. The beautiful form that had four arms was the beloved of Lakṣmī. That was seen by Śiva and many other groups of devotees.

18. O gentle lady, that four-armed form was seen once by Brahmā. It was revealed to him out of sympathy by the lord, on being confused in the work of creation.

19-20. O daughter of Brahmā, it has been described by Lakṣmī to Sanatkumāra, O daughter of Brahmā, his only form has been indicated to Viṣvaksena for understanding the real form, by Nārāyaṇa. Hence all meditate on it. O queen : the description of Goloka as being permeated by Rādhā and Kṛṣṇa was described by Dharmaputra to Nārada.

21-23. O daughter of Brahmā, goddess Rādhā, worshipped by the excellent Devas, out of curiosity assumed the form of Śiva herself, O fair-faced lady. On seeing this sudden surprising feature, Kṛṣṇa, lord of the chiefs of Yogīs, assumed the form of the primordial Prakṛti as befitting that occasion. By his assuming the form of the opposite sex, Vāmadeva became joyous.

24-25. One should day and night meditate on lord Hari who had assumed the form of Durgā. She who is Rādhā is Lakṣmī, Sāvitrī, Sarasvatī and Gaṅgā. O daughter of Brahmā, there is no factual difference between them. As a Vidyā (lore) in the form of Kāmadhenu, she abides in these five different forms.

26. He who is Kṛṣṇa, the lord of Rādhā is glorified as the lord of Lakṣmī. He alone assumes the form of Brahmā. He is Dharma and Nārāyaṇa as well.

27. Thus the unborn eternal lord has assumed the fivefold form. He is in the form of cause and effect. People on the surface of the earth meditate on him as such.

28. Hence, there is the love-relationship. He who is the object is Śiva. The lord of Rādhā is the form of Rādhā, which is of the nature of existence, knowledge and happiness.

29. O blessed lady, the primordial Prakṛti originated from the brilliance of the luminous lord. It is the goddess in the form of Kṛṣṇa. It is the cause of destruction of the Daityas.

30-31. She was born as Satī, the daughter of Dakṣa. She resorted to Śiva, the lord of the Viṣayas (the Viṣayin ?). On hearing about the insult of her husband, Satī cast off her physical body and she was born again of Menā, the wife of Himavān. O gentle lady, after performing penance, she, the bestower of auspiciousness obtained Śiva as her consort.

32. In fact, the Kṛṣṇa-cum-Rādhā [Radhā who assumed the form of Kṛṣṇa] were engaged in deluding and fascinating Śiva. Since Māyā in the form of the mother of the universe is the lord himself.

33. That is why, O daughter of Brahmā, Skanda is Gaṇapati; Kṛṣṇa himself was Gaṇapati, and Skanda himself became Śiva.

34. Some say that Śiva is one and has resorted to the form of Rādhā. The region of the chest of Kṛṣṇa is his (their ?) abode. Hence no difference is seen between them.

35. This has not been decisively arrived at by anyone whether Kṛṣṇa or Śiva. Rādhā herself is the primordial Prakṛti. It has not been decided whether this principle under these names is single or a couple.

36. It is not possible to describe specifically what is intrinsically indescribable. The assertion regarding Īśvara (godhead) is a mere distinction. (implying something more unexpressed).

37. O blessed lady, the scriptural texts, and the Vedas describe Īśvara. That is the product of Prakṛti. Surely know that it can be specifically mentioned.

38. O gentle lady, what cannot be specifically described is being denied with the expression 'neti' (not such). What remains after negation is glorified as the overlord by those who seek refuge.

39. O gentle lady, the scriptural text is that which regulates all activities. The individual soul is termed as Karmin (one who is engaged in holy rites) and Vibhu (the overlord) as a part of Īśvara (Godhead) himself.

40-41a. The overlord is eternal and beyond Prakṛti. O auspicious lady, the individual soul is deluded by Māyā. The individual soul does not know the witness, the supreme soul who is complete in himself and is stationed along with the individual soul. But the Sākṣin knows the individual.

41b-42. The individual souls who seek refuge in the lord have their pairs of arms adorned with the conch, discus, iron-club and lotus (?) O daughter of Brahmā, they should be known to be of two types : the Ārtas (the distressed ones) and the Dṛptas (the haughty ones). The distressed ones are those who cannot suffer.*

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*Anuśayin : The consequences or result of an act (which clings to it and causes the soul after enjoying the temporary freedom from transmigration to enter other bodies).

43-44a. The haughty ones are those who can endure rebirths. They are fearless; they are both good and bad people. I shall recount to you the Mantra of those persons who have sought refuge in Mahālakṣmī and who have adopted the type of Bhakti known as friendship with the deity. They attain the status made known by god Brahmā.

44b-45a. (The Mantra): "At the end of the word "Gopī-jana" (the group of cowherdesses) one should utter the word 'vallabha' (lover). Then caraṇaṁ śaraṇaṁ prapadye (i.e. I resort to the feet of the lover of the groups of cowherdesses)

45b-47a. ("Gopī-jana-vallabha-caraṇam śaraṇaṁ prapadye"). This is the 'ring' of Mantras of sixteen syllables. This was revealed by Lakṣmī himself to Sanatkumāra at the outset, and to Śambhu thereafter. O gentle lady, the devotee should adopt the status of a friend and think of himself as present amidst the group of cowherdesses; and name himself and Rādhāmādhava.

47b. He should always behave humbly regarding his preceptors as Īśvara and towards Vaiṣṇavas (devotees of Viṣṇu) he must behave with great respect. Towards others he must have the feeling of equality. Day and night he must think about the masters with the bondage of love. During the festive occasions he shall always perform the rites of great festivals and pilgrimages.

CHAPTER SIXTY

Ablution of Deity

Vasu said :

1. Thereafter, the pilgrim should, O daughter of Brahmā, go to the holy centre originating from the sacrificial limb, where

*This chapter has most of the verses common to the *Brahma P.* Chs. 63, 64, 65. Thus NP 1-18 are common to Ch. 63 of the *Brahma P.*, NP. vv. 19-37 to *Brahma P.* Ch. 64 and NP 38-76 (to the end) to *Brahma P.* Ch. 65. The description of Ablution of deities is however picturesque.

the splendid and holy lake called Indradyumna—Saras* is present.

2. After going there the pure and learned devotee shall perform the rite of Ācamana and mentally meditate on Hari. After worshipping the lord, he should repeat this Mantra.

3. "O Tīrtha, born of the limb of horse-sacrifice, O destroyer of sins, I shall take my holy bath in you. Dispel my sins. Obeisance be to you."

4-5. After uttering the above-mentioned Mantra and having performed ablution and after propitiating gods, sages and ancestors and others with water mixed with gingelly seeds and observing silence, he should perform the Ācamana rite of sipping water and offer Piṇḍas (balls of rice) to Pitṛs. After worshipping Lord Puruṣottama, one gets the benefit of ten horse-sacrifices properly.

6. He shall uplift seven preceding generations and seven subsequent generations and shall go to the world of Viṣṇu like a god by means of the aerial chariot that moves about as he pleases.

7. He enjoys great and excellent pleasures there, as long as the moon, sun and stars shine. Falling off from that world, he comes to this world and subsequently shall certainly attain salvation.

8-9. After performing the pilgrimage to the Pañca-tīrthī and observing fast on the eleventh day in the bright half of the month of Jyeṣṭha, the devotee should visit Puruṣottama on the fifteenth day (the full-moon day of Jyeṣṭha). He shall thereby attain the benefit mentioned before. He shall sport about in the abode of Acyuta and go to the highest region from which he does not return to Saṁsāra.

10-11. Whatever places of sacred waters, rivers, lakes Puṣkariṇīs (lotus ponds), tanks, wells, pools, rivers and oceans are on the earth, all of them appear in the holy centre of Puruṣottama for seven days beginning with the tenth day in the bright half of Jyeṣṭha. They appear there always.

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*This is near the Guṇḍicā mandira (or Janakapura) at a distance of about a mile and a half from the shrine of Jagannātha.

12. O chaste lady, whatever is performed by men such as ablution, charitable gifts visiting the deity etc. at the holy place of Puruṣottama shall be of an everlasting benefit.

13. O Mohinī, the tenth day of the bright half of the month of Jyeṣṭha dispells, the ten sins. Hence, it is called Daśaharā.

14. The man who visits the ploughshare-armed Balarāma, Kṛṣṇa and Subhadrā on that day shall be liberated from all sins. That excellent observer of vows shall go to the world of Viṣṇu.

15. By seeing Govinda Puruṣottama seated in the swing on the full moon day in the month of Phālguna, while observing self-control, the man shall go to the city of Viṣṇu.

16-17. When the day of Viṣuva (Equinox) arrives, O lady of beautiful eyes, the man should visit Saṁkarṣaṇa Kṛṣṇa and Subhadrā in accordance with the same injunctions as in the case of Pañcatīrtha. By visiting these, the man attains the rare benefit of the Yajñas. Liberated from all sins he goes to the world of Viṣṇu.

18. He who sees Kṛṣṇa fully smeared with sandal paste the third day in the bright half of the month of Vaiśākha, goes to the mansion of Acyuta.

19. When the holy day of Mahājyaiṣṭhī arrives in view of the particular conjunction of the sign of zodiac and the constellation, men shall make special effort to go to Puruṣottama.

20. By seeing Kṛṣṇa, Rāma and Bhadrā (i.e. Subhadrā) on the Mahājyaiṣṭhī day, O Mohinī, the man shall attain the benefit of twelve pilgrimages or even more.

21-32. The holy centres and sacred rivers mentioned below are not as meritorious as paying a visit to Kṛṣṇa.[1] They

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1. These verses describe how a visit to Kṛṣṇa (especially on the Full Moon day in the month of Jyeṣṭha) is much more benefit-yielding than a visit to any other sacred place. The list of these verses shows what places or spots (rivers, mountains, forests, towns etc.) were regarded as holy at the time of the NP. Though many of these are common to other Purāṇas as well, the similarity in name is sometimes deceptive. For example, *Kubjāmra* according to the *Kūrma* II-35. 34-35 (also 37.10) is Kanakhala, but the NP mentions Kanakhala separately in this list later on. Thus we must

are Prayāga, Kurukṣetra, Naimiṣa, Puṣkara, Gayā, Gaṅgādvāra, Kubjāmra, the confluence of the Gaṅgā and the ocean (the mouth of the river Gaṅgā), Kokāmukha, Śūkara, Mathurā, Marusthala (the desert of Rajasthan), Śālagrāma, Vāyutīrtha, Mandara, Sindhusāgara, Piṇḍāraka, Citrakūṭa, Prabhāsa, Kanakhala, Śaṅkhoddhāra, Dvārakā, Badarikāśrama, Lohakūṭa, Aśvatīrthā, that dispels all sins, Kardamāla, Koṭi-Tirtha Amarakaṇṭaka, Lolārka, Jambūmārga, Somatīrtha Pṛthūdaka (mod. Pehoa in Karnal dist), Utpalāvartaka, Pṛthutuṅga, Kubjaka, Ekāmraka. Kedāra, Kāśī, Virajā, Kālañjara, Gokarṇa (mountains like) Śrīśaila, Gandhamādana, Mahendra, Malaya, Vindhya, Pāriyātra, Himālaya, Sahya, Śuktimat, Gomanta, Arbuda, (in rivers like) Gaṅgā, Yamunā, Sarasvatī, Gomatī, the seven Brahmaputras, Godāvarī, Bhīmarathī, Tuṅgabhadrā, Narmadā, Tāpī, Payoṣṇī, Kāverī, Śiprā, Carmaṇvatī, Vitastā, Candrabhāgā, Śatadrū, Bāhudā, Ṛṣikulyā. Marudvṛdhā, Vipāśā Dṛṣadvatī, Śarayū, Nākagaṅgā Gaṇḍakī, Mahānadī, Kauśikī, Karatoyā, Trisrotā, Madhuvāhinī, Vaitaraṇī and other rivers not mentioned here. All these are not equal to the visit to Kṛṣṇa in the matter of yielding benefits.

33. By visiting Kṛṣṇa on the Mahājyaiṣṭhī day, a man shall obtain that benefit which one gets by taking a holy dip and offering charitable gifts when the sun is swallowed by Rāhu (i.e. when there is solar eclipse)

34. Hence, by all means, O daughter of Brahmā, all those who wish to obtain desired benefits shonld put in all efforts and go to Puruṣottama on Mahājyaiṣṭhī day.

35. By visiting Rāma and Kṛṣṇa along with Subhadrā on the Mahājyaiṣṭhī day, the man goes to the world of Viṣṇu after uplifting hundred members of his family.

36. He shall enjoy excellent pleasures there as long as all the living beings are not dissolved. When the merits are

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assume that by Kubjāmra, the NP. means the famous place to the north of Hṛṣikeśa (in the U. P.) the *māhātmya* of which has been treated in the *Varāha* P. It is noteworthy that the *Varāha* P. gives separate *Māhātmyas* of Kubjāmra and Hṛṣikeśa. Hence these two places cannot be identical as believed by some.

exhausted he comes here and is born as a Brāhmaṇa well-versed in the four Vedas.

37. He will be devoted to his own duty. He will be quiescent devotee of Kṛṣṇa. He will be conquering all sense-organs. By adopting the Yoga pertaining to Viṣṇu, he shall attain salvation.

38. In the month of Jyeṣṭha when the full moon day comes in conjunction with the constellation having Indra for its deity, the ablution in the ocean is well praised.

39. There is a well there which becomes identical with the Tīrthas. It is full of water and pure; so also the Bhogavatī (the Gaṅgā of the nether-worlds) manifests itself.

40-42. Hence, on the Jyaiṣṭhī day, O Mohinī, water must be drawn out of it by means of gold or other pots for the ablution of Kṛṣṇa, Rāma and Subhadrā. A Mañca (a raised platform) of great splendour should be erected and decorated with flags. It must be firm and of easy access. It should be decorated with clothes and flowers. It must be adequately extensive. It must be fumigated with incense for the purpose of ablution of Rāma and Kṛṣṇa. It must be covered with a yellow cloth; pearl necklaces should be suspended by way of decoration.

43-44. O chaste lady, to the accompaniment of auspicious shouts of victory Kṛṣṇa, Balarāma and Subhadrā should be installed on the platform. It must be surrounded by thousands of people both men and women as well as all types of castes such the Brāhmaṇas, Kṣatriyas, Vaiśyas Śūdras and others.

45. O Mohinī, life-long students of Vedas, the householders, ascetics and religious students should bow to Kṛṣṇa along with Balarāma seated on the platform.

46. O beautiful woman, all the Tīrthas mentioned before bathe there separately; one should bathe there offering sweets mixed with flowers.

47-50. Thereafter, a loud sound like roaring of the sea is heard. It is the loud sound of drums, war drums, Murajas, trumpets, cymbals, Mṛdaṅgas, gongs, and other types of instruments, mixed with the sound of bells, auspicious

shouts of women, charming sound of eulogies, shouts of victory, drums, the sounds of flutes and lutes, of the chanting of the Vedas by the sages and the sounds of Mantras, holy hymns heightened by the singing of Sāmans.

51. Rāma and Keśava should be fanned with chowries having jewelled handles red and yellow silken cloths, by courtesans both of dark and fair complexion.

52-53a. The Ādityas, Vasus, Rudras, Sādhyas Maruts, the guardians of quarters and others along with the Yakṣas, Vidyādharas, Siddhas, Devas, Gandharvas and Cāraṇas eulogise Puruṣottama.

53b-55a. "O lord of the chiefs of the Devas, obeisance to you. O excellent ancient Puruṣa, O lord, the cause of creation, sustenance and annihilation of the universe, O lord of the worlds, O lord of the universe. We shall bow down with devotion to that lord who is the refuge of the three worlds; who is favourably disposed to the Brāhmaṇas and who is the cause of salvation. The lord who is the bestower of all desired benefits."

55b-56. O daughter of Brahmā, Devas shall then be stationed in the firmament after eulogising, Kṛṣṇa, Rāma of great strength and Subhadrā. Devas and the Gandharvas sing while the divine damsels dance.

57. The divine drums and musical instruments are sounded. Cool breezes blow. The clouds in the sky shower flowers.

58-59a. The sages, Siddhas, Cāraṇas, Śakra and other Devas, sages, Pitṛs, Prajāpatis, Nāgas and other heaven-dwellers raise shouts of victory.

59b-72. With the articles of ablution along with other auspicious requisites duly consecrated with Mantras, the following deities etc. approach Puruṣottama to bathe him. The deities are : Indra and Viṣṇu of great prowess, the sun and the moon, Dhātṛ, Vidhātṛ, the firegod, the windgod, Pūṣan, Bhaga, Aryamā, Tvaṣṭṛ, Vivasvān, Aṁśumān, intelligent Rudra, along with Aśvins, Mitra, Varuṇa, Rudras[1], Vasus, Ādityas,

1. The duplication of Rudra, at first in the sg. number and then in the pl. number shows that the latter imply the eleven Rudras. But it is an indiscriminate list for if Rudra in the sg. no. indicates god Śiva. Hara is enumerated later as if these two are separate gods.

Vālakhilyas, the sons of Marīci. The Bhṛgus, Aṅgiras, those who abide by all learning, Pitāmaha, Pulastya, Pulaha of great penance, Aṅgiras, Kaśyapa, Atri, Marīci, Bhṛgu, Hara, Pracetas, Manu, Dakṣa, seasons, planets, luminaries, excellent Brāhmaṇas, rivers in their embodied forms, the eternal Devas, the deep pools of great auspiciousness, the different kinds of Tīrthas, earth, heaven, quarters, trees, excellent birds, Aditi the mother of the Devas, Hrī, Śrī, Svāhā, Sarasvatī, Umā, Śacī, Sinīvālī, Anumati, Kuhū, Rākā, Dhiṣaṇā and other wives of the heaven-dwellers, the Himalayas, the most excellent among the mountains, the king of serpents, Vāmana, Pāriyātra, the Vindhya-Meru of many peaks, Airāvata with its followers, the Kalās, Kāṣṭhās, months, fortnights, seasons, day, night, years, Uccaiśśravas the most excellent among horses, Vāmana the king of serpents, Aruṇa, Garuḍa, creepers, herbs, lord Dharma, Kālayāna, Mṛtyu, and other attendants of Yama—all these come. Since they are too numerous they have not been mentioned fully. Different deities come there for the ablution of the lord.

73. They come equipped with divine requisites, gold pots and holy waters of the Divine Sarasvatī.

74. Staying in the sky, they bathe Kṛṣṇa along with Rāma by means of the water of the celestial Gaṅgā and waters of the pots in which flowers are mixed.

75. The divine aerial chariots of the Devas move about in the sky. Some fly high, some fly low. They can go as they please. Some are stationary.

76. They are variously decorated with divine jewels. They are resorted to by the Apsaras. They are rendered splendid by means of banners and musical instruments.

CHAPTER SIXTYONE*

The Fruit of Pilgrimage to Puruṣottama Kṣetra

Vasu said :

1. Thus, then O daughter of Brahmā, the highly blessed ones filled with joy eulogise Kṛṣṇa in the company of Rāma and Subhadrā.

Devas prayed :

2. "Hail, Hail to you, O protector of the worlds, be victorious, O Padmanābha, O supporter of the earth. Be victorious, be victorious, O primordial Lord, the cause of the universe.

3. Hail, Hail to you O Vāsudeva, Be victorious, O Sacca aṇa (one whose feet are auspicious), O Śatakaraṇa (one whose activities are good). Be victorious, be victorious, O divine Fish. Be victorious, O excellent one among the Devas.

4. Victory to you, O Jalādhiśayana (one who lies down to sleep in the ocean). Hail, Hail to you, O lord of Yogins. Be victorious, O redeemer of the Vedas. Be victorious, be victorious O Viśvamūrti (one whose body is the universe); be victorious O Cakradhara (O wielder of discus).

5. Victory, Victory to you, O lord of living beings, be victorious, O Śrīnivāsa. Hail, Hail to you, O excellent Yogin. Be victorious, be victorious, O Sūryanetra (one who has the sun as one of his eyes); be victorious O lord Varāha (Divine Boar).

6. Be victorious, be victorious, O enemy of Kaiṭabha; be victorious, be victorious, O excellent one (mentioned in or known through) the Vedas. Victory, victory to you O Kūrmarūpa (one who has assumed the form of the divine Tortoise); be victorious, O excellent Yajña.

7. Be victorious, be victorious O Kamalanābha (one with the lotus in the umbilicus); Victory to the uplifter of the

*This chapter has many verses common to the *Brahma P.* Ch. 65.48ff. to Ch. 66.

mountain Govardhana. Be victorious, be victorious, O holder of Velocity.

8. Be victorious, be victorious, O Viśvamūrti (who are the embodiment of the universe); be victorious, O wielder of discus. Be victorious, be victorious, O lord of living beings, victory to you, O uplifter of the earth.

9. Be victorious, be victorious, O Śeṣaśāyin (you who lie on the serpent Śeṣa); be victorious, O yellow-robed one. Be victorious O Somakānta (you that shine like the moon). Be victorious, O abode of Yoga; be victorious, be victorious.

10. O Dahanacakra (you whose discus blazes like fire) be victorious. Hail, victory to you, O abode of Dharma, be victorious, be victorious, O receptacle of attributes. Be victorious, O Śrīnivāsa, be victorious, be victorious.

11. O Garuḍāsana (you who are seated on Garuḍa) be victorious. Hail to you, O abode of happiness. Be victorious, be victorious O lover of Dharma. Victory, victory to you O abode of intellect.

12. Be victorious, be victorious, O Gahanagehanivāsa (one whose abode is mysterious). Be victorious, be victorious O Yogigamya (one who are knowable to the Yogins); Hail to you, O abode of sacrifices.

13. Be victorious, be victorious O Vedavedya (one who can be known only through the Vedas); be victorious, O Śāntikara (O cause of peace and quiescence). Be victorious, be victorious, O Yogicintya (you who are to be contemplated by the Yogins) be victorious, O Puṣṭikara (cause of Grace or nourishment).

24. Be victorious, be victorious, O embodiment of knowledge; be victorious, O mine of good fortune. Be victorious, be victorious, O Bhāvavedya (one who can be comprehended through devotion); be victorious, be victorious, O cause of liberation.

15. Be victorious, O deity whose body is free from impurities; be victorious, be victorious, O abode of Sāttvic qualities. Hail, Hail to you, O Guṇasamūha (you who are endowed with a multitude of attributes). Be victorious, be victorious O Yajñakara the cause of sacrifice.

16. Be victorious, be victorious, O deity devoid of attributes. Be victorious, be victorious, O cause of liberation. Be victorious, be victorious, O Bhūhiraṇya (you who possess lands and gold); be victorious, be victorious, O Kāntiyuta who are endowed with shining splendour).

17. Be victorious, O refuge of the worlds. Be victorious, be victorious, O lord of Lakṣmī, Be victorious O lotus-eyed one; be victorious, be victorious, O cause of creation.

18. Hail to you, O Yogayuta (one endowed with Yoga); be victorious O Atasīkusuma-Śyāma-Deha, (one whose body is dark-complexioned like the flower of Atasī). Glory, glory to you O Samudrāviṣṭadeha (you whose body has penetrated the ocean). Be victorious, O god whose lotus-like body accords pleasure unto Lakṣmī.

19. Glory, glory to you O Bhaktibhāvana (O efficient cause of Devotion), O loka-geya (one worthy of being sung about by the world). Be victorious, O lover of the worlds. Be victorious O extremely quiescent one.

20. Be victorious, be victorious, O the highest essence; be victorious, O wielder of the discus; be victorious, O one resting on the serpent; be victorious, O blue-robed one.

21-22. Be victorious, be victorious, O deity with eyes like the petals of the lotus, Be victorious, O bestower of the desired benefit. Glory to the Deity whose chest is covered with garlands, Be victorious, O wielder of discus and iron club.

23a. Be victorious, O lord of Lakṣmī, be victorious O Viṣṇu; obeisance be to you.

23b-24. After eulogising thus, Śakra and other Devas were delighted in their minds. The Siddhas, Cāraṇas, Gandharvas and other heaven-dwellers visited, eulogised and made obeisance to Kṛṣṇa, Rāma and Subhadrā with their mind fully turned towards them. Then they went back to their respective residences.

25-26a. By visiting Kṛṣṇa seated on the cushioned sofa in the company of Halāyudha (Balarāma), one attains that benefit which is derived by making a gift of a hundred cows, tawny-coloured variety in the holy centre of Puṣkara.

26b-27a. By visiting Kṛṣṇa seated on the cushioned couch a man obtains that benefit which is cited to result from the gift of a hundred virgins.

27b-31. By visiting Rāma and Kṛṣṇa along with Subhadrā seated in the cushioned sofa, one obtains the following benefits viz. the gift of a hundred gold coins; the gift of lands; the gift of cooked rice; hospitability extended to every one; the rite of duly discharging the Vṛṣa (Bull); the gift of water during the summer; the gift of Tiladhenu (replica of cow in gingelly seeds); the gift of elephants, horses and chariots; the rite of Cāndrāyaṇa; observance of fast for a month; pilgrimage to all holy centres and holy rites and religious gifts. Hence a man or a woman must visit Puruṣottama. O Mohinī, when duly bathed with the water that remains after Kṛṣṇa has been duly bathed, the barren woman, the lady whose progeny is dead, unfortunate wretched persons, those who are affected by evil planets, those who are possessed by Rākṣasas and others and those who are affected by ailments attain purity immediately. They attain desired benefits. O lady of good lustre, they attain other things they desire, if they perform ablutions as per injunctions.

32. All other sacred waters on the earth do not deserve even the sixteenth part of the remainder of water after the ablution of Kṛṣṇa.

33. Hence the devotee should sprinkle limbs (of his body) with the sacred water that is left over after the ablution of the deity lying down in the waters. It is the sacred water that bestows all desired benefits.

34. There is no doubt about this that those who visit Kṛṣṇa who goes towards the south after ablution, are liberated from even the murder of a Brāhmaṇa and other sins.

35. By visiting Kṛṣṇa facing the south, a man obtains that benefit which is mentioned in the scriptures as the result of circumambulating the earth three times.

36. By visiting Kṛṣṇa proceeding to the south, one attains the benefit cited as the result of pilgrimages in the whole of the earth.

37-41. By visiting Kṛṣṇa proceeding to the south one attains that benefit which is derivable from the holy bath

at Gaṅgādvāra, Kubjāmra, Kurukṣetra during the solar eclipse, at Puṣkara and other sacred waters. Of what avail is much talk ? By visiting Subhadrā, Balarāma and Keśava facing the south, one attains the benefit mentioned in the Vedas, scriptures, Purāṇas, Mahābhārata, Saṁhitās and other works, as the fruits of meritorious rites.

42. Those who see Kṛṣṇa seated in the chariot along with Subhadrā and Balarāma and proceed to Guṇḍicā[1] Maṇḍapa go to the abode of Hari.

43. By undertaking pilgrimage even once, at the time of journey to Guṇḍicā, at the time of equinox in the month of Phālguna, a man goes to the world of Viṣṇu.

44. It is certain that a man will stay in the world of Viṣṇu for as many Kalpas as the number of pilgrimages he undertakes to Śrīpuruṣottama.

45. O daughter of Brahmā, when twelve pilgrimages are completed, the devotee shall perform the rite of installation in accordance with the injunctions. It will be destructive of sins.

46. On the eleventh day in the bright half of the month of Jyeṣṭha, the devotee should go to the sacred waters, pure in mind and body. He should perform the rite of Ācamana therein.

47. After invoking the holy Tīrthas and meditating on Nārāyaṇa, he should take holy bath in the manner indicated in the sacred precepts.

48. After the bath in a decent manner, the devotee should perform Tarpaṇa rite for the Devas, sages, and Pitṛs with the due utterance of their names and Gotras.

49-50. After coming out of the water he should wear two pure clothes and perform the Ācamana rite as well as the due worship of Bhāskara the sun. He should then repeat Gāyatrī, the holy Mantra, the mother of the Vedas, one hundred and eight times : and also other Mantras pertaining to the sun. He should circumambulate three times and then bow to the sun.

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1. Guṇḍicā (Guṇḍivā in the BM. P.) is the summer 'palace' of Jagannātha (Puruṣottama). It is at a distance of about 1 mile from the Jagannātha temple at Puri.

51-53. The procedure for the holy dip and the repetition of Japas is, in regard to the three castes, the same as mentioned in the Vedas. O fair lady, in regard to the Śūdras and the women the repetition of the Vedic texts is to be avoided. Thereafter, he should, with devotion, go to Śrī Puruṣottama installed in the temple. According to the injunctions, he should wash his hands and feet and perform the Ācamana rite. He should bathe the lord with ghee and thereafter with milk.

54. He should then bathe deity with honey, fragrant water and the water from the Tīrtha mixed with the sandal paste. Thereafter, the devotee should clothe the deity with excellent pair of clothes.

55 He should smear deity with sandal paste, agallochum, camphor and saffron. He should worship Puruṣottama by means of lotuses, with great devotion.

56-57. After thus worshipping Hari, the lord of the universe the bestower of worldly pleasures and salvation, the devotee should burn incense mixed with agallochum. He should burn Guggula (aromatic resin) of the pure variety along with ghee. With devotion he should light the lamp with ghee in accordance with his capacity.

58. With great concentration, he should light twelve other lamps, O goddess, with cow's ghee or with gingelly oil.

59-60. The devotee then offers the following as Naivedyas viz ; milk-pudding, friend pie, coiled baked pie, circular fried coils, sweet meats, molasses and fruits. After completing the worship of Puruṣottama by means of the fivefold services, the devotee should perform hundred and eight times the Japa of the Mantra—"Om obeisance to Puruṣottama".

61. Thereafter, he should propitiate the lord by bowing down and prostrating before him like a staff. Thereafter, he should honour the preceptor with devotion, with flowers, garments and unguents.

62-63. O daughter of Brahmā, (the preceptor should be honoured) since there is no difference between these two (i.e. the preceptor and the lord).

With concentration and purity of mind, the devotee should erect the ceremonial hall (Maṇḍapa) over the lord. The zone

in front should be brilliant and variegated with flowers. After making an emphatic determination at the outset, the devotee should keep awake at night.

64. The learned devotee should cause the discourse on Vāsudeva conducted and songs sung about him. He should spend the night meditating, reading and eulogising the lord.

65-66a. Then, after the Dvādaśī has dawned splendidly, the devotee should invite twelve Brāhmaṇas who are life-long students of the Vedas, who have taken a holy bath after holy rites, are well conversant with the Itihāsa and the Purāṇas, have learned the Vedas and have restrained their sense-organs.

66b-68. After duly completing holy bath, the devotee should wear washed cloth and restrain and conquer the sense-organs. He should then bathe Puruṣottama who is stationed there, with devotion as before. He shall propitiate the lord of the universe with scents, fragrant flowers, presents, offerings of food, lamps, many kinds of reverential services, salutations, circumambulations, Japas, eulogies, prostrations, pleasant songs and instrumental music.

69-70a. Then he should honour the Brāhmaṇas, He should give them twelve cows, gold, an umbrella, a pair of sandals and bellmetal vessel with devotion.

70b-73. He should, thereafter, feed the Brāhmaṇas with milkpudding at the outset. Afterwards different edibles and foodstuffs, cooked rice with jaggery and sugarcandy shall be offered to them. When the Brāhmaṇas are satisfied after the meal and have had their rest mentally (and physically), he should offer them twelve water pots along with sweets. O daughter of Brahmā, he should give them monetary gifts too according to his capacity. The learned devotee should worship them on a par with Viṣṇu by means of gold, clothes, cows, food-grains, and other articles. After making obeisance to them, he should repeat this Mantra.

74. (Mantra) "May the omnipresent lord who is the master of the universe, who wields conch, discus and iron club, may Puruṣottama, the lord devoid of beginning and death, be pleased".

75. After uttering this and respectfully circumambulating

the Brāhmaṇas three times, the devotee should bow down his head and bid them farewell with the preceptor.

76-78. He should follow the Brāhmaṇas upto boundary line of his village with devotion. After following the Brāhmaṇas, he should bow to them once again and return. Having returned home, he should silently take food in the company of his kins and relatives. By doing thus, the man or the woman devotee shall derive the benefit of a thousand horse-sacrifices and a hundred Rājasūyas. The excellent man shall uplift a hundred previous ancestors.

79-82. O gentle lady, he will uplift a hundred successors as well. He will be assuming the divine unchanging form. He will be endowed with all auspicious characteristics. He will be bedecked in all ornaments. He will be flourishing with all desires in the mind realized. He will be blessed with good attributes, comeliness and youthful age (or longevity). He will be eulogised by Gandharvas and Apsaras all round. He will be going to the world of Viṣṇu by means of an aerial chariot that has the brilliance of the sun, which can go as he pleases, is steady, fitted with flags and banners and which has the lustre of a hundred suns. He will be brightening all the quarters thereby in the firmament. He will be devoid of exhaustion. He will become a youth of great strength and intelligence. Thus he will go to the world of Viṣṇu.

83. There he enjoys desired pleasures for the period of a hundred Kalpas. O gentle lady, he will stay there eulogised by excellent sages. He will be devoid of ailments.

84. O gentle lady, just as the lord of the universe, the wielder of the conch, discus and iron club rejoices after assuming the four-armed form, so this devotee will be rejoicing in that form.

85. O chaste lady, after enjoying excellent pleasures there and after sporting there for a long time, at the end thereof, he goes to the abode of Brahmā that yields all desires.

86. It is the abode that is rendered splendid by the Siddhas, Vidyādharas, Devas and Kinnaras.

87. After enjoying happiness there for the period of ninety Kalpas, the man goes to the world of Rudra that bestows happiness and that is resorted to by Devas, Siddhas,

Vidyādharas and Yakṣas. It is adorned by Daityas and Dānavas.

88. After enjoying happiness there for the period of eighty Kalpas, the man at the end of that period, goes to Goloka equipped with all means of pleasures.

89-91. It is a place rendered splendid by Devas, Siddhas and Apsaras. It is charming. He enjoys desired pleasures there for the period of seventy Kalpas. Thereafter, he goes to the excellent world of Prajāpati. Joyously he experiences different kinds of happiness there for the period of sixty kalpas. At the end of that period, he shall go to Śakra's abode containing different kinds of wonderful features. There the man enjoys happiness for the period of fifty Kalpas. He then goes to the abode of immortal ones, embellished with aerial chariots.

92-96. He enjoys rare pleasures there for the period of forty Kalpas. Then he goes to the stellar world equipped with different kinds of happiness and enjoys there excellent pleasures as desired, for the period of thirty Kalpas. O daughter of Brahmā, from there he goes to the lunar world where stays the moon adorned by the Devas. After enjoying rare pleasures for the period of twenty Kalpas, he goes over to the world of the sun god worshipped by Devas. After enjoying splendid pleasures there for the period of ten Kalpas, he becomes contented and delighted; thence he goes to the abode of Gandharvas that is very inaccessible.

97. There he enjoys all kinds of pleasures upto satiety for the period of a Kalpa. Then he comes over to the earth and is born as a righteous king.

98. He becomes an emperor of great prowess. He is bedecked in all attributes. He rules over the kingdom righteously and performs Yajñas with liberal monetary gifts.

99. At the end of that period, he goes to the world of yogin that is auspicious and that bestows salvation. As long as all living beings are not dissolved, he enjoys excellent pleasures there.

100-101. Coming therefrom he is born in the family of Yogins, in an excellent family of devotees of Viṣṇu, difficult of access and received with approbation by the good. O chaste

lady, he becomes an excellent Brāhmaṇa, a master of four Vedas, devoted to the performance of Brahmayajña.

102-103. By adopting Yoga pertaining to Viṣṇu, he shall attain liberation. Thus the benefit of the pilgrimage to Puruṣottama has been recounted to you. It yields both worldly pleasures and salvation unto men. What else do you wish to hear ?

CHAPTER SIXTYTWO

The greatness of the most Eminent Tirtha Prayāga
The Procedure of Pilgrimage

Vasiṣṭha Said :

1-3. O king Māndhātā, on hearing this greatness of Puruṣottama (kṣetra), that bestows worldly pleasures and salvation, Mohinī the daughter of Brahmā asked that Brāhmaṇa Vasu, her own family priest.

Mohini requested :

O Brāhmaṇa, the very wonderful glory of Puruṣottama kṣetra has been heard. Now tell me the greatness of Prayāga too, O Brāhmaṇa, observer of holy rites. O preceptor, That the Tīrtha Prayāga is the king of all Tīrthas, has been heard by me before.

4-5. Narrate to me its greatness along with the procedure of its pilgrimages. What specific formalities be observed by men devoted to virtuous rites in regard to special sacred places regarded as highly meritorious and respectable, Tīrthas in particular.

6. O king on hearing those words uttered by Mohinī, that Brāhmaṇa recounted to her the traditional account of Prayāga with the enunciation of the general rules of pilgrimage at the outset.

Vasu said :

7. Listen, O gentle lady, I shall recount the rules of procedure in undertaking pilgrimages. It is only by observing those rules that a man can attain the benefit as mentioned. Going to a pilgrimage is meritorious; It surpasses even Yajñas.

8. A man becomes indigent by not observing fast for three days, by not giving gold in gift and by not offering cows after visiting holy places.

9. Even by performing Agniṣṭoma and other Yajñas with magnificent monetary gifts, one does not attain that benefit which results from undertaking pilgrimages.

10. Even he who casually visits a holy centre unwittingly shall attain all desires and flourish. He is honoured in the heavently world.

11. He perpetually obtains a position that is full of wealth and food-grains. He shall be full of perfect knowledge and prosperity. He shall have pleasures for ever.

12. The Pitṛs (manes) and great-grand-fathers have been redeemed from hell by that person whose hands, feet and mind are well-controlled.

13. One who refrains from accepting monetary gifts, one who is satisfied with whatever one gets shall attain learning, penance, renown and the benefit of pilgrimage.

14-15A He who is devoid of egotism shall attain the benefit of pilgrimage. A person not conforming to the prescribed rules of a ceremony (akalpaka),* a person who does not undertake elaborate worldly activities, a person of restricted diet, a person who has conquered the sense-organs and one who is liberated from all attachments shall reap the benefit of pilgrimage.

15B-17. Even though a person has committed sins, if he frequents sacred places, is self-possessed, faithful and is calm in mind, becomes pure by pilgrimage. What then if a man of pure rites undertakes it ? The following five persons never reap the benefit of a pilgrimage viz.—a person who has no faith, a person distressed with sins, an atheist, a person whose doubts

*This appears to be a misprint as its meaning is inappropriate. Probably *akalmaṣa* i.e. 'A person devoid of sin,' may be the original reading.

are not cleared and a Hetuniṣṭha (a heretic stubbornly clinging to arguments). In a holy place the sins of sinners are absolved.

18. The Tīrtha yields the benefits as mentioned above in the case of those men whose soul is pure. If a person enters the Tīrtha after conquering lust, fury and covetousness, there is nothing which is not attained by him through the pilgrimage undertaken. Those men who move about holy centres adhering to the rules of procedure laid down (for the performance of the pilgrimage to the particular Tīrtha) are self-possessed men and can bear Dvandvas (mutually clashing opposites), go to heaven.

19. The fishes stay in the sacred rivers like Gaṅgā etc. There are flocks of birds in a temple. But since they are devoid of devotional emotions, they do not attain any benefit from the Tīrtha or the important temple.

20-21a. Hence, a person of calm and concentrated mind shall retain devotional emotion in the lotus-like heart and then resort to the Tīrthas. A Brahmacārin duly uudertakes that pilgrimage which is described, undertaken and approved of by leading sages.

21b-22. He is urged to do it by his preceptor and he has full restraint of senses. When all possessions perish, or when persons supporting him become very few or when his capacity to perform sacrifices comes to an end, a Brāhmaṇa should undertake pilgrimage and roam about the Tīrthas, after keeping Brāhmaṇas at the head, since the benefit of Yajñas is also said to be resulting from Tīrthas, by leading sages of pure nature.

23. "In regard to a person who is authorised to perform Homas and Yajñas, the house itself and all the duties of a householder are excellent. Pilgrimage to holy centres is forbidden by ancient authorities in regard to a person who maintains a householder's life thus. Some opine that even all the Tīrthas put together are not equal to Agnihotra"[1]

1. Purāṇas do not advise recourse to pilgrimage in dereliction of one's duties as a householder vide *Kūrma P.* II. 44.20, also Bm. P. quoted by *Tīrtha-Kalpataru* P. 9 (v. 23 in the NP. here is the same as in the Bm. P. mentioned above).

24. He who wishes to go on a pilgrimage should at the outset remain in a house (i.e. be a householder) with self-restraint. Staying in the house, he should maintain purity and be non negligent. Humble with devotion he should worship god Gaṇeśa.

25. The intelligent Brāhmaṇa pilgrim should propitiate Devas, Pitṛs, Brāhmaṇas and ascetics assiduously and in accordance with his affluence. After returning from the pilgrimage also he shall again worship Devas, Pitṛs and Brāhmaṇas.[1]

36. There is not the slight doubt at all in this, that he who performs thus shall get the benefit mentioned (in Śāstras).

27. He who wishes to go on pilgrimage should perform Śrāddha with ghee. It is performed for the welfare during pilgrimage. During the return journey too the Śrāddha should be performed.

28. When one is on a pilgrimage to Prayāga, one should shave off the hair on the head when father or mother is dead.[2] No one shall have the hair cut without reason.

29. If one endeavours to go to Gayā one must assiduously perform Śrāddha. He must adopt the dress of a pilgrim and perform the rite of circumambulation of the town.

30. After going to the other village, he should partake of the remnants of Śrāddha food.[3] Then he shall go ahead every day without taking any monetary gift.

31-32. At every step one takes to Gayā one gets the benefit of a horse-sacrifice.

O lady of good rites, he who rides on a bullock while going on a pilgrimage stays in the terrible hell. Indeed, the fury of the bull is terrible. From that embodied person his Pitṛs do not accept water libations.

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1. VV. 24 and 25 are the same as those in Bm. P. quoted by *Tīrtha-Kalpataru* p. 9. Cf. The *Sk. P Kāśī* 6. 56-57 and the *Pd. P. Uttara* 237. 36-38, There is a great similarity (Practically unanimity) in Purāṇas about the procedure to be observed by the pilgrim.

2. The tonsure is recommended as it was believed that sins resort to the roots of the hair. *vide* v. 50 below. *Vide Pd. P. Uttara Khaṇḍa* 237. 45, *Sk. P. Kāśī* 6.65.

3. *Vide Vāyu* P. 110. 2-3 for similar instructions.

33. If any person, either because of his affluence or due to greed or delusion goes out (on a pilgrimage) in a vehicle, his pilgrimage to that sacred place becomes fruitless for him. Hence, one should avoid the use of vehicles for pilgrimage.

34. If a cow (or a bull) is used as a vehicle, it is no better than cowslaughter; if a horse is used as a vehicle, the pilgrimage becomes fruitless. If a man is used as a vehicle, the benefit shall be halved; if one undertakes journey on foot, the pilgrim has four times the benefit.

35. If there is heavy downpour or if there is scorching sunshine, one should go out with an umbrella; if the path is gravelly and thorny, one shall use a staff as a prop; if the devotee is desirous of protecting the body, he should always walk about with a shoe on.

36. After reaching the Tīrtha some-how and performing the rite of ablution, incidentally one may attain the benefit of ablution but not that of the pilgrimage.

37. He who goes on pilgrimage on another man's behalf attains a sixteenth part of the benefit. He who goes on a pilgrimage by force of circumstances derives half the benefit of pilgrimage.

38. One shall never test a Brāhmaṇa in the Tīrthas. Manu has said that a suppliant that comes here is worthy of being fed.

39. He must offer Piṇḍas with powdered fried grains, Saṁyāva (cake of wheat flour) milk pudding, Badara or Āmalaka fruits or an oil cake, O lady of beautiful eyes.

40. Śrāddha must be performed there without invoking Pitṛs by means of Ṛk Mantras (as the ancestors are already present at holy places). The material offered in the Śrāddha is not to be defiled by being seen by dogs, crows, vultures and sinners.

41-42. The Śrāddha offered in Tīrtha is conducive to the satisfaction of Pitṛs. Whether it is the proper time or not, the Tīrthaśrāddha should be done immediately on arrival. The Pitṛtarpaṇa rite must be performed always. There should not be any delay. Nor should any obstacle be put in.

43. If the image of any person made out of Kuśa grass is sunk in the water of the Tīrtha, O lady of large eyes, he derives the eighth part of the benefit.

44. (Mantra) "thou art Kuśa grass; Thou art the son of Kuśa grass. Thou wert made by Brahmā formerly. If thou takest a holy bath, he whose image is represented by the tying of this knot, also performs a holy ablution."

45. Excepting Kurukṣetra, Viśālā, Virajā and Gayā the general rule in all the Tīrthas lays down shaving of the head and observance of a fast.

46-47. Just as there are many limbs in the body but some are very important, so also some Tīrthas are very important. Now listen to the reason for the meritorious state of worldly Tīrthas. It is due to the influence of the Earth, water or fire or due to the acceptance for stay by sages that the holiness of Tīrthas is prescribed in Smṛtis.

48. O gentle lady, if any one, after reaching the Gaṅgā does not get his head shaved off, his holy rites shall be otherwise. He shall be a traitor unto the Tīrtha.

49. If any one does not get his head shaved off in the Bhāskara kṣetra i.e. Prayāga, in the Gaṅgā, he shall fall into the Raurava hell for the duration of a Kalpa along with a crore of the members of his family.

50. After reaching the Gaṅgā the excellent river, the multitudes of sins of the period of a Kalpa stay resorting to the tresses of hair. Hence, they must be cast off.

51. The devotee is honoured in the heavenly world as many thousands of years as the number of hairs and nails that fall in the waters of the Gaṅgā.

52. Excepting at Prayāga, nowhere else in the Gaṅgā is the rite of tonsure laid down. He who, out of delusion, does it otherwise, shall fall into Mahāraurava hell.

53-54. O chaste lady, a person whose father is alive shall undergo Kṣaura (shaving of the beard) rite after reaching the Tīrtha. The knower of procedure shall not shave off his moustaches. O goddess, in Gayā and other places it is not

shaving of the beard that is forbidden but only shaving of the moustache is forbidden.

55. Learned men know that the shaving of the moustaches, beard and the hair is Muṇḍana (tonsure). O lady of beautiful eyebrows, mere shaving is not tonsure as mentioned by those who know the Vedas.

CHAPTER SIXTYTHREE

The Greatness of Prayāga (Concluded)

Vasu said :

1. Listen, O Mohinī, I shall recount the glory of Prayāga as approved in the Vedas. By taking the holy bath therein in acccordance with the religious injunctions, one becomes pure.

2. Wherever one may have his plunge in the Gaṅgā, it is on a par with Kurukṣetra. It is ten times more meritorious. where it comes into contact with Vindhya (?)

3. At Kāśī it flows towards the north. It is hundred times more efficacious there. The place where the Gaṅgā mingles with the Yamunā, the daughter of the Sun-god, is hundred times more effective than at Kāśī.

4. When it flows towards the west, it is thousand time more meritorious. O gentle lady, the Gaṅgā there dispels the evil of Brahmahatyā (murder of a Brāhmaṇa) etc. by its mere sight.

5. The Gaṅgā flowing towards the west and mingling with the Kālindī (Yamunā) destroys sins accumulated in

hundreds of Kalpas. O gentle lady, it is very difficult of performance (and very auspicious) in the month of Māgha.

6. Its continuous flow of the braided currents of Gaṅgā and Yamunā coming in contact with the Earth, is said to be nectar. Even a Muhūrta (48 minutes) there in the month of Māgha is inaccessible even to the Devas.

7. During the month of Māgha, when the sun is in the the Makara (Capricorn) sign, O chaste lady, all the Tīrthas on the Earth. all meritorious cities, come to the Veṇī* (water of the confluence of the Gaṅgā and Yamunā) to take holy dip therein.

8-11. O daughter of Brahmā, all these come to the Veṇī to take their holy bath therein, Brahmā, Viṣṇu, Mahādeva, Rudras, Ādityas, Maruts, Gandharvas guardians of the quarters, Yakṣas, Kinnaras, Guhyakas, all other seers of reality equipped with super-human powers (siddhis) like Aṇimā (minuteness) etc. Brahmāṇī, Pārvatī, Lakṣmī, Śacī, Medhā, Aditi, Rati, the wives of Devas, the women of Nāgas, famous celestial damsels like Ghṛtācī, Menakā Rambhā, Urvaśī, Tilottamā, Apsaras and Pitṛs come here for taking bath.

12-13A. These deities used to come down in their real form in Kṛtayuga, in the Kaliyuga they come down in disguise (in invisible form). Due to contact with the sinners, Tīrthas become black. They become white in colour once again by their holy dip at Prayāga in the month of Māgha.

13B-14. (At the time of bath the following Mantra should be recited) "O Govinda, O Acyuta, O Māhadeva, thanks to this holy bath of mine, in the month of Māgha. when the Sun is in the Capricorn, be you the bestower of benefit as mentioned in Śāstras". Uttering this Mantra and observing silence otherwise, the devotee should take the holy dip.

15-16. Again he should remember Vāsudeva, Hari, Kṛṣṇa, and Mādhava. When the sun is in Capricorn, if men

*The *Tristhalī-Setu* (p. 8) clarifies that the confluence of the Gaṅgā, Yamunā (and Sarasvatī) is called *Veṇī*.

take bath in the house with warm water, its benefit is earned only in the course of sixty years. If bath is taken outside in tanks, it yields the benefit in the course of twelve years.

17. The benefit of bath in a lake is twice that of the same in a tank and in the river it is fourfold. In a natural pond, it is tenfold and in a big river it is hundredfold.

18. In the confluence of two great rivers it is four hundred times more meritorious. These merits are increased a thousand times when the sun is in the Capricorn.

19A. When one takes a holy dip in Gaṅgā at Prayāga when the sun is in Capricorn, the same as above is reputed to be thousand times more meritorious.

19B-20a. O lady of beautiful eyes, those who take bath into the Gaṅgā in the month of Māgha, do not fall from the abode of Devas for the period of a thousand sets of four Yugas.

20B-21a. O daughter of Brahmā, if in the month of Māgha, it is hundred-times more meritorious, the bath in the confluence of the Gaṅga and Yamunā is thousand-times more meritorious.

21B-22A. O gentle lady, god Brahmā has created this Prayāga for the combustion of the burden due to multitude of sins on the Earth. He created Prayāga, out of desire for the benefit of his subjects.

22B-23A. In some places, its waters are white and in some other places its waters are black. It had been formerly created by Brahmā for the destruction of animals in the form of sins.

23B-24A. The creator has created that path to the world of Brahmā viz. the flow of the current that is white and black. It has been blended together (lit. closely strung together) by the Sarasvatī. In the Mānasa lake, the month of Māgha is the bestower of perfect knowledge but not of the benefit of salvation.

24B-25. In the holy places on the plateau of the Himālayas, the month of Māgha has been stipulated by the knowers of the Vedas as destructive of all sins and the bestower of the region of Indra (Svarga). But Māgha, the best of all months confers Mokṣa (liberation from Saṁsāra) at the forest of Badarī (Mod. Badri-Nārāyaṇa)

26. Bath in the waters of Narmadā in the month of Māgha is glorified as the destroyer of sins, remover of miseries, bestower of desired objects and conferer of stay in the region of Rudra.

27. Ablution in the waters of Sarasvatī (in the month of Māgha) annihilates multitude of sins and grants many pleasures in the world. At Viśālā[1] the month of Māgha is described as the river of extensive benefits.

28. The holy water of the Gaṅgā is a veritable forest fire for the fuel of sins. It is destructive of the necessity of staying in the womb (i.e. of taking rebirth). The holy waters are glorified as conducive to the attainment of the world of Viṣṇu and salvation.

29-30. A man who takes bath in the following rivers becomes free from sins and goes to the heavenly world. The rivers are Śarayū, Gaṇḍakī, Sindhu, Candrabhāga, (the Chenab), Kauśikī (Kuśī) Tāpi, Godāvarī, Bhīmā, Payoṣṇi (Bain-Gaṅgā), Kṛṣṇāveṇikā, (Kṛṣṇā) Kāverī, Tuṅgabhadrā and other rivers that flow into the sea.

31. The bath in the Naimiṣa in the month of Māgha yields identity of form with Viṣṇu; that in the Puṣkara lake confers nearness to Brahmā and that in Kurukṣetra bestows the world of Indra.

32. O gentle lady, in the Devahrada, the month of Māgha is the bestower of Yogic Siddhis. By taking a holy dip in Prabhāsa when the Sun is in Capricorn, one shall become Rudra's attendant.

33. By means of bath in Devikā (the lower course of Sarayū) during Māgha, a man becomes endowed with a divine body. O daughter of Brahmā, thanks to the holy dip in the Gomatī during the month of Māgha, one ceases to have rebirth.

34. The Month of Māgha is the bestower of the world of Rudra, if one stays at the following places viz. Hemakuṇḍa (or Kailāsa), Māhākāla (the famous Jyotir-liṅga at Ujjain)

1. Viśālā, the same as Vaiśālī in the Buddhist period. It is mod. Besāḍ in Muzaffarpur dist. in Bihar.

at Oṁkāra Māndhātā, (a Jyotirliṅga in the Narmadā), Nīlakaṇṭha (the Śiva Shrine, five miles north of Kathmandu, Nepal) and Arbuda (Mt. Abu).

35. During the period while the Sun is in the sign of Capricorn, the waters of rivers are conducive to the attainment of all cherished desires by performance of ablution in them. This should be noted by all clever people.

36. O daughter of Brahmā, only the blessed people reach Prayāga during the month of Māgha since the water of the confluence there which is both white and black is the bestower of non-recurrence of births.

37. Devas stationed in the heaven always do sing thus, "the month of Māgha must happen to us at Prayāga (i.e. we wish to be in Prayāga in the month of Māgha). Men who take their holy dip there at that time, do not experience the pain of being within the womb. They stay in the vicinity of Viṣṇu.

38. O daughter of the four-faced deity, formerly Māgha and Prayāga were weighed against Tīrthas, Vratas, charitable gifts, and sacrifices, in the balance. Of the two, Māgha was found to be weightier.

39. Through the holy bath at Prayāga, men attain that goal which they attain by more severe penances in which they subsist only on air, water or leaves and make the bodies emaciated or which had been practised in the course of long periods of time. They attain the same goal as is attained by the practice of Yogic exercises.

40. Swarms of bees flapped by the ears of Elephants will decorate the portals of houses of those persons who take a holy dip in the Tīrtha at Prayāga, the confluence of the divine rivers, when the Sun stays in the zodiac of Capricorn (i.e. they become rich and own many elephants.)

41. Through the holy bath in it, Prayāga fully bestows a benefit equal to that of sacrifice called Rājasūya, after destroying all sins sportively. Indeed, how is it that Prayāga cannot be described ?

42. He who takes a holy bath in the confluence of Gāṅgā and Yamunā attains merit acquired by masters of the four Vedas and habitual speakers of truth.

43. In the confluence, the devotee of praiseworthy holy vows should take ablution. He attains a benefit equal to both—Rājasūya and Aśvamedha (Horse Sacrifice).

44. The geographical area of Prayāga extends to five Yojanas. After the entry within its precincts one gains the merit of Horse-sacrifice at every step.[1]

45. O blessed lady, there are three consecrated pools and in the middle thereof is the Jāhnavī. By entering into Prayāga the sin perishes instantaneously.[2]

46. By taking a holy dip in Prayāga for a month and remaining restrained in the sense-organs, one is liberated from all sins.

47. By remaining pure in mind and body, by abjuring violence and by maintaining faith, he who takes holy bath is liberated from all sins. He shall go to the greatest region.

48-50A. There are many holy centres, spots and shrines abiding in Prayāga such as Naimiṣa, Puṣkara, Gotīrtha, Sindhusāgara, Gayā, Dhenuka, and the confluence of Gaṅgā and Sea. There are many sacred mountains. There are ten thousand Tīrthas and thirty crores of other shrines. These shrines stationed in Prayāga flourish day by day. They are enlightening to the mind.

50B-53. There are three Kuṇḍas of sacred fire and the Gaṅgā flows through the middle of them. It comes out from Prayāga. It is regarded as their supreme by all the Tīrthas. The divine river Yamunā, the daughter of the Sun, is well-known in the three worlds. It joins Gaṅga. It sanctifies the worlds. The other holy centres that are between Gaṅgā and Yamunā, though remembered as great in the Earth do not deserve to be even a sixteenth part of the holy centre Prayāga. Vāyu (the wind god) says that there are three and a half crores of holy shrines.

54.A They are in heaven, in firmament and in Gaṅgā.

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1. The same as Mt. P. 108. 9-10, Pd. P. I 45.8.

2. NP. verse 50 below, *Mbh. Vana* 85. 73, Mt. P. 110. 4 also call these sacred spots as 'altars of sacrificial fire' (*Agni-Kuṇḍa*). The number of these *Kuṇḍas* (pools) is three even according to AP. 111-12 but *Kūrma* I. 36.28 reads 'five' *Pañca-Kuṇḍāni Rājendra yeṣām madhye tu Jāhnavī.*

54B-55. The area of Prayāga extends from Pratiṣṭhāna* upto the two Nāgas—Kambala and Aśvatara or upto Bhogavatī (the pool of Vāsuki.) This should be known as the Sacred altar of Prajāpati.[1] Assuming (physical) bodies the Vedas and sacrifices are present there.

56. O chaste lady, sages, ascetics, Devas and Cakradharas (holders of discus) worship Prajāpati by means of sacrifices.

57. O beautiful lady, there is no other holy centre more meritorious than it in the three worlds. Thanks to its power, it is superior to all other Tīrthas.

58. By visiting that greatest Tīrtha (viz Prayāga), people are liberated from all sins like the moon liberated from Rāhu.

59-60A. After going to Prayāga guarded by the Devas, a Brahmacārin (a religious student) should stay there for a month, performing Tarpaṇa rites unto the Pitṛs and the Devas. He attains desired benefits.

60B-61A. If a person even though enveloped with hundreds of sins, takes bath in the black and white waters of the confluence of Gaṅgā and Yamunā when the Sun is in the Capricorn in the month of Māgha, he does not stay in the womb thereafter (as he is liberated from Saṁsāra thereby).

61B-62A. The Māyā pertaining to Viṣṇu is invincible. It cannot be shaken off even by the Devas. But, O daughter of Brahmā, in the month of Māgha, at Prayāga it is burned.

62B-63A. Those who take their holy dip at Prayāga in the month of Māgha, enjoy pleasures in the different worlds and get dissolved in the discus-bearing lord Viṣṇu thereafter.

63B-64. Even Citragupta does not adequately know the extent of the merit of the person who takes holy dip in the

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* *Samadhiṣṭhāya* in the text is confusing. The *Mbh. Vana* 85. 76-77 from which this is a quotation reads *Sa-pratiṣṭhānam*. Hence it is adopted here. Pratiṣṭhāna is modern Jhusi near Prayāga and marks its eastern boundary. In *Tristhalī-Setu*, Pratiṣṭhāna is the name of a *Kūpa* (well) that marks the eastern boundary.

1. Quoted from *Mbh. Vana* 85. 76.77. cf. The Mt. P. 104. 5 Pd. P. I. 39. 69-70 for the sacred area of Prayāga.

Sitāsita (i.e. the confluence of Gaṅgā and Yamunā) during the month of Māgha when the Sun is in Capricorn. Certainly, those who take holy bath in the Sitāsita during the month of Māgha attain the benefit of a thousand Rājasūya and a hundred Vājapeya sacrifices.

65. The sins accumulated by men in the course of their births ever since the beginning of the Kalpa are reduced to ashes, if they perform ablution in the Sitāsita during the month of Māgha.

66-69A. The confluence of Gaṅgā and Yamunā is well-known in the worlds. It is called a Kāmika Tīrtha (i.e. a holy centre where desires are realised). Whatever one may desire and whoever may desire it, it is realised by means of holy bath therein with devotion. If the devotee desires worldly pleasures he will have them. If the devotee desires a kingdom, he will get it. The heaven will be attained by one who desires it, and the person who wishes for salvation will attain salvation. There are many Tīrthas in the three worlds bestowing cherished desires. All of them resort to Prayāga when the Sun is in the Capricorn.

69B-70A. By taking holy dip in Haridvāra, Prayāga and at the confluence of meeting of Gaṅgā and the ocean, the devotee shall go to the city of Brahmā, Viṣṇu and Śiva.

70B-73A. O lady of beautiful eyes, the bath in the Sitāsita in the month of Māgha prevents the recurrence of births for hundreds and crores of Kalpas. A person who is truthful in speech, who has conquered anger, who has resorted to non-violence of the noblest type, who follows the path of virtue, who is conversant with realities, and who is engaged in what is beneficial to cows and Brāhmaṇas, shall be liberated from sins by taking bath in the confluence of Gaṅgā and Yamunā. He attains the cherished desires in full.

73B-76. In the month of Māgha, in the Veṇī (the confluence of Gaṅgā and Yamunā), every day one shall attain that benefit which one attains by means of charitable gifts of a thousand Bhāras of gold in Kurukṣetra during a solar eclipse. One who takes holy dip in Prayāga for three days in the month of Māgha attains that benefit which is derived when a hundred thousand cows are given away in charity. One

who takes a holy bath in Prayāga for three days in the month of Māgha, attains that benefit (merit) which one may get in three hundred years by practising Yogic exercises. O chaste lady, even by means of a thousand horse-sacrifices, one does not attain that benefit which one gets by means of taking a holy dip in Prayāga for three days in the month of Māgha.

77. Formerly, Kāñcana-mālinī[1] gave a Rākṣasa, out of love, the benefit of taking the holy dip during the month of Māgha, for three days. That sinner was liberated thereby.

78. Within three days the sins were dispelled. She attained Deva-hood by means of that merit which resulted from the holy bath for twentyseven days.

79. She became the favourite friend of Girijā (goddess Pārvatī) and sported about in Kailāsa. Thanks to the grace of Prayāga, she became one who could remember previous births.

80. Formerly, in the country of Avanti, there was a king named Vatsarāja. He went to the banks of the river Narmadā and performed the Rājasūya sacrifice.

81. Sixteen horses were used there. They were tied to as many golden sacrificial posts where they shone with gold ornaments. He too duly appeared refulgent.

82. He gave heaps of food-grains, comparable to mountains, to Brāhmaṇas. He had full faith. He was a great devotee of the deity. He bestowed cows and gold.

83. At that time there was a foolish Brāhmaṇa named Bhadraka. He was born of a base family. He worked like a husbandman. His conduct was base and lowly. He was excluded from all holy rites.

84. He was disgusted with the work of ploughing. He was deceived by his own kinsmen. Afflicted by his misfortune, he went out of his house and wandered here and there.

85. Fortunately, wisdom dawned in him and he went to Prayāga. With Mahāmāghī in view (i.e. in the month of Māgha) he took a holy bath there for three days.

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1. Some episodes about the greatness of Prayāga are given in vv. 77-90. I could not trace these episodes elsewhere and am inclined to regard these names as fictitious.

86. By the mere ablution, he became sinless. He became an excellent Brāhmaṇa. Returning from Prayāga he went back to the place from where he had come.

87. The king (Vatsarāja) and this Brāhmaṇa died simultaneously. They went simultaneously and in a similar manner to the presence of the king of the Devas.

88. They had the same brilliance. They had the same comely features and strength. They had similar groups of female attendants. The ornaments, the divine vehicle, the garland of Pārijāta flowers, dance, music, everything was similar to both of them.

89-90. After seeing this, what else should I say about the greatness of this holy centre ?

O gentle lady, the month of Māgha in the Sitāsita is not equal to Rājasūya sacrifice (but is superior) to it. The confluence of the white and blue or black waters extends to twenty bow lengths.* By taking the holy dip in this during the month of Māgha one does not return to the world. But even after the Rājasūya sacrifice one is likely to return (from heavenly pleasures) to Saṁsāra.

91. Kambala and Aśvatara are two serpents lying on the extensive banks of the Yumunā.** By taking bath there and drinking the water thereof one is liberated from all sins.

92. After going to that spot of the intelligent Mahādeva a man redeems ten previous and ten subsequent generations.

93-94. There is a well there which is well-known by the name of Pratiṣṭhāna. The devotee should take bath there and perform Tarpaṇa rites for Pitṛs and Devas with full mental control. He must conquer anger. He who thus stays here for three nights, shall be purified of all sins. He shall derive the benefit of a horse-sacrifice.

95-96. To the north of Pratiṣṭhāna and to the east of Bhāgīrathī, there is a Tīrtha named Haṁsapratapana. It is well-known in all the worlds. By the mere ablution

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*This is the *Veṇī Kṣetra* in Prayāga according to *Pd. P. Sitāsita* is also called *Veṇī*.

**The reading in Pd. P.I. 43.27 is *Yamunā dakṣiṇe-taṭe* 'on the south bank of Yamunā'.

therein, the benefit of a horse-sacrifice is derived. He is honoured in the heaven as long as the moon and the sun shine.

97-98. Thereafter, he should go to Bhogavatī, to the north of Vāsuki that is remembered as the greatest Tīrtha named Daśāśvamedhika. By the rite of ablution therein, the devotee derives the benefit of a horse-sacrifice. He becomes rich, handsome, and a liberal and virtuous donor.

99. By going to that place, one attains that benefit which a master of the four Vedas obtains, which those who speak truth derive, and which one attains as a result of nonviolence.

100. On the northern bank of the Pāyati (?) and to the south of Prayāga, there is the Tīrtha named Ṛṇamocanaka. It is remembered as the greatest holy centre.

101. One who spends a night there and takes a holy dip therein, is liberated from all indebtedness. He attains the heavenly world. He becomes immortal himself.

102. He who takes bath and misses three meals and continues like this for three months, is purified of sins of betrayal of confidence. (Within three months, he becomes pure).

103. By glorifying the holy centre, the devotee obtains merit, by visiting it he sees auspicious things, by plunging in and drinking its waters, he sanctifies upto the seventh generation.

104. When the sun is in Capricorn, during the month of Māgha, if one does not take bath before the sunrise how can one be liberated from sins? How can one go to heaven?

105. One shall shave off one's head at Prayāga, one shall offer Piṇḍas into the Gaṅgā. One shall give charitable gifts at Kurukṣetra, one shall eschew body at Vārāṇasī.

106. If one has shaved off the head at Prayāga of what avail is offerings of Piṇḍas at Gayā,[1] or death at Kāśī or the giving of charitable gifts at Kurukṣetra?

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1. This is a misprint for 'Gaya' as can be seen from the quotation of this verse in *Tīrtha-cintāmaṇi*, p. 32 and elsewhere. For offering *Piṇḍas* at Gayā is unanimously recommended.

107. If the year is not over after a pilgrimage and the shortage is upto two months, the pilgrim shall assiduously perform the rites of tonsure and observance of fast again.

108. In regard to all the women who go to Prayāga, the rite of tonsure shall be performed thus. All the hairs are collected together and two Aṅgulas at the tip are cut off.[1]

109. All the sins of persons cling to the roots of hairs and stay there even after the holy dip in the Tīrtha. Hence they must be shaved off.

110-111A. (?) If the new moon day, Śravaṇa constellation and Arkapāta (the fall of the Sun ? sunset ?) coincide in the month of Pauṣa or Māgha it should be known as Ardhodaya Parva. It is superior to a hundred solar festive occasions.

O daughter of Brahmā, if it is slightly less (in these respects), it is remembered as Mahodaya Parva.

111B-112. If one is able to be at Prayāga at the time of dawn on the seventh day in the bright half of the month of Māgha, it is on a par with a thousand solar eclipses. If (one is at Prayāga) during the tropical transit of the sun, the merit is a crore times more. During the equinoxes the merit is a hundred thousand times more.

113. During the Ṣaḍaśīti* (meritorious hour) the benefit is a thousand times more. So also in the case of Viṣṇupadī** (meritorious hour). One shall give charitable gifts at Prayāga in accordance with the extent of one's resources.

114-117. O daughter of Brahmā, thereby the benefit from the Tīrtha increases. If any one wishes to offer a cow at the confluence of the Gaṅgā and Yamunā, he must offer as Pratigraha (gift) a gold piece, a jewel or a pearl. O auspicious

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1. This is called *Veṇī-dāna*, Even women whose husbands are alive offer the tresses of their hair measuring two Aṅgulas, to the confluence of Gaṅgā and Yamunā (called *Veṇi*).

*The sun's entrance into the four signs viz. Pisces, Gemini, Virgo and Sagittarius.

**The sun's passage into the zodiacal signs of Taurus, Leo, Scorpio and Aquarius.

lady, if any one wishes to give a reddish, brown or a tawny coloured cow, he must cover its horns with gold, the hoofs with silver and the neck with a cloth. It must be a milch cow with a calf. It must be given to a Vedic Scholar in accordance with the injunctions. He must be a good-mannered person wearing white clothes, quiescent, knower of Dharma and a master of the Vedas. That cow must be given at the confluence of Gaṅgā and Yamunā.

118-120. Costly clothes and different kinds of jewels (too must be given). The devotee if honoured in the heavenly world as many thousand years as there are hairpores in the bodies of the cow and the calf. The cow too is born there where the donor takes his rebirth. Thanks to that rite, the donors do not see hell. They reach the northern Kurus and rejoice for long periods of time.

121. It is better to give a milch cow than hundreds and thousands of dry cows. That cow alone will redeem the wife, sons and servants of the donor.

122-123A. Hence among all charitable gifts, the gift of a cow is specially praiseworthy. It is the cow alone that protects one in impassable, dangerous, terrible transmission of great sins. Hence the cow should be given as a gift to an excellent Brāhmaṇa.

123B-125A. One shall not accept monetary gifts in Tīrthas and holy shrines. As long as that amount (in case he has accepted) remains with him and he benefits by it, the holy centre is of no avail to him. When there are special indications and portents, the Brāhmaṇa shall guard himself against mistakes in his own activities and in those pertaining to the Pitṛs (Such as Śrāddha) as well as in the worship of the deities.

125B-126. He who makes a gift of a virgin (i e. gives her in marriage) on the confluence of Gaṅgā and Yamunā does not see the terrible hell, thanks to that rite. He goes to the northern Kurus and rejoices for long endless periods of time.

127-129A. He obtains wives and righteous sons endowed with handsome features.

(Special austerities). A man who stands topsy-turvy with outstretched arms and inhales smoke from below is honoured in the heavenly world for a hundred thousand years. Falling from the heavenly abode, the man becomes an Agnihotrin. After enjoying extensive pleasures, he attains that same holy centre once again.

129B-130. (This holy sacred place and sphere of Prajāpati has the following boundaries :) Prayāga* extends from Pratiṣṭhāna up to the deep pool of Vāsuki in front of Prajāpati and up to the two Nāgas Kambala and Aśvatara and the Nāga Bahumūlaka. This is known in the three worlds as the sacred spot of Prajāpati.

131. By taking the holy bath there, people go to heaven. Those who are dead there are not reborn. Not only through the words of the Vedas but through the popular saying this is justified.

132. The soul goes up in its flight as a result of the death in Prayāga. There are ten thousand Tīrthas and another sixty crores.

133-134A. O daughter of Brahmā, their presence at that place is glorified. He who abandons his life at the confluence of Gaṅgā and Yamunā attains the goal which a practising Yogin who is intelligent and who traverses the path of the good, attains.

134B-136. A man may be oppressed, afflicted, indigent or furious. But if he eschews life after reaching the confluence of Gaṅgā and Yamunā, he rejoices in the heaven in the midst of Gandharvas and Apsaras. He goes there on aerial chariots having the lustre and colour of molten gold and the refulgence of the Sun. He attains all cherished desires, so say the leading sages.

137. From slumber he is wakened by means of songs and sounds of musical instruments. He is honoured in heaven as long as he does not remember about the birth.

**Prayāgāt*—in the text means 'from Prayāga'. If emended as *ā-Prayāgam* as found in the same verses in the *Mt. P.* 104.5 and *Pd. P.* I.39 69-70 it gives better sense. The reading in Mt. P. is accepted in the above translation.

138. When his Karmans are exhausted and he falls from heaven, he comes back (to the world of human beings) and is born in a family that is rich and flourishing and that is full of gold and jewels.

139-141. Remembering the same thing he goes to the world of Viṣṇu. He who abandons life after reaching the root of the ('Eternal') banyan tree goes beyond all the worlds to the world of Rudra. The twelve Ādityas (Suns) shine there resorting to Rudra. The entire universe comes out (?). He burns at the root of the banyan tree* (?). O gentle lady, lord Hari honoured and kept in front by Prajāpati lies down on its leaf in the form of an infant child sucking the big toe.

142-144A. Listen to the benefit attained by the person who abandons his life in the beautiful bank of the river Urvaśī (Urvaśī-pulina) which is large and whitened like swans (due to the presence of flocks of Swans. O daughter of Brahmā, for sixtysix thousand years he shall stay in the heavenly world along with his Pitṛs.

144B-146. O lady of beautiful eyes, when he sees Urvaśī in the divine world, he is honoured continuously by the Devas, sages, Gandharvas and Kinnaras. Thereafter, when the Karmans are exhausted and he falls from the heaven he comes here (on the Earth). He obtains a hundred beloved wives like Urvaśī. He shall be the husband of many thousands of women amidst whom he sports.

147. O Mohinī, he shall be the enjoyer and administrator of ten thousand villages. He is wakened from his sleep (every day) by the sounds of girdles and anklets.

148-149. After enjoying extensive pleasures, he attains the same Tīrtha once again. Perpetually wearing white clothes

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*The text in NP : *nirgacchanti jagat sarvaṁ vaṭa-mūle sa dahyate* / translated above is not satisfactory. We should rather accept the reading *vaṭamūlaṁ na dahyate* / given in the Mt. P. 105.12b. It means (although at the end of the world, the 12 suns resorting to Rudra burn down the whole universe the Banyan tree (on which Viṣṇu is to rest as a child) is not burnt.

and invariably subjugating the sense-organs, he takes only one meal a day. By continuing thus for a month he becomes the lord of Yoga. He obtains a hundred women bedecked in gold.

150-151A. He will be the master of great pleasures over the Earth extending up in the oceans. He shall be endowed with wealth and food-grains. He will be a donor continuously.

After enjoying extensive pleasures, he remembers that Tīrtha once again.

151b-153a. He who abandons life after reaching the holy place called 'Koṭitīrtha' is honoured in the heavenly world for a thousand crores of years. Thereafter, when the Karmans are exhausted, the excellent man comes here from heaven and is born in a family that is highly praiseworthy and endowed with gold, jewels and pearls. He is born a handsome person.

153b-154. Willingly or unwillingly he who dies in Gaṅgā, attains the abode of Śakra. He never goes to hell. He rides in an aerial chariot to which swans and Sārasa birds are yoked.

155-156a. He sleeps in the midst of Apsaras and is wakened by them. O daughter of Brahmā when the karmans are exhausted, he comes here from heaven. He chooses his birth in the family of Yogins and prosperous peoples.

156b-159a. A person who is not short of any limb, who is free from ailments and who has all the five sense-organs functioning perfectly shall immolate himself in the fire of dried cowdung cakes at the confluence of Gaṅgā and Yamunā. He is honoured in the heavenly world for as many thousands of years as there are pores of hairs in the body of that intelligent devotee. Falling from heaven thereafter he becomes the lord of Jambūdvīpa. After enjoying extensively many pleasures he attains the same Tīrtha once again.

159b-161. He who chops off his own body and gives it to birds, is honoured in the Somaloka (world of the moon) for a hundred thousand years. Thereafter, he comes here from that world and becomes a righteous king endowed with all good

qualities, comely features and learning. He speaks pleasing words and he remains pure. After enjoying extensive pleasures, he goes again to the same Tīrtha.

162-163. A person who has adopted holy observance Anāśaka (non destructive) and who dies anywhere in the area of Prayāga which extends to five Yojanas, redeems seven previous generations and fourteen subsequent generations. He uplifts himself.

164-166. There is a Tīrtha well-known as Agnitīrtha on the southern bank of Yamunā. On the Western bank is the Tīrtha of Dharmarāja known as Naraka.

165. By taking holy bath therein people go to heaven. Those who die there are not reborn. On the northern bank of Yamunā, there are many Tīrthas that destroy sins, O daughter of Brahmā. They are resorted to by prominent sages. Those who take holy dip there go to heaven. Those who die there are not reborn.

167. Gaṅgā and Yamunā are remembered as yielding similar fruits. Only because of its seniority, Gaṅgā is worshipped everywhere.

168-169a. O lady of Devas, Yogic power may or may not be attained by one who gives all jewels to the Brāhmaṇas. But surely all these befall a person who dies at Prayāga.

169b-172. One may be in one's own land, or in a forest, or in a foreign country or in his house. If he dies remembering Prayāga, he attains the world of Brahmā where the ground is golden. There are trees that yield all cherished desires, as their fruit. There are sages there. He sports about along with Siddhas and Gandharvas in the auspicious and beautiful bank of Mandākinī (Gaṅgā). He is worshipped by Devas. Thereafter, he comes here and becomes the lord of Jambūdvīpa.

173-174. He is a righteous soul and is fully endowed with all good qualities. He attains the same holy Tīrtha once again. Thus the entire greatness of Prayāga has been described to you. It is conducive to happiness and salvation. What other essence do you wish to hear ?

CHAPTER SIXTYFOUR

The greatness of Kurukṣetra[1].

Mohinī said :

1. O merciful Vasu, O knower of virtue, the greatness of Prayāga, the king of Tīrthas, has been narrated to me by you who are deeply erudite.

2. Now recount full details of the splendid Kurukṣetra which is the most auspicious of all important Tīrthas and which sanctifies all the worlds.

Vasu said :

3. Listen, O Mohinī, I shall narrate to you the details of Kurukṣetra which bestows great merits. By going there and taking the holy dip, a man is liberated from all sins.

4. There are many holy centres there resorted to by the leading sages. They bestow salvation to those who listen. I shall recount them to you.

5. Liberation is of four types : Viz : knowledge of the Brahman, Śrāddha at Gayā, death while defending cattle and residence at Kurukṣetra.

6. They call the land between the two divine rivers Sarasvatī and Dṛṣadvatī 'Brahmāvarta', a land resorted to by the Devas.[2]

7. He who continuously says thus :— "Although I stay far off, I will go to Kurukṣetra and stay there", is liberated from all sins.[3]

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1. Kurukṣetra or the land of Kurus is a very sacred region. Since Vedic times, it was the cradle of Aryan civilisation. As recorded in the opening verse of the BG., Kurukṣetra was originally a *dharma-kṣetra* as gods, sages and kings have performed sacrifices in the area on the banks of Sarasvatī. Its area is much wider than the place now called Kurukṣetra as it includes Thaneswar, Sonepat, Amin, Asthipur etc. De, p. 110.

2. *Mbh. Vana* 83. 3, 204-205 records that the land between the Sarasvatī and the Dṛṣad-vatī is Kurukṣetra. Manu II. 17 calls this tract Brahmāvarta.

3. A *verbatim* echo of the sentiment expressed in *Mbh. Vana* 83. 1-2.

8. There is no doubt about this that the knowledge of the self-possessed learned person who stays on the banks of the Sarasvatī will be full of Brahman.

9. O gentle lady, the deities, sages and Siddhas resort to Kurujāṅgala[1] (the forest in Kurukṣetra). By resorting to that place, one realises Brahman in his Ātman.

Mohini said :

10. O excellent Brāhmaṇa, how is Kurukṣetra superior to all other Tīrthas ? Recount it in detail to me. I have sought refuge in you.

Vasu said :

11. O splendid lady, listen. I shall recount to you the details of Kurukṣetra that yields great benefit. I shall tell you how it has become one that burns the sins of men and is a favourite of Brahmā.

12. At that holy spot, the meritorious Brahmasaras (the lake of Brahmā) came into being at the outset. Then the Rāmahrada (deep pool of Paraśurāma) came into being and thereafter Kurukṣetra (the land ploughed by King Kuru.)[2]

13. The lake nearby was created by Brahmā formerly. Moreover, the altar of Brahmā is in between the quarters.

14. O Mohinī, penance was performed here by Brahmā who was desirous of creation (of the universe). Penance was performed by the discus-bearing Hari also who was desirous of sustaining the worlds.

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1. *Vāmana P.* 22.47 regards the region between Sarasvatī and Dṛṣadvatī as Kurujāṅgala. Formerly, there must have been some forests in Kurukṣetra but now no jungle is there. Mbh. Ādi 94-49 identifies Kurukṣetra and Kurujāṅgala with Hastināpura as its capital.

2. Vāmana P. 22.59-60 confirms that originally this tract of land was called the *Vedī* (sacrificial altar) of Brahmā. Later, when Paraśurāma filled five pools with blood of Kṣattriyas, it became known as *Rāmahrada* (or *Syamanta* or *Samanta Pañcaka*); lastly when king Kuru, the son of Saṁvaraṇa ploughed this land with a golden plough for fourteen miles all round, it came to be known as Kurukṣetra 'The farm-land of Kuru.'

15A. Thanks to the entry into the lake, Sthāṇutva (the state of being steady like a pillar) was attained by Śambhu also.

15B-17A. O beautiful woman, Paraśurāma was enraged because his father had been slain. (By way of revenge) he killed the Kṣatriyas unfavourable to Brāhmaṇas. Pools of blood were made by him. He performed the rite of Tarpaṇa to the Pitṛs with that blood and performed a penance there. Thereafter, it became famous as Rāmatīrtha.[1] It became destructive of sins.

17B-18. In the place where sage Mārkaṇḍeya performed a great penance, the river Sarasvatī originating from the Plakṣa tree flowed. The river was welcomed, honoured and eulogised by the righteous sage.

19-20. The river flooded the lake nearby and flowed to the West. The place all around extending to five Yojanas was ploughed by Kuru as cultivable land.[2] The area upto Syamantapañcaka is cited as Kurukṣetra. It is the source of (qualities like) mercy, truthfulness and forgiveness.

21. O gentle lady, men who take holy dip here obtain everlasting merit. Those who die here ride in an aerial chariot and go to the world of Brahmā.

22. No doubt need be entertained in this respect that observance of fast, charitable gifts, Homa, Japa and worship of the lord in this place attain everlasting benefit.

23-24. Those who die at Brahmavedī (the pulpit or altar of Brahmā) in Kurukṣetra are not reborn. Planets, stars

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1. Rāmahrada is a lake at a distance of one mile from Kurukṣetra station. Its area is 3546 ft. (length) X 1900 (breadth). It was originally known as Brahmasaras as god Brahmā performed penance on its bank. Paraśurāma performed the *Tarpaṇa* of his *Pitṛs* here and hence it is called Rāmahrada. De (P. 166) is wrong in identifying *Dvaipāyanahrada* with it as that lake (also known as Pārāśara) is at a distance of 20 miles from Thanesar.

2. That the extent of Kurukṣetra is five Yojanas in radius is confirmed in the *Mbh. Vana* 129-22 and *Vāmana P.* 22.15-16. Sya (Sa-) mantapañcaka or Rāmahrada forms the boundary of Kurukṣetra. This specific area was advised as proper for the battlefield by Balarāma (*Mbh. Śalya* 55. 5-18).

and other luminaries have the fear of falling off after some time, but there is no fall in regard to those who die in Kurukṣetra. Hence, even Devas, sages, Siddhas and Gandharvas are eager to resort to that lake.

25-26. The holy spot is called Rantuka. O auspicious lady, the following guards were settled here by Viṣṇu for protecting the holy centre. They are :— Sucandra, Yakṣa, Rākṣasa, Sūrya, Vāsuki, Sukeśin and Vidyādhara, Śambukarṇaka.

27. With their servants whose number goes upto eight thousand and who bear bows and arrows, they protect Kurukṣetra and prevent sinners.

28. After reaching Rantuka,[1] the devotee should crave forgiveness again and again. He should take a holy dip in Sarasvatī, visit Yakṣa Rantuka and bow to him. After offering flowers, incense and Naivedya, he should utter the following :

29-30A. "O leading Yakṣa, it is thanks to your favour that I could wander over forests, rivers and Tīrthas. Let there be no obstacle therein. Obeisance to you".

30B. After craving forgiveness and propitiating the leading Yakṣa thus, the devotee shall start on his pilgrimage.

31-32. O Mohinī, there is no shortage or deficiency in this world or in the other world in regard to that person who makes a pilgrimage to the forests, Tīrthas and rivers of Kurukṣetra. The pilgrimage yields merits.

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1. Rantuka is probably (as opined by Cunningham in *Arch. Survey Report* for India II. P. 215) the Ratan Jaksha situated at the north-east corner of Kurukṣetra, four miles to the east of Thanesar.

CHAPTER SIXTYFIVE

Pilgrimage to Kurukṣetra

Mohinī said :—

1. O leading Brāhmaṇa, what are the forests there ? What are the splendid rivers ? Kindly recount to me the pilgrimage that bestows Siddhi.

2. Mention to me the Tīrthas that are present in Kurukṣetra that yields merit, since you are my preceptor and bestower of salvation.

Vasu said :—

3. O Mohinī, listen. I shall recount to you the rules of procedure for undertaking the pilgrimage of Kurukṣetra. It bestows merit. By undertaking the pilgrimage, the devotee attains excellent salvation.

4-7. In the middle of Kurukṣetra there are seven holy forests.[1] I shall mention their names as they are bestowers of merit on men : 1) the Kāmyakavana is meritorious. 2) the Aditivana is very big. 3) Vyāsa's forest is sacred. 4) So also is Phalakīvana. 5) The Sūryavana is holy. 6) Madhuvana is equally meritorious. 7) Sītāvana is famous and is destructive of sins. Thus there are seven forests here. There are many Tīrthas. The river Sarasvatī is holy. So also is the river Vaitaraṇī. Gaṅgā, Mandākinī (flowing slowly) is also meritorious.

8-9. Another river is Madhusravā. Dṛṣadvatī, Kauśikī and Hairaṇvatī are also sacred.[2] Excepting Sarasvatī all these rivers are flooded during the rainy season. The waters of these rivers are holy for touching, drinking and plunging.

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1. The *Vāmana* P. 34-37 confirms the list of seven forests in Kurukṣetra as given by NP. here. But today there is no trace of a single forest, though the names of some villages (e. g. *Kamodā for Kāmyakavana, Pharal* for Phalakī-vana) are popularly believed to be the sites of those forests.

2. The *Vāmana P.* 39. 6-8 confirms this list of so-called rivers. Today even the great Sarasvatī of Vedic and Purāṇic fame has a bare existence. V. 10a below euphemistically suggests that these rivers were dry even in the days of the Nārada Purāṇa.

10A. These rivers are not frothy and foaming in view of the greatness of the sacred holy centre.

10B-11A. The devotee should first go to Rantuka and pay respects to that Yakṣa, the extremely powerful gatekeeper. Only then the pilgrim should begin his pilgrimage.

11B-13A. Thereafter, O auspicious lady, the man should go to the holy Aditivana.[1] It was here that a great penance was duly performed by Aditi for obtaining sons. By taking holy dip and worshipping Aditi, the mother of the Devas, the lady-devotee gives birth to a great and heroic son endowed with all auspicious characteristic features.

13B-16A. Thereafter, O fair lady, the pilgrim should go to the excellent spot of Viṣṇu that is famous by the name of Vimala.[2] Lord Hari is present here. By taking holy dip in Vimala and by visiting lord of Vimala the devotee should become (free from impurities). He shall attain the world of discus-bearing lord of the Devas. O Mohini, there is no doubt about this that by visiting Hari and Baladeva occupying one and the same seat, the devotee shall immediately be liberated from sins.

16B-17. Thereafter, the devotee should go to the Tīrtha Pāriplava[3] wellknown in the worlds. By taking holy dip there and drinking its waters as well as by propitiating a Brāhmaṇa who has mastered the Vedas, by means of monetary gifts etc., the devotee shall derive the benefit of Brahma-Yajña.

18. By devoutly taking a holy dip in the place where the sin-destroying confluence of the Kauśikī[4] is present,

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1. Now there is no jungle but it is believed that its site was near the village Amin where there is Aditi Tīrtha. Amin is at a distance of 5 miles from Kurukṣetra on the Delhi-Ambala line *Kalyāṇa-Tīrthāṅka*, p. 78).

2. Now-a-days a small eminence near Viṣṇupada is called Vimala and is regarded as the hermitage of sage Vimala (*Kalyāṇa* 31. 1 P. 82) but at the time of the NP. both Viṣṇupada and Vimala seem to have been identical.

3. Mentioned as a famous Tīrtha at Kurukṣetra in *Mbh. Vana.* 83.12 and in VmP. (*Vāmana P.*) 34.17.

4. This is a different river from modern Kosi and the one mentioned in Gayā-māhātmya. Its confluence with the Dṛṣadvatī is regarded as holy in VmP. 34.18 and the same confluence is implied here.

O splendid lady, the man attains union with his beloved ones.

19. Thereafter, the man endowed with forbearance should go to the Pṛthivītīrtha and devoutly take holy dip. Thereby, O blessed lady, he attains excellent salvation.

20. The goddess (Earth) forgives the offences committed by a man on the Earth, if that embodied soul takes his holy dip there.

21. By visiting Śiva, the lord of Dakṣa in the holy hermitage Dakṣāśrama, the man obtains the benefit of a horse-sacrifice.

22. Thereafter, the devotee shall go to Śālakinī. After taking a holy dip there, he should worship Hari in communion with Hara, for achieving the desired object.

23. The devotee who knows rules of procedure should go to Nāgatīrtha and take holy dip there. By taking in ghee and curds thereafter, he shall attain freedom from the fear of serpents.

24. Thereafter, he should return in the evening to the shrine of Rantuka. Staying there for a night, the devotee should worship the getekeeper on the next day.

25. The next day he should worship a Brāhmaṇa receiving him with scents and other articles of service and then feed him. Thereafter, he should go to the Tīrtha, Pañcanada, well known in the three worlds.

26-27A. It was here that Śiva gave out five loud shouts that terrified the Asuras. Hence, the holy centre is famous by the name Pañcanada. It is destructive of all sins. By taking a holy dip there and making charitable gifts, the man becomes fearless.

27B-29A. Thereafter, he should go to Koṭitīrtha, O Mohinī, where a crore of Tīrtha were brought as installed by Rudra the Great Ātman. By taking the holy dip in that Tīrtha and by visiting Hara, Koṭīśvara (the lord of crores) the devotee shall attain the merit originating from five Yajñas ever since that day.

29B-30A. It was here alone that lord Vāmana was installed by all Devas.

30B. Hence by worshipping him the devotee shall derive the benefit of Agniṣṭoma sacrifice.

31A. Thereafter, he should go to Aśvitīrtha. By having faith and mastering sense-organs as well as by taking holy dip therein, the man shall become renowned and handsome.

31B-32A. Then he should go to the Varāhatīrtha created by Viṣṇu. By taking holy dip therein with faith, the man shall attain good goal.

32B-33. Thereafter, O fairfaced lady, he should go to Soma tīrtha[1] where Soma (the moon) performed penance and became free from ailments. The devotee should like his holy plunge therein. By giving a cow as gift there, he shall attain the benefit of Rājasūya sacrifice.

34. By worshipping Bhuteśvara, Jvālāmāleśvara and Tāṇḍaliṅga, the devotee shall never have rebirth.

35. By taking a holy dip in Ekahaṁsa, the man shall attain the benefit of charitable gift of a thousand cows. By taking holy bath in Kṛtaśauca the man shall attain the benefit of sacrifice called Puṇḍarīka

36. Thereafter, the devotee should go to the holy centre of the trident-bearing lord, called muñja-vaṭa. By observing fast for a night and worshipping Īśa he shall be the lord of Gaṇas.

37. The devotee should propitiate the female Yakṣiṇī stationed at the threshold by observing fast, taking the holy dip and worshipping. For quelling great sins, he should feed the Brāhmaṇas.

38. He shall circumambulate them. Thereafter, he shall go to Puṣkara. By taking a bath and by worshipping the Pitṛs, he shall have his objects accomplished.

39. If any one offers the gift of a virgin (i.e. if he gives a virgin away in marriage) there on the fullmoon day of Kārttika, the deities will be delighted and give him the desired benefit.

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1. It is probably the tank to the South of Amin mentioned also in the *Mbh. Vana* 83.114, VmP. 41.4.

Many of the sub-Tīrthas mentioned in the NP. are the same as in the *Mbh. Vana* and also in *VmP.* In fact many lines are borrowed *verbatim* from Mbh. by NP. Thus *NP.* V. 35=*Mbh Vana* 83. 20b-21a, NP. V. 36=*Mbh. Vana* 83. 21b-22a. Such borrowings are found in all Purāṇas.

40. Kapila, the great Yakṣa, is stationed here as the gate-keeper. He creates obstacles in the commission of sins (to the sinners). He grants merit too.

41-42A His highly blessed wife Ūkhalamekhalā continuously beats the Dundubhi drum and wanders every where. She prevents sinners from taking bath. She leads the meritorious ones.

42B-43 Thereafter, the devotee shall go to Rāmahrada.[1] By taking a holy dip therein duly and by worshipping the Devas, Pitṛs and sages the devotee shall attain worldly pleasuses and liberation. By worshipping Paraśurāma faithfully and by making gift of gold, the devotee shall become rich.

44. By going to Vaṁśamūla Tīrtha and by taking the holy bath therein, the devotee shall uplift his own race. By taking the holy dip in Kāyaśodhanaka (that which purifies the body) the devotee's body shall become pure and he shall enter Hari.

45. The devotee shall go to Lokoddhāra. By taking bath and worshipping Janārdana, he shall attain the permanent world where the eternal Viṣṇu abides.

46. He should then go to Śrītīrtha and after taking bath should worship the excellent Śālagrāma. Thereby, he sees Hari present continuously near him.

47. After reaching Kapilahrada, he should take a holy bath and worship Devas and Pitṛs. Thereby, he derives the merit of a thousand tawny-coloured cows.

48. By duly worshipping Kapila, the lord of the universe, O gentle lady, the devotee shall be duly greeted by Devas and he shall derive the region of Śiva himself.

49. Thereafter, observing fast, he should worship the sun in the Sūryatīrtha. After attaining the benefit of Agniṣṭoma sacrifice, he shall go to heaven.

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1. This is to the north of Thaneswar, *Mbh. Vana* 83. 26-40 tells us that originally five tanks were filled with the blood of Kṣattriyas by Paraśurāma for the *Tarpaṇa* to his ancestors and at his request they transformed them into Tirthas; also vide *Pd.* P. I. 26. 23-37.

50. Gaṇapati himself is stationed at the entrance to a crevice into the Earth. By visiting him and duly worshipping him, the devotee shall attain the benefit of a Yajña.

51. By taking a holy dip in the Tīrtha of Goddess, a man obtains excellent features. By taking holy dip Brahmāvarta, a man attains perfect knowledge of the Brahman.

52. By taking holy dip in Sutīrthaka and by worshipping Devas, sages, Pitṛs and human beings, a man obtains the benefit of a horse-sacrifice.

53. By performing holy bath in the Tīrtha of Kāmeśvara with faith, the devotee shall be liberated from all ailments. He shall attain the eternal Brahman.

54. By taking a holy dip and worshipping with faith in the Mātṛtīrtha the family flourishes till the eleventh generation. Excellent prosperity increases.

55. Thereafter, the devotee should go to Śītāvana.[1] O auspicious lady, there is a great Tīrtha there. By its mere vision, it sanctifies twenty-one generations.

56-57. By casting off the tresses of hair there, the devotee becomes liberated from sins. The Tīrtha named Daśāśvamedhika is well known in all the three worlds. By seeing that Tīrtha one shall be liberated from sins. Thereafter, he shall go to the Tīrtha called Mānuṣa[2] and take the holy bath.

58-59. O daughter of god Brahmā, if one wishes for a human birth once again one shall take bath in the Tīrtha Mānuṣa. The river Mahānadī three kilometres from the Mānuṣa Tīrtha is well known. After taking bath there in accordance with the injunctions, the devotee should feed excellent Brāhmaṇa on Śyāmāka rice cooked in milk.

60-61A. His sins perish. He attains salvation by performing the rite of Śrāddha to the Pitṛs. At midday on the fourteenth day during the Pitṛpakṣa (the dark fortnight dedicated to the

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1. Probably the same as *Śītā-Vana* mentioned as the seventh holy forest in Kurukṣetra in VmP. 34. 7. The village *Sīvana* is supposed to be on its site. Sītā, the queen of Rāma, has no association with Kurukṣetra as per VR.

2. It is also glorified in VmP. 35. 50-56, Pd. P. I. 26. 60-63.

manes) called Mahālaya in the month of Bhādra-pada, the devotee shall offer Piṇḍas. Thereby, he shall attain liberation.

61B-62A. Thereafter, he should go to Brahmā's spot Brahmodumbaraka. He who takes a holy dip in the pools of Brahmaṛṣis (Brahmanical sages) obtains the benefit of Somayāga.

62B-63A. By worshipping Sthāṇu accompanied by Daṇḍin in the Tīrtha called Vṛddhakedāraka the man attains the power of vanishing at will.

63B-64A. Thereafter, the devotee should go to Kalaśī where the goddess herself is present. By taking a holy dip here and worshipping Ambikā, one shall cross the ocean of worldly existence.

64B-65. By visiting lord Maheśvara at Saraka[1] on the fourteenth day in the dark half of the month, the man endowed with faith, shall attain the region of Śiva. O beautiful lady, there are three classes of Tīrthas at Saraka.

66-67A. The Rudrakoṭi (the crore of Rudras) is stationed in the well in the middle of the lake. The man who takes bath in that lake and remembers Rudrakoṭī is meritorious. There is no doubt about this that Rudrakoṭi it worshipped by him.

67B-69A. There is another Tīrtha there itself, viz. Īhāspapadam (Basis for desire). It is destructive of sins. By its mere sight a man attains liberation. By worshipping Devas and Pitṛs, the man wards off mishaps. He shall obtain everything mentally thought of.

69B-70A. There is a great Tīrtha called Kedāra. It is destructive of all sins. By taking a holy bath there, the man shall achieve the benefit of all gifts.

70B-71A. There is a great lake of very clear water to the east of Saraka. It is well known by the name "Anyajanma" (another birth), where the lord Hari and Hara are present. Viṣṇu stands there in his four-armed form, while Śiva abides there in the form of a Liṅga. By performing holy ablution there in visiting and eulogising the deity, the man obtains liberation.

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d. . . ..

71B-73A. Thereafter, the devotee shall go to Nāgahrada and take a holy dip towards the end of the bright half of the month of Caitra. By offering Śrāddha, he attains liberation. He never sees the world of Yama.

73B-75. Thereafter, the devotee shall go to the Tīrtha Triviṣṭapa that is resorted to by the Devas. There is a holy river Vaitaraṇī there. It liberates one from sins. By taking a holy dip and worshipping the trident-bearing and bull-emblemed deity, he shall purify his soul of all sins. He will definitely attain the greatest goal (Mokṣa). By taking holy dip in the Rasāvarta the man attains excellent Siddhi.

76. On the fourteenth day in the bright half of the month of Caitra, the devotee should take a holy dip in the Vilepaka and worship Śiva devoutly. Thereby he is liberated from all sins.

77. Thereafter, O gentle lady, the man should go to the excellent Phalakīvana[1] where Devas perform great penance along with the Gandharvas.

78. By taking a holy dip in the river Dṛṣadvatī there in accordance with the injunctions and by performing the rite of Tarpaṇa to the Devas and Pitṛs. the man shall attain the benefit of Agniṣṭoma and Atirātra sacrifices.

79. On the new-moon day or on Lunar-day (Full-moon day (?) the man shall perform Śrāddha rite there. He attains an excellent benefit thereby on a par with that of Gayāśrāddha.

80A. That is the benefit of the Śrāddha. The remembrance of the forest yields satisfaction to the Pitṛs.

80B-81A. Thereafter, the devotee shall go to the Tīrtha Pāṇighāṭa and perform the rite of Tarpaṇas to the Pitṛs. Thereby he attains the benefit of Rājasūya and of Sāṅkhya and Yoga as well.

81B-82A. Then the man should perform bath in the Tīrtha Miśraka in accordance with the injunctions. Thereby he attains the benefit of all the Tīrthas and attains excellent salvation.

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1. There is no jungle now, but the village Pharal is regarded as the site of *Phalakī Vana*.

82B-83A. Thereafter he should go to Vyāsavana[1] and take a holy dip in the Tīrtha Manojava. By visiting the lord Manīṣin he shall attain whatever is mentally thought of.

83B-84A After going to the Madhu-vana, he should take a holy bath in the Tīrtha of the goddess and be pure. By worshipping Devas and sages, he attains an excellent Siddhi.

84B-85A The man shall take a holy plunge in the Tīrtha, the confluence of Kauśikī and Dṛṣadvatī. If he observes restraints and restricts his diet, he shall be liberated from all sins.

85B-86. Thereafter, the devotee should go to Vyāsa-sthalī. It was here that the intelligent Vyāsa, overwhelmed by grief at the bereavement of his son, decided on casting off his body. He was re-suscitated to life by Devas. By going to that holy spot, the man is rid of his grief.

87. After going to the well of Kinduśū kūpa the devotee should make a gift of a Prastha measure of gingelly seeds. Thereby, he attains the greatest Siddhi. If he dies there, he shall attain liberation.

88. Two Tīrthas are well-known over the Earth Viz. Āhna and Mudita. By taking a holy dip therein and purifying the soul, the devotee shall attain the world of Sun.

89. Thereafter, he should go to the Tīrtha Mṛgamucya on the Gaṅgā. By bowing down and worshipping Mahādeva, the devotee shall attain the benefit of a horse-sacrifice.

90. Thereafter, he should go to Koṭitīrtha. By taking a holy dip, by visiting Śivakoṭīśvara and by eulogising him faithfully, he shall attain the benefit of a crore of sacrifices.

91-92. Thereafter, the devotee shall go to Vāmana-kuṇḍa[2] well-known in the three worlds. It was here that Vāmana

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1. No jungle now. Its site is now occupied by the village Vārasā to the south of Karnal-Kaithal road. This is different from Vyāsasthali in VV. 85-86 below, where Vyāsa tried to commit suicide (mentioned in Pd. P. I. 26. 90-91).

2. Mentioned in *Mbh. Vana* 83.103, 88.130. Pd. P. I. 26.96. A Vāmana-Kuṇḍa (a pool) is now shown at its site (*Ka'yāṇa* 31. 1 P. 81)

his birth with the desire to destroy Bali's Yajña. By taking the holy bath at Viṣṇupāda therein and by worshipping Vāmana, the devotee shall be freed of all sins. He is honoured in the world of Viṣṇu.

93-94. The hermitage Jyeṣṭhāśrama is destructive of all sins. The devotee should observe fast on the eleventh day in the bright half of the month of Jyeṣṭha. On the next day, he should perform ablution therein in accordance with the injunctions. Thereby, he attains the greatest excellence among men. O gentle lady, the Śrāddha performed there gives great satisfaction to the Pitṛs.

95. There itself is the Koṭitīrtha well known in the three worlds. By taking a holy dip in that Tīrtha he shall obtain the benefit of a crore of sacrifices.

96. By duly worshipping Maheśvara, the lord of the Devas, named Koṭīśvara, the devotee shall attain chieftancy of the Gaṇas.

97A. By taking a holy dip in the Sūryatīrtha the devotee shall attain the world of the Sun.

97B-98A. Going to the Tīrtha called Kulottāraṇaka and taking a holy dip therein, the devotee uplifts his family. He then stays in heaven till the end of Kalpa.

98B-99A. By taking a holy dip in the Deep pool of the Wind-God and by visiting lord Maheśvara, the devotee shall be liberated from all sins and attain Śiva's region.

99B. By taking a holy dip in the Hanumattīrtha the man shall attain liberation.

100. By taking a holy dip in the Tīrtha of the saintly king Śālahotra the devotee shall be devoid of sins. By taking the holy dip in the Tīrtha of the Sarasvatī named Śrīkumbha the man shall attain the benefit of Yajña.

101. By taking the holy dip in the Naimiṣakuṇḍa the devotee attains the merit of ablution in the Naimiṣa. By taking a holy bath in the Vedavatī tīrtha a woman shall attain the Status of Satī (Pārvatī).

102. By taking a holy dip in the Brahma Tīrtha a man obtains Brāhmaṇa-hood. This is the greatest spot of Brahmā. By going there none comes to grief.

103. By taking a holy dip in Somatīrtha, a man shall attain heavenly goal. By going to and by having a holy dip in the seven Sārasvata Tīrthas the man shall attain liberation.

104-105. The seven Sarasvatīs viz Suprabhā, Kāñcanākṣī, Viśālā, Manoharī, Sunandā, Suveṇu and Vimalodakā join together there. By taking a holy bath in the Auśanasa Tīrtha, the devotee shall be freed from all sins.

106. By taking a holy dip in the Kapālamocana even a Brāhmaṇa-slayer becomes pure. A man who takes a holy dip in the Vaiśvāmitra Tīrtha shall attain Brāhmaṇa-hood.

107. By taking the holy dip in the Pṛthūdaka[1] one is liberated from worldly bondage. By taking a holy dip in the Avakīrṇa a man attains the benefit of celibacy.

108. One who goes to Madhusrāva and takes a holy bath shall be liberated from sins. By taking the holy dip in the Vasiṣṭhatīrtha, the devotee attains the world of Vasiṣṭha.

109. By taking a holy bath in the confluence of Aruṇā and by observing fast for three days, the devotee attains liberation. No doubt need be entertained in this respect.

110. O auspicious lady, there are four seas there. One who takes a holy dip there attains the benefit of the gift of a thousand cows. He is honoured in the heavenly world.

111. There is another Somatīrtha there. O Mohinī, by taking holy bath in that on the sixth day in the bright half of the month of Caitra, and by performing Śrāddha, one shall uplift the Pitṛs.

112. By taking a holy dip in the Pañcavaṭa and by duly worshipping Śiva who has assumed the Yogic form, the devotee rejoices along with the Devas.

113. One who takes a holy dip in the Kurutīrtha shall attain all Siddhis. The man who takes a plunge in the Svargadvāra, is honoured in the heavenly world.

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1. Pṛthūdaka is the famous holy place Pehoa or Pehova, Karnal Dist. It is highly valued in *Mbh. Vana* 83. 142-149 and in *Śalya Parva* 39. 33-34. Also in Pd. P. Svarga, 27.31, 38, 39. VMP. calls it Brahma-yoni-Tīrtha (39. 20, 23).

114A. One who takes bath in the Tīrtha Anaraka is liberated from all sins.

114B-115A. O gentle lady, thereafter, the man should go to the excellent forest Kāmyaka Vana.[1] The moment he enters, he is liberated from all accumulations of sins.

115B-116A. After reaching Ādityavana, if he visits (the deity) he will be liberated. By taking holy dip there on a Sunday, the devotee shall attain everything desired.

116B. By taking a holy dip in the Yajñopavītika Tīrtha, the devotee shall attain the benefit of maintaining his own duty.

117. Thereafter, the excellent man shall take a holy dip in the Tīrtha Catuḥpravāha. Thereby, he attains the benefit of all Tīrthas and rejoices in heaven like a Deva.

118. One who takes bath in the Tīrtha Vihāra shall attain all happiness. By taking a holy dip in the Durgā Tīrtha a man never faces misfortunes.

119. Thereafter, the devotee should take bath in the well Sarasvatī also known as Pitṛ-Tīrtha, and perform the Tarpaṇa rite to the Devas and others; thereby he shall attain excellent salvation.

120. By taking a holy dip in the Prācī Sarasvatī[2] (Eastern Sarasvatī) and by performing the Śrāddha rites in accordance with the injunctions, the devotee shall attain even inaccessible desires. At the time of death, he shall attain heavenly goal.

121-22A. By taking a holy dip in the Śukra Tīrtha and offering Śrāddha a man shall uplift the Pitṛs. He should observe fast on the eighth or the fourteenth day particularly in the dark half of the month of Caitra and take bath in the Brahma Tīrtha. Undoubtedly he will attain liberation.

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1. The site of the forest is occupied by the village Kamodhā. It is three miles from Jyotisaras to the south of the Pehova road.

2. It is so called as the Sarasvatī turned to the east at this place. Today there is only a tank of that name where pilgrims performed *Tarpaṇa* to the ancestors. The surrounding relics testify to its glorious past.

122B-123. Thereafter, he shall take bath in the Sthāṇu-Tīrtha and visit the Sthāṇuvṛṣa. The man thereby is liberated from terrible sins. So says Pitāmaha. By visiting the Sthāṇuliṅga the pilgrimage becomes complete.

124. O goddess, the pilgrimage of the holy centre Kurukṣetra is thus complete. Truth and nothing but the truth is uttered by me. There has never been and there never will be a Tīrtha like Kurukṣetra.

125A. By undertaking twelve such pilgrimages the devotee is not born again.

125B-126A. Holy rites and laudable public works like digging tanks, wells, penances, Homas, duly given charitable gifts etc. at that place, everything shall be everlasting. They who know the Vedas know this.

126B-127. One who takes a holy dip on the inaugural days of Manvantaras and Yugas, during lunar and solar eclipses during the transits of the sun, on Mahāpāta period and on other holy occasions shall attain infinite benefits.

128. It is for the purification of sins of noble souls, originating from the Kali age that the pleasant Tīrtha of Kurukṣetra has been created by Brahmā.

129. He too who glorifies this sacred story that destroys sins, or the man who devoutly listens to this, is liberated from sins

130. In every birth, the man shall always attain whatever he gives away at Kurukṣetra at the time of solar eclipse.

131. Now, of what avail is much talk ? O daughter of Brahmā, listen to this decision. If one wishes for deliverance from worldly bondage, one shall of necessity resort to Kurukṣetra.

132. This is the greatest merit. This is the greatest penance. This alone is the greatest perfect knowledge if one goes to the Sthāṇutīrtha.

133. There is no other Tīrtha on the Earth as splendid as Kurukṣetra. Whether one adheres to the Ācāras or not (i.e. discipline of castes and stages of life) one attains liberation there.

134-135. O sinless lady, what I have been asked, I have told you entirely, about the greatness of Kurukṣetra that destroys sins. It is meritorious. It bestows salvation. What else do you wish to hear ?

CHAPTER SIXTYSIX

Glory of Gaṅgādvāra
(Or Haridvāra)

Mohinī submitted :

1. O most excellent one among the Brāhmaṇas, the greatness of Kurukṣetra* that is exceedingly destructive of sins, and which bestows Siddhis on men, has been heard from you.

2. O preceptor, blessed are you. Kindly recount to me the meritorious Tīrtha well known as Gaṅgādvāra.[1] There is great desire in my heart to hear about it.

Vasu narrated :

3. Listen, O gentle lady, I shall describe to you the greatness of Gaṅgādvāra that destroys sins. It is holy and auspicious to those who listen and read.

4. It is at this place that the holy Gaṅgā named Alakanandā reaches the Earth piercing through the mountains in thousand places and following the chariot of Bhagīratha.

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*The editor of the Sk. Text remarks :

Thus the greatness of Kurukṣetra is completely recounted. Now the greatness of Gaṅgādvāra is begun.

1. The same as Hari (ra) dvāra (U. P.). Although the name Haridvāra implying Gaṅgādvāra is used in the Sk. P. IV and the Pd. P., Gaṅgādvāra was more popular in ancient times as Hiuen Tsang and Al Biruni called it Gaṅgādvāra ('the Gate of the Gaṅgā' as the Chinese traveller put it). It is one of the seven holiest cities in India. It is also called Māyā or Māyāpurī.

5. It is here that Dakṣa,[1] the Prajāpati, formerly worshipped Yajñeśa (Lord of Yajñas). That holy place bestows merits on men and destroys sins.

6. In this Yajña, Devas with their leaders like Indra and others had been invoked. With a desire to partake of their shares in the Yajña, they came here accompanied by their attendants.

7. O auspicious lady, the divine sages, pure Brahmanical sages and saintly kings together with their disciples and their disciples' disciples had come there.

8-9A. All of them had been invited by that intelligent son of Brahmā. The Gandharvas, Apsaras, Yakṣas, Siddhas, Vidyādharas and serpents—all came to the place of Yajña, except Śiva, the Pināka-bearing deity.

9B-10. As the invitees were going in their aerial chariots along with their wives, they were extolling the festivities in the Yajña of Dakṣa delightedly. The beautiful lady Satī heard (their descriptions) and became eager (to see it for herself). She therefore requested Mahādeva for permission to go.

11-12. On hearing it, the Lord said: "It is not conducive to welfare to go there". In view of the gravity of the inevitable future, she disregarded the lord and went there to participate in the celebration of the Yajña by her father. When she reached there, she was neither honoured nor welcomed by anyone.

13-15A The beautiful lady laid down her life there and that spot became an excellent holy centre.[2] Those who take their holy bath in that Tīrtha and perform the rite of Tarpaṇa to the Devas and Pitṛs, shall be favourites of the goddess. They will be able to enjoy worldly pleasures as well as salvation. Those who cast off their lives there by means of fasts etc. attain Śiva himself. They are not reborn in Saṁsāra.

15B-16. On hearing about the death of his beloved from Nārada, lord Nīlalohita (Śiva) created Vīrabhadra.

1. It is at a distance of about half a mile or so from modern Haridvāra that we are shown the place of Dakṣa's famous sacrifice. The story of destruction of Dakṣa's sacrifice is given in *Mbh. Śānti* 283. 32-37 and in other Purāṇas like the Bh. P.

2. This is called Satī-Kuṇḍa.

Accompanied by all the Pramathas, he destroyed that Yajña completely.

17. By the subsequent prayer of Brahmā God Śiva was immediately propitiated. He reorganized the Yajña. The disorganized Yajña was brought back to normalcy.

18. Thereafter, that Tīrtha has become unequalled and destructive of all sins. By performing ablution into it, the moon-god became free from the grip of consumptive diseases.

19. No doubt need be entertained in this respect, O daughter of Brahmā. He who duly takes bath in that Tīrtha attains every desire he cherishes.

20. Hari Tīrtha is that holy centre where the immutable lord Viṣṇu, the lord of Yajñas, was eulogised by Dakṣa and Devas.

21. The man who duly takes a holy bath there at Haripāda, O chaste lady, shall be a beloved favourite of Viṣṇu and the receptacle of worldly pleasures and salvation.

22. To the east of this is the well known holy centre Trigaṅgā. The Tripathagā (Gaṅgā flowing along the three paths) is directly seen there by the people.

23. By taking a holy bath therein and by performing the rite of Tarpaṇa to the Devas, sages, Pitṛs and human beings, the man endowed with perfect faith rejoices in heaven like a god.

24. O chaste lady, he who falls into the current and abandons his life, shall go to the abode of Viṣṇu. He is duly honoured by Devas.

25. Thereafter, the devotee should go to the Tīrtha, Kanakhala[1] in the southern direction. In observing fast for three nights and by taking a holy dip in the Tīrtha, one is liberated from all sins.

26. O gentle lady, he who gives a cow there to a Brāhmaṇa who has mastered the Vedas never sees Vaitaraṇī nor Yama.

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1. Kanakhala is at a distance of about three miles from Here ki Paiḍi.

27A. Anything given or offered into the sacred fire, or Japa, or penance performed here attains everlasting benefit.

27B-28. The Jahnu Tīrtha is also here where formerly that river was drunk up by the royal sage Jahnu after making a mouthful of her. When he was propitiated, the river was released by him and it came out of his ear.

29-30A. O blessed lady, the man who takes his holy dip there, who observes fast, who is equipped with faith and who duly propitiates a Brāhmaṇa who has mastered the Vedas, by feeding him with excellent cooked rice, shall stay in the heaven for the duration of a Kalpa.

30B-31. O lady of fine waist-line, thereafter, the devotee should go to the Koṭitīrtha which is in the western direction. By visiting Koṭīśa the merit acquired is a crore of times more. By observing fast for a night there, the devotee shall attain the benefit of Puṇḍarīka sacrifice.

32. Similarly, in the northern quarter, there is the great Tīrtha well known as Saptagaṅgā.[1] O gentle lady, it is destructive of all sins.

33-34A. O highly intelligent lady, the holy hermitages of the seven sages are there. By taking a holy bath severally in those Tīrthas and by performing the rite of Tarpaṇa to the gods and to the Pitṛs, the man obtains the eternal world of sages.

34B-35. When the Divine river Gaṅgā was being brought by king Bhagīratha, the river, thanks to her love and fondness for them (seven sages), flowed in seven currents. Therefore, the Tīrtha became famous as Saptagaṅgā.

36. The devotee then goes to the Āvarta and performs Tarpaṇa rite to all, beginning with the Devas, after the holy bath. Thereby, he rejoices in the abode of Devendra for the period of a Yuga.

37. Thereafter, O gentle lady, the devotee should go to the excellent Kapilahrada. By giving a cow as gift to an excel-

1. It is called Sapta-dhārā now. It is at a distance of a mile or so from Bhīma-Goḍā.

lent Brāhmaṇa he shall attain the benefit of giving a thousand cows.

38. The extremely sacred Tīrtha of Nāgarāja, (king of serpents, is here itself. He who performs the rite of ablution here, shall derive protection from serpents.

39. Thereafter, the devotee should go to Lalitaka and the excellent Tīrtha of Śantanu. By taking the holy bath therein and performing the rite of Tarpaṇa in accordance with injunctions the gods and others, the devotee attains salvation.

40. It was here that Gaṅgā who had come in a human form was attained by Śantanu. After giving birth to the Vasus year by year, it was here that she threw them in and finally cast off her body.

41-42A. Where the body was cast off, medicinal trees grew up. The man who takes bath there and eats parts of the trees never sees any misfortune by the grace of goddess Gaṅgā.

42B. Thereafter, the devotee shall go to the Tīrtha Bhīmasthala.[1] He who takes a holy bath there is a meritorious man.

43. After enjoying pleasures here, the devotee shall attain heavenly status after death.

O gentle lady, these holy centres have been narrated to you very briefly.

44-45A. O blessed lady, there are thousands of other Tīrthas there. He who takes a holy dip in this sacred holy centre when Jupiter is in Aquaries and the sun is in Aries, shall be a master of speech and shall be like the Sun god himself in refulgence.

45B-46. After having completed the pilgrimage of Prayāga and other holy centres full of sacred waters, the pilgrim should assiduously take a holy bath in the following Tīrthas Viz : Vāruṇa, Yoga, Mahāvāruṇa and Mahāmahāvāruṇa. He shall take holy bath in accordance with injunctions.

47-48. By worshipping the Brāhmaṇas devotedly, he shall attain the region of Brahmā. If he makes any charitable

1. Probably the same as Bhima-goḍā, a holy centre on the way from Haridvāra to Rishikesh (*Kalyāṇa* 31. 1. P. 64).

gift during the transit of the Sun, or on the new-moon day, or when the Vyatīpāta period of time occurs, or on the anniversary day of the beginning of Yugas, or during other sacred days, it shall have a crore times more benefit. It is the truth that has been declared by me.

49. He who remembers Gaṅgādvāra even when he is far away, attains good goal like the person who remembers Hari in the end.

50. That deity whom pure man worships at Haridvāra shall become delighted and fulfil his desires.

51. The place where Gaṅgā entered the Earth is itself a place of penance, it is a place of Japa and the place of Homa.

52. The man who observes restraints and after taking a holy dip, repeats the thousand epithets of the Gaṅgā three times per day, shall attain a line of progeny that gets never extinct.

53. O blessed lady, he who devoutly listens to the Purāṇa at Gaṅgādvāra with due observance of restraints, attains the unchanging region (i.e. the permanent abode of the Supreme Lord).

54. The excellent man who listens to or reads the greatness of Haridvāra with great devotion shall acquire the benefit of the holy bath there.

55-56. O gentle lady, there is no cause of fear from serpents, thieves, fires, evil planets or tyrannous kings. All the riches increase, thanks to the grace of lord Viṣṇu.

CHAPTER SIXTYSEVEN*

*The Greatness of Badarikāśrama***

Mohinī said :

1. O excellent Brāhmaṇa, the greatness of Gaṅgādvāra has been recounted. Now narrate the greatness of Badarī that is destructive of sins.

Vasu said :

2. Listen, O gentle lady, I shall describe in detail to you the greatness of Badarī. On hearing this, a creature (the living soul) is liberated from the bondage of birth and saṁsāra.

3. The holy centre of Hari named Badarī is destructive of all sins. It bestows liberation on those men who are afraid of worldly existence and it dispels the defects of Kali Yuga.

4-5. There, lord Nārāyaṇa and the holy sage Nara who were born of Mūrti and Dharma, went to Gandhamādana mountain where there is a Badarī tree endowed with many fruits of sweet fragrance.

O blessed lady, on that spot, they have been engaged in penance ever since the beginning of Kalpa.

6. They are surrounded by Nārada and other excellent sages staying in the village of Kalāpa[1] and also by the groups of Siddhas. They stationed themselves there for the sustenance of the world.

7. There is a well known holy centre named Agnitīrtha[2] (Hot water spring). It yields all Siddhis. Even those who are defiled by great sins become purified by taking holy dip therein.

8. Just as the discoloured gold becomes pure when heated in the fire, so also the embodied soul becomes liberated from sins by plunging into the Agnitīrtha.

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*The editor of the text of N. P. introduces this chapter with the remark : Henceforth the greatness of Badarī is begun.

**Mod. Badrinath in Garhwal, (Uttar Pradesh)

1. Purāṇas like Bh. P. X. 87.7 state that there was a village called Kalāpa near Badarikāśrama, but now there is no such village. The big plain behind Mucakunda's cave is regarded by some as the site of Kalāpa grāma (*Kalyāṇa* 31.1 P. 60); about other locations vide De, p. 84.

2. This is the hot-water spring near Badrīnāth temple where people take bath. It is below the local Kedāranātha shrine.

9. By taking a holy dip in the Agnitīrtha a man obtains that benefit which is obtained from thousands of Cāndrāyaṇas and crores of Kṛcchras.

10. There are five rocky slabs.[1] O daughter of Brahmā, Agnitīrtha is situated in their midst. By its mere sight, it dispels sins.

11. That rocky slab is called Nāradī śilā where the holy sage Nārada performed a terrible penance. By its very sight, it yields liberation.

12-14A. O lady of beautiful eyes, there is the perpetual presence of Hari, there. The Nāradakuṇḍa (holy pool of Nārada) is also there. The man who takes a holy bath there becomes pure. He obtains whatever he desires, such as worldly pleasures, salvation and devotion to Hari. Whatever a man performs here with devotion such as holy bath, charitable gift, worship of Devas, Homa, Japa or other rites are imperishable.

14B-15. There is another splendid rocky slab in that holy centre. It is called Vainateya śilā.

It was here that a very severe penance was performed y Garuḍa of noble soul, for thirty thousand years with the desire for seeing Hari.

16. O auspicious lady, the delighted lord granted him the boon and said, "O dear one, be unconquerable to the host of Daityas, and a terror unto the serpents.

17-18A. Become my vehicle. I am delighted with you. This rocky slab where the penance has been performed by you will become famous over the Earth by your name. By its mere sight it shall be the bestower of merit on men.

18B-19A. In this most important Tīrtha on Gaṅgā, with a desire to attain my love (you have performed penance). O blessed one, may it manifest itself as the granter of merits to those who take their holy dip here.

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1. The five rocky-slabs are below the hot-water-spring called Agni *Tīrtha.* The order of slabs to-day is (1) Garuḍa or Vainateya (2) Nārada, (3) Mārkaṇḍeya, (4) Narasiṁha and (5) Vārāhī (*Kalyāṇa* 30. 1. p. 59). The order in the NP is as follows : (1) Nārada, (2) Vainateya or Garuḍa 3) Vārāhī, (4) Narasiṁha (5) Nara:Nārāyaṇa Śilā on the bank of the hot-spring (Vahni Kuṇḍa).

19b-20. He who takes a holy bath in the Pañcagaṅgā and performs the rites of Tarpaṇa to the Devas and others, does not return from the eternal world of Brahmā."

After granting this boon, Viṣṇu vanished then.

21-22A. At the behest of Viṣṇu, Garuḍa attained the state of being the vehicle of Viṣṇu. Thereafter, that holy centre has become destructive of sins.

22B. It is the bestower of merits on being remembered. It yields the goal of Vainateya. There is another auspicious slab of a rock. It is known as Vārāhī (Śilā).

23. It was here that the lord (in the form of a divine Boar) lifted up the Earth after striking down Hiraṇyākṣa and occupied this position in the form of a rocky slab. He is the destroyer of sins.

24. The man who goes there, plunges into the pure waters of Gaṅgā and worships that rocky slab with devotion does not attain misfortunes or hell.

25. There is another rocky slab called Narasiṁha śilā. The lord of Devas killed Hiraṇyakaśipu and rested there on the rock.

26. Later on, his anger was assuaged by the celestial sages. He was requested to stay perpetually there at Viśālā (i.e. Badarikāśrama).

27. The four-armed deity accordingly assumed the rocky form. Engaged in aquatic sports, he permanently stays in the middle of water.

28. The man who takes a holy bath there and worships the rocky slab, attains the abode of Viṣṇu from which rarely does any one return to Saṁsāra.

29. O gentle lady, know the fifth rocky slab situated on the banks of Vahnikūpa (i.e. the hot water spring thereof). It is called Naranārāyaṇa Śilā. I shall explain about it now, listen.

30. In the age called Kṛtayuga, Hari in the form of Naranārāyaṇa stayed there directly visible to all as the bestower of worldly pleasures and liberation.

31. O auspicious lady, in the age named Tretāyuga, he is seen by the sages, Devas and Yogins and not by others. He

himself adopts the Yogic posture and remains as the sustainer of worlds.

32. When Dvāpara Age arrives he is seen by the path of knowledge and not by any other means. In the Tiṣya (i.e. Kali age) he becomes (completely) invisible.

33. Therefore, Brahmā and other Devas, sages and ascetics, eulogised lord Hari with various kinds of praise and propitiated him.

34. Thereupon, an incorporeal voice (from heaven) addressed Brahmā and others : "I shall not be visible in the Kali age that is devoid of virtue and piety.

35. O leading Devas, if you have faith in viewing the Maṇḍapa (ceremonial hall) take up my image of rock situated in the Nārada Kuṇḍa".

36-37. On hearing those words, Brahmā and others became delighted at heart. They took out that divine rock image situated in the Nāradakuṇḍa and installed it. After worshipping it, they went to their respective abodes. It is in the month of Vaiśākha that Devas go back to their abodes.

38-39. They come back again in the month of Kārttika and perform the rite of worship. At the beginning of Vaiśākha, due to the melting away of snow, the meritorious human beings devoid of sinful actions are able to see the deity. The deity is to be worshipped for six months by Devas and for six months by human beings.

40-41A. It is under these conditions that the image manifested itself from that time onwards. He who devoutly worships the image of Viṣṇu and partakes of Naivedya, certainly attains liberation.

41B-42. These five holy rocky slabs are thus situated in Viśālā (Badarikā). The Naivedya offered to Hari in these places is inaccessible even to Devas. What then to the human beings? If it is partaken of, it is a means to salvation.

43. Even if the boiled rice offered as Naivedya to Viṣṇu at Badarī is partaken of, it shall purify sins in the body like the blazing fire that purifies the dross in gold.

44. Thus this is the holy spot of Kapālamocana[1] which dispels sins. In its midst too, there are five rocky slabs that dispel sins.

45. O Mohinī, listen to another great holy pool here itself. By taking a holy dip here with devotion, the man becomes master of the Vedas.

46. The Asura named Hayaśiras, a terror to Devas and others, snatched away Vedas coming out of the mouth of god Brahmā.

47. Thereupon, prayed to by Brahmā, Viṣṇu manifested himself in the form of a divine Fish. The lord killed the demon and handed over the Vedas to Brahmā.

48. That Tīrtha is highly meritorious. It illuminates all lores. O blessed lady, it is called Taimiṅgila Tīrtha. By its mere vision it is destructive of sins.

49-50. Once again, the unchanging lord Viṣṇu in the form of the horse-necked being, killed the arrogant Asuras, Madhu and Kaiṭabha who stole the Vedas from god Brahmā. He handed the Vedas back to Brahmā. O daughter of Brahmā that Tīrtha dispels sins by a mere holy dip.

51. In both Tīrthas, Matsya (i.e. Taimiṅgalla)[2] as well as Hayagrīva, the Vedas exist in the liquid form of water perpetually. O gentle lady, that water is destructive of sins.

52. O gentle lady, there is a famous holy centre Indrapāda in the south-east corner. By taking a holy dip therein, a man shall attain the region of Indra (or Indra-hood).

53. There is another charming Tīrtha there named Mānasodbhedaka[3] (resolver of the mind.) It splits the knots in the hearts; it dispels all doubts.

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1. It is at a distance of about one and a half furlong from the Agni-Tīrtha on the bank of the Alakanandā. When god Śiva cut off the fifth head of god Brahmā, it stuck to his hand, Śiva performed pilgrimage to all places but was rid of that sticking head at this Tīrtha. Hence it is called Brahma-Kapāla. Pilgrims offer *Piṇḍa* here to their ancestors.

2. According to *Kalyāṇa* 31. 1 P. 61, it is high up on the mountain behind the Badrīnātha temple at a higher altitude than Urvaśi-Kuṇḍa.

3. At Keśava-Prayāga, near the stone bridge or Bhīmaśilā on the Alakanandā, two cascades form this Tīrtha. Its water is famous in Garhwal for its health-restorative efficacy.

(*Kalyāṇa* 31. 1. P. 60)

54-55. It despels all sins also. Hence, it is called Mānasodbhedaka.

O fair-faced lady, there is another Tīrtha there called Kāmākāma. It bestows the desired objects on those who have a desire for it and confers salvation on those who have no desires.

O gentle lady, to the west of it is the Tīrtha called Vasudhārā.[1]

56-57. By taking a holy bath therein with devotion, a man obtains the desired benefit (Defective Text). The meritorious persons see the deity, stationed in the middle of waters On seeing it, the creature does not have the compulsion to stay in the womb (i.e. is not reborn).

Thereafter, in the south-western direction five currents flow down.

58. Their names are Prabhāsa, Puṣkara, Gayā, Naimiṣāraṇya and Kurukṣetra. By taking a holy dip in every one of them separately, the man obtains the benefit of respective Tīrtha.

59-60A. There is another pure Tīrtha, the second name of which is Somakuṇḍa, By performing severe penance here, Soma (the moon god) became the over-lord of planets and luminaries that move about in the firmament). O gentle lady, by taking a holy bath, a man becomes free from defects and sins.

60B-61a. There is another Tīrtha there called Dvādaśāditya, (the sacred pool of the twelve sun-gods). It is excessively destructive of sins. By taking a holy dip in it, a man becomes comparable to the sun by means of his refulgence.

61B-62A. There is another Tīrtha there called Catuḥsrotas . A man who plunges into it attains whatever he wishes from among the Puruṣārthas viz. virtue, wealth love and liberation.

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1. This is a beautiful waterfall at a distance of five miles from Badarīnātha shrine.

62B-63. There is another charming Tīrtha there named Saptapada. By the very sight of this Tīrtha, even great sins definitely perish. O chaste lady, what then if he takes a holy bath therein ?

64. In the sacred pools called Trilokakuṇḍas, Brahmā. Viṣṇu and Maheśvara are stationed. By dying therein the man attains the region called Satya-loka.

65-66A. O auspicious lady, there is another Tīrtha in the residence of Naranārāyaṇa. Its name is Urvaśīkuṇḍa.[1] One who takes bath here becomes endowed with handsome features. He shall be a great favourite of Nārāyaṇa. He will captivate the universe.

66B. Then to the south of it there is the great Tīrtha called Astra.

67-68. It was here that Nara and Nārāyaṇa deposited their weapons and engaged themselves in the penance. (It is true) O highly blessed lady, since the divine weapons (such as) the conch, discus etc are seen in embodied form by meritorious persons. A man who takes a holy bath there with devotion shall never be afraid of an enemy.

69. There is the holy centre called Merutīrtha there. By visiting the bowbearing deity after the holy dip, O auspicious lady, the devotee realises all desires.

70-71A. There is another Tīrtha named after the guardians of quarters. It is an excellent holy centre. It is here that the guardians of quarters performed penance. O gentle lady, the man who performs ablution into the Tīrtha attains the benefit of plunging into all Tīrthas.

71B-72A. Since it was by striking with his staff that the Tīrtha was created by Hari, it has come to be called Daṇḍapuṣkariṇī. It yields happiness to the protectors of the worlds (i.e. the guardians of quarters.)

72B-74A. That Tīrtha where the Bhāgīrathī is joined by Alakanandā is the most excellent of all holy spots in the sacred

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1. Just behind the Badarīnātha shrine, high up on the hill there is the Urvaśi Kuṇḍa. Here Nārāyaṇa is said to have created Urvaśi from his lap and discomfited Indra's band of tempters.

Badarikāśrama. By takihg a holy bath and devoutly performing the Tarpaṇa rites to the Pitṛs and Devas and by worshipping them with devotion, the devotee attains the abod of Viṣṇu. He is bowed to by all Devas.

74B-75. O splendid-faced lady, there is Dharmakṣetra(the sacred place called Dharma) to the south of the confluence. I consider that holy centre as the most sacred. It is the most excellent of all Tīrthas. O gentle lady, by taking a holy bath there, the man becomes one who has reached the vicinity of that which should be accomplished (viz Mokṣa).

76. The Tīrtha called Urvaśīsaṅgama, is the dispeller of all sins of man. There is another holy centre called Karmoddhāra. It is the sole means to attain Hari's devotion.

77. The Tīrtha called Brahmāvarta is the sole cause of attaining the world of Brahmā. These Tīrthas based on the Gaṅgā have been recounted to you.

78-79A. Even god Brahmā is not competent to describe entirely the Tīrthas stationed there. He who listens to this and he who narrates this with concentration shall be liberated from all sins. He shall attain the world of Viṣṇu.

79B-80A. The man who stays here for a month and observes holy rites with devotion, will visualize lord Hari, Nara and Nārāyaṇa directly.

80B. Premature death, mental anguish, physical ailments and fear of serpents shall not befall the abode, O gentle lady, where the greatness of Badarikāśrama has been written and preserved. Thanks to Hari's favour, happiness always abides there. The riches flourish, thanks to the favour of Viṣṇu.

CHAPTER SIXTYEIGHT

*The Legend of Kāmodā**

Mohinī said :

1. O excellent Brāhmaṇa, recount to me the greatness of Kāmodā.[1] On hearing it directly from your mouth, I shall feel contented and delighted.

Vasu said :

2. O gentle lady, listen, I shall narrate to you the auspicious details of Kāmodā. O hearing it, one is released from all sins. There is no doubt about it.

3. O gentle lady, the city Kāmodā is situated on the banks of Gaṅgā. It is here that Kāmodā, the beloved of Hari, resides along with Devas.

4. O gentle lady, it was when the milk-ocean was churned that Kāmodā was born among the four jewels of Virgins.

5. The virgin Ramā was the first and the second was Vāruṇī. The girl Kāmodā was the third; the fourth was Varā.

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*The printed Text of the N. P. has this following introductory remark.

Thus the greatness of Badarikāśrama has been recounted. Henceforth, the greatness of Kāmodā is being recounted.

1. Kāmodā is the name of a beautiful virgin churned out of the Milk-ocean, who married Viṣṇu. She stays in a 'city' on an unscalable mountain covered with snow. The city is also called Kāmodā and is said to be on the bank of Gaṅgā at a distance of ten Yojanas upstream of Gaṅgā from Gaṅgādvāra. When she laughs with delight, her tears of joy are transformed into fragrant yellow lotuses called Kāmoda. It is generally on the 12th day of Caitra when she smiles at the vernal beauty.

These flowers can be collected from the current of Gaṅgā. If god Śiva is worshipped with these, the worshipper gets his desirable objects. If she weeps with sorrow, the tears turn out to be lotuses of bad odour. The Pd. P. Chs. 119-121 tell us the story how demon Vihuṇḍa worshipped god Śiva with such flowers and was killed by Pārvatī. From all accounts, Kāmodā seems to be a mythological town, though the NP advises pilgrims to visit and stay in the city.

There is also a *Tīrtha* there called Kāmodā. That becomes accessible after the melting away of snow.

6. Among them three girls were obtained by the powerful Viṣṇu. O chaste lady, Vāruṇī was taken away by the Asuras at the behest of Lord Viṣṇu.

7. Ever since that time, Lakṣmī has established herself on the chest of Viṣṇu. O auspicious lady, she became the wife of Viṣṇu. She was devoid of any co-wife.

8. Realising the task to be achieved in the future, Devas, at the behest of Viṣṇu, worship goddess Kāmodā in the city called Kāmodā.

9. She stays there perpetually with the desire for the union with Viṣṇu. She has attained the state of his wife in imagination. She is engaged in meditation on Viṣṇu.

10. Lord Viṣṇu, the great omnipresent deity, approachable through sincerity and devotion by her, stays there perpetually near her.

11. O gentle lady, that deity, the Ātman of the universe, is imperceptible to the Devas, Asuras, sages and human beings. He can be visualised by means of meditation.

12-15. Devas and sages observe the lord only through meditation. O Mohinī, when Kāmodā, the highly blessed lady laughs overwhelmed with delight, tears of delight fall down into Gaṅgā. O goddess of Devas, these tears become lotuses named Kāmodā. They are yellow, fragrant and extremely pleasant. He who comes to acquire them, thanks to his good luck, and worships Śiva with them, shall attain cherished desires. This is the behest of Parameśvara (The Supreme Lord Śiva).

16. Sometimes tears of misery too fall. From those tears lotuses of bad odour crop up.

17. Deluded by the previous sins, if any one worships lord Śaṅkara, the benefactor of the worlds, with those lotus flowers of bad odour he will be oppressed by all miseries.

18-21. Kāmodā is situated ten Yojanas above Gaṅgādvāra. The devotee should perform the Japa of twelve syllabled Mantra for the whole of a year. O daughter of Brahmā, at the end of the year on the tweflh day in the month of Caitra, she will see the splendour of the spring and thanks to her delight, will laugh continuously; then the devotee may get those lotuses and by no means at any other time. The man who is devoted

to Viṣṇu and who takes a holy bath there after contemplating on the city of Kāmodā, shall be a favourite of Viṣṇu. There is no doubt in this that he will be a favourite with the Devas and Pitṛs.

22. O splendid-faced lady, he who stays there for twelve years engaged in the repetition of Japa shall obtain the vision of Kāmodā herself.

23. O lady, by means of holy bath alone, the pure man attains whatever worldly pleasure he may seek.

24. O gentle lady, this is an impassable rugged place. When the snow is melted away on the mountain, this greatest Tīrtha may be accessible, thanks to good luck.

25. Thus the auspicious account of Kāmodā has been wholly recounted. The man who listens to this with devotion is liberated from sins.

CHAPTER SIXTYNINE

The Greatness af Kāmākṣā

Mohinī said :

1. The narrative of Kāmodaka that is destructive of sins and conducive to the attainment of merit has been heard by me. O Brāhmaṇa, now I wish to hear the benefit derived from devotion of Kāmākṣā.[1]

1. It is the most important *Devī pīṭha.* It is at a distance of about two miles from Gauhati on a beautiful hill called Nīlācala over-hanging the Brahmaputra. The author of the NP. is so overawed with the wide expanse of the Brahmaputra that he thinks it to be a sea and the goddess (Tripura-bhairavī) is described as standing near the sea (*sāgarānūpa-taṭa-gā*) in V. 2 below, *Devī Bhāgavata* VII. 38.15 states that it is the place where the private part of Tripura-bhairavī fell. According to mythological legend, when Śiva became too much grieved at the death of his first wife Satī, he carried her body on his shoulder. So to bring him to normalcy, Viṣṇu cut

Vasu said

2. The greatest goddess Kāmākṣā is stationed in the eastern quarter. She is present on the shores of the marshy place near the Sea. She is the bestower of Siddhi on men in the Kali age.

3. The devotee who goes there and observing restriction in the deity, worships Kāmākṣā and stays a night there seating himself steadfastly, shall then visualize her, O gentle lady.

4. That goddess appears before men in a terrible form. He who is not moved with fear on seeing her, shall attain the desired Siddhi.

5. If on seeing the goddess of Devas, Kāmākṣā of terrific features, the devotee sways from his seats instantaneouly, he shall then certainly become distracted in mind and behaviour.

6. O fair-faced lady, Siddhanātha[1], the son of Pārvatī stays there (engaged) in a severe penance. He is never seen by the people.

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to pieces Satī's body with his discus Sudarśana and as Śiva went on wandering with Satī's body, one after another, her limbs went on falling on the ground. Her private parts fell on the Nīlācala and the *Devī Bhāgavata* calls it the jewel among sacred places where Mahāmāyā ever abides'.

Kāmākṣā is a centre of Tantrism. One wonders why the NP. which devotes a whole section to *tantra, mantra* etc. finishes the glory of Kāmākṣā within four (2-5) verses, when he waxes so eloquent on the Tantric worship of Rādhā (and of other deities like Rāma, Narasiṁha, Hanumān and even king Kārttavīrya).

1. This nātha is Matsyendra-nātha, the so-called founder of the Nātha Sampradāya. It is understandable that Jñāneśvara, a 13th Cent. writer from the South, being far away from Assam and writing some four centuries after Matsyendra, should look upon Matsyendra as the human founder of *Nātha-Pantha.* But Tibetan records show that it was sarahapā, the seventh ancestor of Matsyendra, who should be credited if at all with being the founder. Although I have discussed this problem in Marathi under the title "The spiritual lineage of jñāneśvara" in the *Nava-bhārata* (a monthly), I would recommend Rahul Sankrityayana's (Hindi) Introduction to Sarahapāda's *Dohā Kośa* (Bihāra Rāṣṭrabhāṣā Pariṣad, Patna 1957).

It is surprising why the last redactor of NP who comes from east-India (Bengal-Orissa region) should be so ignorant about Matsyendra who was not much removed in time and space from him.

7. During the three Yugas : Kṛta, Tretā and Dvāpara he was directly perceived by every one. In the Kali age, as long as the first quarter of it does not pass off, he shall stay invisible.

8-9. When a quarter of the Kali age has passed off and the surface of the earth has become terrible, he becomes visible and controls the people. O blessed lady, by his powers like Mohana (fascination) Uccāṭana (eradication) etc., he gains control over the people most of whom are Mlecchas[1] (alien out-castes). He will spend the remaininig three quarters of the Kali age by keeping them submissive.

10-11. The devotee should go to Siddhanātha and meditate on him with devotional feelings, for a whole year. Every day he must worship Kāmākṣā. He shall then gain the vision of Siddhanātha in the dream. At the end of the vision he shall have great concentration. He shall achieve Siddhi indicated by it and be a Siddha on the Earth.

12. O auspicious lady, he will be wandering, fulfilling the desires of all the worlds. By means of the boon, he will attract all the articles in the three worlds.

13. He is Matsyanātha (Matsyendra of the Nātha cult) stationed there. O gentle lady, he has mastered the perfect knowledge. He performed a terrible penance, distributing among the people whatever they desired. But he never becomes visible.

14. Formerly, he had roamed all over the worlds without his movement being impeded, for the period of many Yugas. Today the noble-minded personage is completely engaged in penance. O auspicious lady, he is not oppressed by the velocity of Kāla (the force of the stream of time).

15. O highly blessed lady, in the previous birth he had been born as the son of a certain Brāhmaṇa. He was born during the astrologically evil period of a 'Gaṇḍānta' (the tenth astrological Yoga). Hence the moment he was born in the continent named Puṣkara, he was cast into the ocean by his father.

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1. The inclusion of Mlecchas in the Nātha cult is implied here, and the initiation of Matsyendra who was abandoned by his father and had become 'casteless', shows the breadth of outlook of the Nātha cult in its early stage.

16. As soon as he was thrown into the sea, thanks to a lucky coincidence, a certain fish swallowed the boy. For many Yugas, he remained there without ageing or dying due to the flux of time.

17. Thereafter, O gentle lady, once urged by his wife, the daughter of the mountain, Maheśvara, the incomprehensible deity accompanied her to the mountain Lokāloka for the instruction in the esoteric principles.

18-19a. On its gentle and beautiful peak illuminated by jewels, the lord stood for half a moment with his mind engrossed in Hari. He enlightened spiritually goddess Umā by means of his Śakti. He drove away the Sattvas (animals, living beings) with three Tālas (clapping of hands).

19b-20. He then told her the Tattva (the real principle) in the form of the meaning of the twelve-syllabled Mantra which had been an esoteric secret. The daughter of the mountain bowed down to Maheśa, the destroyer of Māra. She understood the principle a little and sat there firmly. At that time the fish in the great ocean immediately jumped on to the peak.[1] The Brāhmaṇa boy who was within its belly became a Tattva-siddha (a person who realised the principle) and freed of all bondages.

21. O splendid-faced lady, coming out of the belly of the fish, he made obeisance in front of Śiva and Umā. Though he was aware of the truth Maheśvara asked him the cause of being within the womb of the fish.

22-23. In front of them, he recounted everything in the manner it had happened. On hearing what had happened to him, Umā was pleased. Getting the permission of Maheśa, she made him her son. O fair-limbed lady, placing him on her lap she kissed his face and said :- "O, is this not my Son? He is Matsyanātha, (lord of fish). He has understood the principle. Hence he is Siddhanātha for all.

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1. The absurdity of the story—jumping of a fish from the great ocean to the peak of the Lokāloka mountain-top where Śiva was secretly instructing Pārvatī in an esoteric lore—is obvious. Jñāneśvara states that it was on a small island in the ocean where Śiva imparted that spiritual knowledge to Pārvatī and which was heard by Matsyendra from his fish-mother's belly.

24-25. Let him go over the worlds according to his will. May he accord happiness unto us now."

Ever since that time this son of Ambikā roamed about all the worlds as he pleased. He attained the Siddhapīṭha.[1] He has occupied that seat as one engaged in penance. By mentally meditating on Siddhanātha, a man shall be one who has realised all his desires.

26-27A. He will acquire learning. He will be drawing the multitudes of scholars in the current of his words (eloquent speech). He who hears this story which is the most sacred in the universe. (even though) it might have entered his ears (casually), realises whatever he desires on the Earth and goes to the heaven. His feet are worshipped by the Devas.

27B-C. Thus O lady of beautiful eyes, I have told you about the greatness of Kāmākṣā alongwith the story of Siddhanātha. It is destructive of sins at the outset. O gentle lady, what else shall I recount to you ?

CHAPTER SEVENTY

The Greatness of Prabhāsa

Mohini said :

1. O excellent Brāhmaṇa, recount to me the greatness of Prabhāsa[2] On hearing it I shall be delighted in my mind. May I be blessed thanks to your grace.

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1. Kāmākhyā is both Śaktipiṭha and a Siddha-Piṭha.

2. Prabhāsa, alternately called Somanāthapaṭṭaṇa, Devapaṭṭaṇa, Verāvala, is the holy place of Lord Somanātha, the famous *Jyotirliṅga in* Saurāṣṭra. It is here that Lord Kṛṣṇa gave up his physical body under a Pippala tree. The *Mbh. Vana* 82.58. 58.20 etc. mention the great sanctity of Prabhāsa while the *Śiva Purāṇa, Koṭi-rudra* 15. 56-58 waxes eloquent about the mere sight of Somanātha. The NP., however, is interested in the directory of various Tīrthas in and about Prabhāsa and not so much in

Vasu said :

2. O gentle lady, listen. I shall narrate to you the (glory of the holy eentre named Prabhāsa. It yields great merit. It is a Tīrtha that dispels all sins of men. It yields worldly pleasures and salvation.

3-4. O daughter of Brahmā, there are innumerable Tīrthas therein. Someśa,[1] the lord of the universe, the lord of the daughter of the mountain, is present there. By taking a holy bath in the Prabhāsa Tīrtha, and by worshipping Somanātha, a man obtains liberation. What I have stated to you is the truth.

5. The zone of Prabhāsa extends to twelve Yojanas. In its centre is the Pīṭhikā (the pedestal). It is said to extend to five Yojanas.

6. In its middle is the Tīrtha extending to a Gocarma (about a hundred hands. But it excels even mount Kailāsa. Another meritorious and splendid Tīrtha is Arkasthala (the holy spot of the sun).

7-8a. There are thousands of Liṅgas such as Siddheśvara etc. By performing the holy bath there, and the Tarpaṇa rite for Pitṛs and Devas with devotion, and by worshipping the Liṅgas, the devotee attains the same worlds as that of Rudra.

8b-9a. Another Tīrtha, the Agnitīrtha,[2] is situated on the shore of the sea. O gentle lady, by taking the holy dip there, the man shall attain the world of Vahni.

Somanātha. Inscriptional evidence e.g. the Nasik inscription of Uṣavadāta (Bombay, G. XVI p. 669) testifies to the holiness of Prabhāsa. Most of the *sub-tīrthas* mentioned in this chapter are described in detail in the *SkP. Prabhāsa Khaṇḍa.*

1. This is the famous *Jyotir-liṅga* whose shrine faced destruction and re-construction at least five times during the last thousand years. The last re-construction of the shrine took place after Indian independence, probably due to the interest taken by Sardar Patel, the then Home Minister of India.

2. It is strange but watery places are called by the name *Agni-tīrtha* (The sacred 'pool' of the Fire god). Here the sea near the town of Prabhāsa is called *Agni Tīrtha.*

9b-10a. By worshipping lord Kapardīśa (Śiva) after observing fast, the devotee attains Śiva's world after enjoying the desired worldly pleasures.

10b-11a. The devotee shall go to Kedāreśa and worship him in accordance with the injunctions. Thereby, he attains heavenly goal. He goes there by means of an aerial chariot. He is worshipped by Devas.

11b-13. The three deities mentioned before together with the following make fourteen. viz : Bhīmeśa, Bhairveśa, Caṇḍīśa, Bhāskareśvara, Aṅgāreśa, Gurvīśa, Someśa, Bhṛgujeśvara, Śanīśvara, Rāhvīśvara and Śikhīśvara. These deities must be visited in order. By worshipping with devotion these deities severally, the devotee who knows rules of religious procedure attains the same world as Śiva. He becomes competent to chastise as well as to bless others.

14. O daughter of Brahmā, by worshipping five other Liṅgas, Siddheśvara etc., the man attains Siddhi of this world as well as of the other world.

15. By worshipping the fair lady Ajāpālā, Maṅgalā and Laliteśvarī, the man becomes free from sins.

16. By worshipping Lakṣmīśvara, Bāḍaveśa, Arghyeśa and Kāmakeśvara with devotion, a man shall attain lordship of the worlds.

17. By worshipping Gaurīśa, Varuṇeśvara and Uṣeśvara after reaching the penance grove of Gaurī, the man shall attain heavenly goal.

18-19a. By duly worshipping Gaṇeśa, Kumāreśa, Svākakeśa, Kuleśvara, Uttaṅkeśa, Vahnīśa, Gautama and Daityasūdana (the slayer of the Daityas), the man shall never go to hell (or troubles).

19b-20a. The devotee should thereafter go to Cakra Tīrtha, take a holy bath in accordance with the injunctions and worship goddess Gaurī; thereby the man shall obtain the desired benefits.

20b-21a. O fair-faced lady, after reaching the Tīrtha called 'Sannihatyā', the devotee shall take a holy dip and perform the rite of Tarpaṇa to Devas and others. Thereby, he shall attain the benefit accruing from that Sannihatyā Tīrtha.

21b-22a. He who worships the eleven Liṅgas, Bhūteśa and others, attains excellent pleasures and in the end shall attain the region of Rudra.

22b-23a. O gentle lady, by worshipping lord Ādinārāyaṇa, the excellent man shall attain salvation. No doubt need be entertained in this respect.

23b-24a. He who goes near Cakradhara and worships him in accordance with the injunctions shall conquer his enemies and attain worldly pleasures high and low.

24b-25a. The devotee who goes to the Tīrtha Sāmbāditya and takes a holy bath with due observances of restraints shall be free from ailments. The man shall be endowed with wealth and food-grains on the earth.

25b-26a. Then the man should go to the goddess Kaṇṭakaśodhinī who slew Mahiṣa. By worshipping her, the man becomes fearless.

26b-27a. By worshipping Kapālīśa and Koṭīśa, the excellent man shall become extremely fortunate. Thus the middle pilgrimage shall be completed.

27b-28a. O queen of men, by going to the Tīrtha Bālabrahmā thereafter, the man becomes a master of worldly pleasures and salvation. He will be honoured and worshipped by all Devas.

28b-29a. By worshipping Narakeśa, Saṁvarteśa, Nidhīśvara, one shall be having worldly pleasures and liberation.

29b. By resorting to Gaṅgāgaṇapati and worshipping him in accordance with the injunctions, the devotee derives desired benefits in this world as well as in the other world.

30-31a. Thereafter, the man should go to the river Jāmbavatī. By taking the holy dip with devotion and concentration and by worshipping the deity, the man shall have his objects accomplished.

31b-32a. Thereafter, he shall take a holy dip in the well Pāṇḍukūpa and worship Pāṇḍaveśvara. That man goes to heaven and sports about in Nandana and other parks.

32b-33a. By worshipping the three Liṅgas, Śatamedha, Lakṣamedha and Koṭimedha in the proper order, the devotee rejoices in the heaven like a Deva.

33b-34a. By visiting Durvāsādityaka and by worshipping him in accordance with the injunctions, the devotee shall undoubtedly attain the benefit of horse-sacrifice.

34b-35a. By resorting to Yādavasthalī[1] and by worshipping Varṣeśa, the man attains his coveted Siddhi. He is greeted and honoured by the king of Devas.

35b-36. After taking a holy dip in the confluence of the Hiraṇyā, the devotee shall make a gift of a golden chariot to a Brāhmaṇa looking upon him as Śiva. He who does so with devotion shall obtain everlasting worlds. By worshipping Nagarārka thereafter, this devotee shall attain the world of the sun.

37. By visiting and duly worshipping Bala, Kṛṣṇa and Subhadrā near Nagarāditya, one shall attain the sāyujya (identity) with Kṛṣṇa.

38. Thereafter, the devotee shall go to Kumārikā Tīrtha and worship the deity in accordance with the injunctions. There is no doubt about this that he attains cherished desires and conquers even Indra.

39a. By worshipping Kṣetrapāla thereafter, he shall attain all desired benefits.

39b-40a. By worshipping Brahmeśvara installed on the banks of Sarasvatī[2] the devotee shall be freed from all sins. He is honoured in the world of Brahmā.

40b-41a. He should then go to the river Piṅgalā and take a holy dip there. By performing Śrāddha, the man is not born here again. By worshipping Saṅgameśa, the man wards off misfortune or hell.

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1. This is traditionally regarded as the site of the last mutually-annihilating fight among Yādavas. It is on the bank of the Hiraṇyā river (*Kalyāṇa* 31. I. P. 419).

2. This is different from the Vedic Sarasvatī of Kurukṣetra. This is also called Prabhāsa Sarasvatī, *Pratyak* (west-ward flowing) Sarasvatī. Near Prabhāsa, the small rivers, the Kapilā, Sarasvatī and Hiraṇyā join each other near the sea and fall into. It is also called 'Triveṇī' confluence, though actually the Kapilā joins the Sarasvatī which flows into the Hiraṇyā which ultimately falls into the sea.

41b-42. By worshipping Śaṅkarāditya, and Ghaṇṭeśa, the great lord, a man shall attain all cherished desires. There is no doubt about this.

43. The devotee should then go to the Ṛṣi Tīrtha and take a holy bath with full control of the mind. By worshipping the sages there, he shall attain the benefits of all the Tīrthas.

44. By worshipping Nandāditya thereafter, he is liberated from all ailments. By resorting to Tritakūpa and by taking the holy dip therein, he goes to the heaven.

45. O Mohinī, by taking a holy dip in 'Śaśopāna' the man sees Devas and attains all desired benefits. Truth : It is the truth that has been stated by me.

46-47. By visiting Parṇāditya, the man becomes free from ailments and enjoys worldly pleasures. By resorting to Nyaṅkumatī, by taking the holy dip there in accordance with the injunctions and by worshipping Siddheśvara, the devotee shall attain Aṇimā (minuteness) and other Siddhis. By visiting Varāhasvāmin, one is liberated from the ocean of mundane existence.

48. By worshipping Chāyāliṅga one is liberated from all sins. By visiting Gulpha and worshipping him one shall attain the benefit of observance of the Cāndrāyaṇa vow.

49. O chaste lady, by worshipping goddess Kanakanandā, the devotee attains all cherished desires. On death he attains heavenly goal.

50-51a. By worshipping Kuntīśvara, one is liberated from all sins. The man who takes a plunge in the Gaṅgā and worships Gaṅgeśvara is liberated from the three types of sins.

51b-52a. He who takes a holy dip in Camasodbhedaka and offers balls of rice, obtains a merit a crore of times more than at Gayā. There is no doubt about this.

52b-53. Thereafter, O daughter of Brahmā, the devotee should go to the excellent Vidurāśrama and worship Triga, the lord of the three worlds. Thereby, he shall be happy. By worshipping Maṅkaṇeśvara, the man attains good goal (i.e. heaven).

54-55. By worshipping Traipura and Triliṅga, one is liberated from sins. Thereafter, the man shall resort to Ṣaṇḍa-

tīrtha, take a holy dip there and make a gift of gold. Thereafter, he shall be purified of all sins. He shall attain the region of Śiva. By taking a holy dip in Sūryaprācī, the man shall be devoid of sins and enjoy worldly pleasures.

56-57. By taking a holy dip in the Tīrtha, Trilocana, the man attains Rudraloka. By worshipping Umānātha in the Devikā river the excellent man attains desired benefits. On death he shall attain heavenly benefit. By worshipping Bhūdvāra the devotee shall attain the cherished desire.

58-59. By making obeisance to Vālmīki in Śūlasthāna, the devotee shall become a poet. By worshipping Cyavanārka one shall be richly endowed with all desired benefits. Through the worship of Cyavaneśa, the man shall become the attendant of Śiva. By worshipping Prajāpāleśa, the devotee shall be endowed with wealth and foodgrains.

60. A man who worships Bālārka shall be endowed with learning and wealth. By taking a holy dip in Kuberasthāna the devotee shall certainly obtain a treasure-trove.

61. By resorting to the river Ṛṣitoyā, by taking holy bath there, and by giving gold to a Brāhmaṇa as gift, the man becomes pure and is liberated from sins.

62. By worshipping Śṛgāleśvara, the devotee is honoured in the Rudraloka. By worshipping Nāradāditya the devotee shall become endowed with the perfect knowledge of the three units of time.

63-64. By worshipping Nārāyaṇa the man shall attain liberation. After taking a holy dip in the waters of Taptakuṇḍa, the devotee should worship Mūlacaṇḍīśa. The man shall be absolved of all sins. He shall attain the desired object. By worshipping the fourfaced deity Vināyaka, the devotee attains the desired benefit.

65. By worshipping Kambala, the devotee is endowed with flourishing wealth and food-grains. Through the worship of Gopālasvāmin, the devotee will possess cows and wealth. He will become a poet or a wise man.

66. The worship of Bakulasvāmin is the bestower of heavenly goal unto the man. By worshipping the goddess of Maruts, one shall attain the desired benefits.

67. Through the worship of Kṣemāditya, the man shall attain welfare and truthfully partake of all relished objects. By worshipping Vighnarāja Unnata, the devotee is not impeded by obstacles.

68. The two deities Jalasvāmin and Kālamegha, when worshipped, bestow all Siddhis. When the goddess Rukmiṇī is worshipped, she bestows the desired objects on men.

69. By worshipping Durvāseśa and Piṅgeśa, the devotee is liberated from sins. By taking the holy dip in the confluence of Bhadrā, the man sees auspicious things.

70. By taking the holy dip in Śaṅkhāvarta, the man shall become the master of all Siddhis. By taking the holy bath in the Mokṣa Tīrtha, the man shall be liberated from the ocean of worldly existence.

71. Merely by means of ablution in the Goṣpada (the pit made by the hoofs of cows), one shall attain all happiness. After going to the abode of Nārāyaṇa, a man does not grieve again.

72. Through the worship of Jaleśvara, a man shall realise all desired Siddhis. One who takes a holy dip in the well Huṁkārakūpa shall never attain a residence in the womb thereafter.

73. By worshipping Caṇḍīśa one shall attain the benefit of all Tīrthas. By worshipping Vighneśa stationed in Āśāpura, one shall never be harassed by obstacles.

74. A man taking the holy plunge in the Kalākuṇḍa shall undoubtedly attain salvation. By worshipping Kapileśa one shall attain a herd of Kapilās (tawny-coloured cows).

75. By worshipping Jaradgaveśvara the devotee is never overwhelmed by old age. The worshipper of Naleśvara is an enjoyer of pleasures. The worshipper of Karkoṭeśa is a wealthy man.

76. Through the worship of Hāṭakeśvara all the desires are fulfilled. The worshipper of Nāradeśa shall obtain devotion to Viṣṇu and Śaṅkara.

77. By worshipping goddess Mantravibhūṣaṇā, the devotee becomes one who deserves heaven. By worshipping Gaṇapati and Durgakūṭā, one shall be ever happy.

78. A person who worships Kauraveśvarī shall become one endowed with wealth and food-grains. By worshipping Suparṇeśā and Bhairavī, one shall be blessed with happiness.

79. By taking a holy dip in Bhāla Tirtha.[1] the man is absolved of all sins. By taking a holy bath in Kardamāla, one is relieved of sins.

80. By visiting Guptasomeśvara (the hidden Someśvara) one ceases to grieve further. By visiting Bahusvarṇeśvara one shall attain heavenly goal.

81. The man who worships Śṛṇgeśvara is not attacked by miseries. By taking a holy dip in the Tīrtha Nārāyaṇa, the man obtains liberation.

82. By worshipping Mārkaṇḍeśvara, the man becomes longlived. By taking the holy dip in the Koṭihrada and by worshipping Koṭīśvara one becomes happy.

83. By performing ablution in Siddhasthāna and by worshipping numerous Liṅgas thereof, the man shall become a Siddha on the earth.

84-85a. By visiting Dāmodaragṛha one attains excellent happiness. O auspicious lady, the holy centre Vastrāpatha is situated in the navel region of Prabhāsa. By worshipping god Bhava (Śiva) there, one shall directly become equal to Śiva.

85b-86. The Svarṇarekhā (the line of gold) is in Dāmodara. Brahmakuṇḍa (holy pool of Brahmā) is in Raivata. Kuntīśa and the highly refulgent Bhīmeśa are in Ujjayanta (mount Girnar). And Mṛgīkuṇḍa and Sarvasva—all these are remembered to be at the holy spot called Vastrāpatha.

87. By taking the holy bath in these, in the order, by worshipping Devas assiduously and by performing Tarpaṇa rite with water, one shall attain the benefit of all Tīrthas.

88. By taking the holy dip in Dunnābila and enjoying the pleasures one shall go to the heaven. By worshipping Gaṅgeśvara thereafter, one shall attain the benefit of the holy bath in Gaṅgā.

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1. This is probably the Bhālaka Tīrtha of today near Bhālupura (*Kalyāṇa* 31. 1 *P.* 419).

89-90. O gentle lady, there are many Tīrthas on the mountain Raivataka (or Girnar). By taking a holy dip in them and by worshipping with devotion, Brahmā, Viṣṇu, Maheśvara, Indra and other guardians of the worlds, the man obtains worldly pleasures and liberation. O beautiful lady, these Tīrthas have been narrated to you in brief.

91. In their midst there are infinite numbers of them. It is not possible to recount them all. There are detailed stories for each and everyone of these Tīrthas.

92-93a. Hence, the merit accruing from Prabhāsa has been succinctly mentioned by me. O Mohinī, there is no other Tīrtha in all the three worlds, equal to Prabhāsa. O auspicious lady, a man who takes a holy bath there competes with heaven-dwellers.

93b-95. If the greatness of Prabhāsa is written and kept in the house, there can be no danger or fear from goblins, thieves, serpents and enemies. He who devoutly listens to this and he who narrates this with concentration shall attain the goal of the good.

CHAPTER SEVENTYONE

The Greatness of Puṣkara

Mohinī said :

1. O excellent Brāhmaṇa, the greatness of Prabhāsa that is extremely conducive to the attainment of merit has been heard. Now I wish to hear the glory of Puṣkara.[1]

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1. A sacred place, a lake (or rather three lakes) six miles from Ajmer (Rajasthan). It is the first among all *Tīrthas* (*Mbh. Vana* 82.35). The Mbh (*ibid* vv. 22 ff) waxes so eloquent in its glorification that other holy places pale into insignificance—the epic style of exaggeration. It is called *Puṣkara* as according to the *Pd. P.*, the lake was created out of a lotus-flower thrown by god Brahmā to kill a demon Vajranābha. Brahmā selected this place for performance of sacrifice and it is the western *Vedī*

2. It is the first one among the Tīrthas. It is sacred and destructive of sins. It is the abode of the Yajña of my father. Kindly narrate it to me in detail.

Vasu said :

3. O gentle lady, I shall recount to you the meritorious greatness of Puṣkara. Listen. It yields the desired benefits to all men always. It has within it many Tīrthas.

4-6. Indra and other Devas have settled here along with Viṣṇu. The elephant-faced lord, the sun-god, Kumāra and Raivata are present here. So also goddess Śivadūtī always stays here. She brings about the happiness of the holy centre. He who stays in the forest of Puṣkara[1] in the holy month of Jyeṣṭha, without exerting himself in worldly activities shall undoubtedly attain the merit of Yoga consisting of eight subdivisions. In this world there is no other centre holier than this.

7-8. Hence, this must be resorted to by excellent men with all possible efforts. The Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras whoever stay in the holy centre, are devotees of Brahmā in all respects. They bless all living beings. They go to the world of Brahmā where Yogins go.

9. The merit that a man obtains by plunging into all Tīrthas is derived by the man who takes the holy dip but once in the Jyeṣṭha Kuṇḍa (a holy pool of that name).

10. After reaching the forest of Puṣkara where the river Eastern Sarasvatī flows, a man is endowed with intelligence, memory, mercy, judgement, retentive power and comprehension.

(altar of a sacrifice) of Brahmā. This lake is regarded as next to the Mānasa lake in the order of sacredness, the other three being Bindu (near Sitapur NW of Ahmedabad), Nārāyaṇa at the mouth of the Indus in western Runn of Kaccha, and Pampā (near Anagondi, Karnatak). The temple of god Brahmā is the special feature of this holy place.

1. It appears that there was a forest in this region as Nakula is said to have conquered the forest-dwellers of Puṣkara (*Mbh. Sabhā* 32.8, also vide *Pd. P.* V. 18.217) The *Prācī Sarasvatī* flowed through it.

11. Those who stand on the banks of these rivers and merely look at the waters, attain the benefit of a horse-sacrifice and derive happiness.

12. There are three famous and pure peaks. There are three springs. There are three lakes also which are called Jyeṣṭha, Madhya and Kaniṣṭha.[1]

13-14. There is another very great Tīrtha called Nandā Sarasvatī, O chaste lady, to the west of that lake, about a Yojana from it. By taking the holy dip therein in accordance with the injunctions, and by making a gift of a milch cow to a Brāhmaṇa who is a Vedic Scholar, the man shall attain the abode of Brahmā.

15. There is a Koṭitīrtha here where a crore of sages had come. By taking a holy dip there and by worshipping Brāhmaṇas, the devotee is liberated from all sins.

16. By resorting to the hermitage of Agastya,[2] by taking the holy dip there and by worshipping the pitcher-born sage Agastya, the devotee becomes long-lived and enjoys pleasures. On death he attains heavenly goal.

17. The devotee should then go to the hermitage of seven sages. With the intellect not turned to anything else he should take a holy bath there and worship them with devotion. Thereby, he attains the same world as they.

18. By taking a holy dip in the hermitage of the Manus, the devotee is worshipped from all quarters. By taking a holy bath at the source of Gaṅgā, he attains the benefit of a holy dip in Gaṅgā itself.

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1. Both the NP and Pd. P. mention three lakes—*Jyeṣṭha*, *Madhya* and *Kaniṣṭha* Puṣkara. Uṣavadāta's Nasik Inscr. No. 10 mentions his having donated gifts on their banks (Bombay Gaz. XVI p. 570). Now-a-days these three lakes are assigned to the trinity of gods (Brahmā, Viṣṇu and Rudra). *Bd. P.* III. 34.11 and *Vm. P.* 65.31 refer to the *Madhyama Puṣkara*, *Bd. P.* III. 35.39 states that *Kaniṣṭha Puṣkara* is 2 Yojanas from *Madhyama* Puṣkara and *Jyeṣṭha Puṣkara* was two miles to the West of *Madhyama Puṣkara*. The Sarasvatī is said to have flowed from this lake to the sea.

2. The hermitage of Agastya and the sacred pool named after him are near *Yajña Parvata*. The pilgrimage to Puṣkara becomes complete after bath in the Agastya Kuṇḍa (*Kalyāṇa* 31. 1. 290).

19. By performing ablution in the Jyeṣṭha Puṣkara lake and by making a gift of a cow to a Brāhmaṇa, the devotee enjoys all pleasures here and is honoured in the world of Brahmā.

20. By taking a holy dip in the Madhyama (middle) Puṣkara lake and by giving a plot of land to a Brāhmaṇa, the devotee attains the world of Viṣṇu riding in an excellent aerial chariot.

21. A man who takes a holy dip in the Kaniṣṭha Puṣkara lake and gives gold as a gift to a Brāhmaṇa attains all desired benefits and in the end is honoured in the world of Rudra.

22. By taking a holy dip in Viṣṇupāda and by giving something as gift to a Brāhmaṇa, the devotee attains all desired benefits, thanks to the grace of Viṣṇu.

23. By taking a holy bath in the Nāgatīrtha, by worshipping the Nāgas (Serpents) and by giving gifts to Brāhmaṇas, he rejoices in heaven for the period of a Yuga.

24. By performing ablution in the Piśācatīrtha and by giving food to a Brāhmaṇa, the devotee avoids the state of becoming a Piśāca (ghost). He shall go to heaven.

25. By taking a holy dip in the Śivadūtīhrada (the deep pool of that name), by worshipping Śambhu and by feeding the Brāhmaṇas on sweet cooked rice, the devotee is honoured in the heavenly world.

26. By taking a holy bath in the Ākāśa Puṣkara[1] that yields the benefit of the Mantras and Yogas, the man attains liberation, Truth; the truth has been stated to you.

27. He who meditates on the deity abiding in Ākāśa (a holy lake of that name) after taking a holy bath in Puṣkarāraṇya uttering the Mantras Āpo hi ṣṭhā etc. attains the eternal region.

28. If the constellation pertaining to fire-god coincides with the full moon day in the month of Kārttika, that Tithi is very great. The holy dip on that day in Ākāśa Puṣkara is meritorious.

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1. A sub-Tīrtha of Puṣkara; it is not mentioned elsewhere though Nārada praises it highly.

29. The man who takes a holy dip in the Madhyama Puṣkara lake when the constellation pertaining to Yama coincides with the full moon day in the month of Kārttika derives the same benefit as originates from the holy lake Ākāśa puṣkara.

30. The man who takes a holy dip in the Kaniṣṭha Puṣkara lake when the constellation pertaining to the deity Prajāpati (Rohiṇi ?) coincides with the full moon day in the month of Kārttika derives the same benefit as originating from bathing in the holy lake Ākāśa Puṣkara.

31. When the sun is with the constellation Bharaṇī, the Jupiter is associated with Kṛttikā and the moon is with the constellation Rohiṇī and it is the Nandā tithi, a bath taken at Puṣkara gives the full benefit of ablution in the Ākāśa Puṣkara.

32. When the sun is in the constellation Viśākhā and the moon is in Kṛttikā (the constellation Pleiads), that conjunction (yoga) is called Ākāśa Puṣkara—A person taking bath (in the Puṣkara lake at this juncture) goes to heaven.

33. This is an auspicious Tīrtha belonging to Brahmā. It has descended from the firmament. Those men who take a holy dip therein shall have the worlds of great rise and prosperity.

34. O chaste lady, many Tīrthas and shrines have been created by the sages and Siddhas in the forest of Puṣkarāraṇyaka in the Sarasvatī of Pañcasrotas (five currents).

35. It should be known that the Sarasvatī river is the cause of virtue and piety in all these. The charitable gifts of gold, plots of land and girls eight years of age in those Tīrthas yield great benefit.

36. He too who gives gifts of grains, gingelly seeds etc. to an excellent Brāhmaṇa in this holy centre derives worldly pleasures in this world. That man attains excellent state in the other world.

37. He who takes a holy dip in the confluence of Gaṅgā and the Sarasvatī and worships Brāhmaṇas attains the highest goal after enjoying the desired pleasures in this world.

38. The man who takes a holy bath in the tank called Aviyoga (non-separation) and offers Piṇḍas in accordance with the injunctions, leads the Pitṛs to the heaven.

39. By taking a holy bath in the well called Saubhāgyakūpa and by performing the Tarpaṇa rite to the ancestors, the man attains good goal as well as unequalled good fortune on the earth.

40. By taking a holy dip near, by touching and by worshipping the two mountains of delimitation of the boundary, the devotee attains the desired worlds as well as the benefit of pilgrimage with all its ancillaries.

41. By resorting to the deity Śiva called Ajagandha and by worshipping the lord in accordance with the injunctions, the devotee derives the desired benefits in this as well as in the other world.

42. He who worships Sāvitrī[1] installed on the mountain to the south of the lake shall be the knower of reality (of the principles) of the Vedas.

43-45a. O Mohinī, there are separate Tīrthas pertaining to Varāha, Nṛsiṃha, Brahmā, Hari, Śiva, Sūrya (the Sun-god), Soma (Moon god), Guha, Pārvatī and Jvalana (fire-god). O blessed lady, by taking a holy bath with great concentration and by making charitable gifts to Brāhmaṇas, the devotee attains good goal.

45b-46a. It is rare that people get opportunity of taking the holy dip, or performing penance, or making charitable gifts or staying in Puṣkara.

46b-47a. Even if one is stationed a hundred Yojanas away from Puṣkara but if one remembers Puṣkara devoutly at the time of bathing, the devotee shall attain the benefit of a holy dip in Puṣkara itself.

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1. According to a legend, Sāvitrī, the consort of god Brahmā did not arrive at his sacrifice in time. In order not to miss the proper *muhūrta*, Brahmā married a cowherd's daughter Gāyatrī and commenced the sacrifice. On her arrival Sāvitrī found a rival—a co-wife—occupying her position near god Brahmā and got infuriated. She went up that hill where a temple is built for her on the top.

47b. Maṅkaṇa and others who attained Siddhi by their penance resorted to Puṣkara with delight.

48-50. In whatever place he may go, at Puṣkara, the pilgrim attains Siddhi desired by him. He too who mentions the name of Puṣkara, O daughter of Brahmā, derives the merits of taking a holy bath in Puṣkara. There is no doubt about this. He who listens to the greatness of Puṣkara with devotion shall attain the merit of holy ablution therein. He rejoices in heaven like a Deva.

CHAPTER SEVENTYTWO

The Power of Austerities of Gautama

Mohini said :

1. O holy lord, O Vasu, the greatness of Puṣkara is heard. It is destructive of sins. Now kindly recount the greatness of the hermitage of Gautama.[1]

Vasu said :

2. O gentle lady, listen. I shall recount the excellent hermitage of Gautama. By visiting this place, the man does not encounter tortures any further.

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1. The hermitage of Gautama is located at various places such as Ahiari in Tirhut, Ahiroli near Buxar. But here the manifestation of god Śiva is Tryambaka. The source of Godāvarī near it shows that Tryambakeśvar in Nasik district is meant here. Gautama's spiritual exploit in feeding sages throughout the famine of twelve years is described in the *Devī Bhāgavata* (xii. 9. 1-37) but the ruse of the ungrateful Brāhmaṇas to make Gautama guilty of a (fake) cow-slaughter given in the Devī Bh. (xii. 9. 47 ff) is edited out by the NP. The NP. attributes the installation of god Tryambaka to the austere Penance of Gautama which pleasd god Śiva and the heavenly river Gaṅgā and as the Godāvarī she descended in the South due to Gautama's merit (also *Vide Pd. P. Uttarakhaṇḍa* 268. 52-54. But these episodes are later developments as the Mbh. does not mention them.

3. The hermitage of Gautama is meritorious. It is resorted to by multitudes of Devas and sages. It dispels all sins. It bestows peace and calmness from all kinds of harassments.

4. He who is endowed with devotional feelings and resorts to the hermitage of Gautama for a period of twelve years, attains the abode of Śiva. After going there, one ceases to suffer from any misery.

5. The place where the son of Māyādevī is engrossed in a severe penance, the Godāvarī and Gaṅgā are destructive of all sins.

6. O daughter of Brahmā, while that sage was performing penance, there was a terrible drought lasting for twelve years. It was destructive of all animals.

7. In that terrible period of famine, the sages became emaciated due to hunger. O splendid lady, they came from different lands to the hermitage of Gautama.

8. They submitted to Gautama who was performing penance, "Give us food whereby our life may cling to our bodies."

9. Thus requested by the sages, sage Gautama became sympathetic and merciful. He told them who were confident of success due to the strength of penance.

Gautama said :

10. "O sages, all of you stay in my hermitage. As long as the famine lasts, I shall respectfully give you food regularly."

11. After assuring the sages thus, thanks to his reliance on the strength of his penance, Gautama meditated on Gaṅgā that realizes all objects. With great delight in his mind, he meditated on Gaṅgā.

12-13. Immediately after being remembered, the goddess Gaṅgā came out from the bowels of the earth. On seeing Gaṅgā that flooded the whole surface of the earth, the sage sowed paddy seeds, in the morning and reaped the ripe harvest at midday. With the grains of that Śāli rice, he fed those sages.

14. Then the sages became delighted, partaking of the cooked rice they became contented. Joyously they took up their residence in the hermitage of Gautama.

15. O gentle lady, with great devotional feelings, the sage thus extended his hospitality to those sages by means of the Śāli rice-grains that ripened everyday.

16. Even as the leading sage fed those Brāhmaṇas everyday, the famine ceased at the end of twelve years.

17. When the time of plenty arrived, all those sages informed the excellent sage and went back to their respective lands once again.

18. O Mohinī, sage Gautama whose prowess was of such a nature performed penance for many years with perfect control over his sense-organs.

19. Thereafter, lord Ambikāpati (Śiva) became delighted with his penance. He appeared before the sage accompanied by Gaṇas and said— "Tell me, what is the boon you would choose to have ?"

20. On seeing Śiva, the lord of Devas, the three-eyed deity, the excellent sage fell on the ground in front of him and made obeisance.

21. Rising up immediately, he joined his palms in reverence and prayed to Him, "Grant me devotion unto your feet for ever.

22. O Śaṅkara, may I see you stationed on the mountain here near my hermitage. This is the boon I wish to have."

23. Thus requested, Śiva, the consort of Pārvatī, the bestower of desires on the devotees, granted him his presence there and made him delighted.

24. O chaste lady, the three-eyed lord stayed there in that very same form. Ever since that day, that mountain is glorified by the name Tryambaka.

25. Those who resort to Godāvarī, Gaṅgā and take their holy dip with devotion, are liberated from the ocean of worldly existence, O blessed lady.

26. By taking a holy bath in the waters of Godāvarī and by worshipping Tryambaka stationed on the mountain

by means of services, the devotees shall become Maheśvara themselves.

27. The greatness of Tryambaka has been succinctly described by me. Even your father Brahmā is not competent to describe it in detail.

28. As far as Godāvarī is directly visible, there are many holy hermitages on its bank.

29. There is no doubt about this that by having a holy dip in them in accordance with injunctions and by performing a Tarpaṇa rite to the Pitṛs and deities, a man attains his cherished desires.

30. O gentle lady, visible in some places and hidden thereafter, the meritorious river Godāvarī flooded the earth.

31. Where the great goddess Godāvarī had manifested herself, thanks to the devotion of men, the Tīrtha is highly meritorious. A mere holy dip therein is destructive of sins.

32. Thereafter, the goddess of invariable holy rites reached Pañcavaṭī and manifested herself clearly. She is the bestower of good goal Mokṣa to the people.

33. O daughter of Brahmā, he who takes a holy dip in the Godāvarī at Pañcavaṭī and observes holy rites, invariably shall attain cherished desires.

34. In the Tretāyuga, Rāma came to Pañcavaṭī and stayed there along with his wife and his younger brother. By staying here he made the river holier.

35. O splendid lady, everything has thus been recounted regarding the hermitage of Gautama. It is destructive of sins of those who hear and those who read. It bestows the desired benefit.

CHAPTER SEVENTYTHREE

The Greatness of Tryambakeśvara

Mohini said :

1. O preceptor, the sacred anecdote of Gautama recounted by you has been heard. So also the greatness of Tryambaka at Pañcavaṭī on the Godāvarī.

2-4a. Now I wish to hear the greatness of Puṇḍarīkapura[1] and also how Mahādeva performed Tāṇḍava dance. O god on the earth (Brāhmaṇa), it is more meritorious than the most meritorious holy centres.

Vasu said :

Mahādeva is under the control of the devotees. He is the bestower of boons immediately. He manifests himself before the devotees and carries out what they wish.

4b-5. On one occasion, the great sage Jaimini, the disciple of Vyāsa was going on a pilgrimage to a holy place along with Agniveśa and other disciples. He went to the city of Puṇḍarīka, comparable to the city of the king of Devas.

6-9. It is prosperous and glorious. It is adorned on all sides by the trees blossoming in all seasons. It is rendered splendid by means of trees with cool shade, by large reservoirs of clear water; with very beautiful lotus-ponds which were occupied by different kinds of birds. It is frequented by women, celestial damsels and men having the lustre of Vidyādharas. It shines like an aerial chariot with pure shining houses. On seeing the splendour of that city, the sage became highly delighted. He was inclined to take a holy bath there in that excellent lake which is rendered fragrant by means of different kinds of flowers and trees with pleasant shades.

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1. Puṇḍarīkapura is generally taken as Pandharpur in Sholapur district of Maharashtra. But for the last eight centuries at least, it has been a centre of Vaiṣṇavism or rather of the *Waskarī* cult of Viṭhalā in Maharashtra Karnatak. That god Śiva performed a Tāṇḍava dance here at the request of Jaimini is not known to the tradition of saints—the flowers of the Viṭṭhala cult in Maharashtra. The author of the NP. being an east Indian, far away from Maharashtra, has vague ideas about far off places in Maharashtra. Hence the confusion about Tryambakeśvara and Pandharpur.

10. After taking rest for a short while on the banks having thick shade, the sage took a holy dip and performed the daily routine rites including the rites of Tarpaṇa to the Devas, sages and Pitṛs.

11. He made a Liṅga out of earth (clay) and worshipped it with various services such as Pādya, Arghya and others duly. He was not agitated.

12-13. He adored Śiva by means of scents, fragrant incense, lamps, Naivedyas and different fragrant flowers. When the sage stood by after worship, the lord who was pleased with him, manifested himself to him in that very same clay, Liṅga emitting the lustre of different kinds of jewels.

14-15a. On seeing lord Śiva directly, Jaimini fell on the ground like a staff. After getting up again he stood with palms joined in reverence. He then addressed Hari, half of whose body was that of Śiva, who dispels the anguish of those who seek shelter in him.

Jaimini said :

15b-16a "O God of gods, the Lord of the universe, I am blessed. I feel that I have accomplished all objectives of life inasmuch as you who are worthy of being meditated upon by great gods like Brahmā and others have personally revealed yourself before my eyes."

16b-17a. Then the delighted lord Girīśa placed his hand on Jaimini's head and told him—"O dear son, tell me what you wish ?

17b-18. On hearing those words of Śambhu, Jaimini replied, "May I see the lord accompanied by Ambā (Pārvatī) Vighneśa (Gaṇapati) and Kumāra (Kārttikeya).

Then Śaṅkara appeared before him accompanied by his son as well as by Ambā.

19a. Then the delighted lord asked again—"Tell me, dear son, what do you wish ?"

19b-20a. On seeing the merciful nature of the lord, of the preceptor of the universe, Jaimini smilingly said—May I see you performing the Tāṇḍava dance"[1]

1. In the following verses we have a graphic description of the Tāṇḍava dance of Śiva.

20b-21a. Then, in order to fulfil that desire of his, lord Ambikāpati remembered Śivā, Pramathas who are experts in different sports.

21b-22. The moment they were remembered, all of them led by Nandin, Bhṛṅgin and others came there chattering enthusiastically. After bowing down to the lord accompanied by Vighneśa (Gaṇeśa) Kūmara (Kārttikeya) and Ambā they remained silent and stood there with palms joined in reverence. They eagerly waited for the behests of the lord of the Devas.

23. Then at the behest of Jaimini, Śiva assumed a wonderful form with ornaments and dress of variegated nature, and began to dance. He shone with the tremulous creeper-like serpents appearing as kindled fire. A slight smile flickered over his face. The crescent moon rendered the forehead splendid. His arms were lifted up like a banner.

24. He excelled the moon (in beauty and splendour) and its light by the brilliances of Bhasman (ashes) applied all over his body by him of beautiful eyes (or by his beautiful-eyed consort Pārvatī). His body had been rendered wet by the sprinkling of water of the celestial river (Gaṅgā) that flowed out of his matted hair. The crescent of the moon (on his crest was scorched by his blazing eye in the forehead but the nectar that oozed out of the moon brought back to life the hide of the king of beasts who created a roaring hissing sound.

25. When the peacock, the vehicle of Kumāra, caught hold of a serpent with its beak, it began to hiss (Phūṅkṛta). The head of the lotus-born deity (god Brahmā) was enlivened by the nectar that was oozing out, and he was reviled by it (Tumkṛta). The mouse that is the vehicle of Vighnarāja(Gaṇeśa) was afraid of the serpent and so it squealed (Cuṅkṛta). His own great bull became afraid at the roaring sound of the lion (that was resucitated), the fear was visible in its eyes and it began to bellow.

26. His lotus-like feet fell frequently on the surface of the earth that shook thereby. When he heard the excellent sound of musical instruments, he was delighted and hairs stood on their ends. His lotus-like feet were further brightened up by the

the jewels on the crowns of the Devas and Asuras. Gaṇeśa, Kārttikeya and Śailaputrī (daughter of the mountain-Pārvatī) were eagerly looking at his face.

27. The devotees who were highly delighted shouted cries of victory for him. The lord shone brilliantly with the Tāṇḍava dance that followed. He brightened the quarters.

28. Then, on seeing the dance of Maheśa Jaimini was immersed in the ocean of bliss. With great concentration, he eulogised the lord with hymn consisting of verses having one quatrain from the Vedic texts in each.

The Veda-Pāda Hymn :[1]

29. O goddess residing Kāmpilya, O mother of the universe, O deity whose lotus-like feet are bowed to by Brahmā, Viṣṇu and Śiva, obeisance to you.

30. O Gaṇapati, obeisance to you, O deity saluted by Gaṇeśa, Brahmā, Sun, Moon, Indra and Viṣṇu, O lord of Brahman or Brāhmaṇas.

31. I salute Kumāra who has gold earrings, whose forehead is stroked by the lotus-like tender hands of Umā and who wears lotus garlands.

32. Which man can adequately eulogise Śiva, imperceptible to Brahmā and others. By your vision my eulogy is born like the shower from the cloud.

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1. VV.29-141 contain an eulogy of god Śiva. It is called *The Veda-pāda hymn* as every verse contains a *Pāda from* Vedic *mantras*. To take a few examples at random

V. 37 d. *Kṣetrāṇām pataye namaḥ*
The same as *Vāj. Saṁhitā* 16.18; *Tait. Saṁ* 4. 5. 2.

V. 53. d *ṛcaḥ sāmāni jajñire*

V. 67 d. *daridraṁ nīla-lohitam*
cf. *Tait-Sam.* 4. 5. 10. 1b

V. 82. d *gāye tvā namasā girā* Cf *ṚV* 8. 46. 17

V. 98. d. *yoṣā jāram iva priyam.* Cf *ṚV* 9. 32. 5*b*

Many more examples can be quoted but the above are enough to show that the title *Veda Pāda* is justifiable.

33. Obeisance to Śiva accompanied by Ambā, obeisance to Śarva, to Śambhu, Obeisance to Rudra who dances; obeisance to Sadasaspati (the lord of the assembly).

34. Obeisance to the deity who has split the world with his feet; who has split the walls of the egg (i.e. cosmic egg) with his head, who has wandered over the ends of quarters with his arms (the arms are stretched on to the quarters), obeisance to the lord of living beings.

35. Hail be to the deity having a pair of jingling anklets, to the deity wearing shining hides as clothes; obeisance to the deity having the lord of serpents as a girdle, obeisance to the lord of Paśus (Individual souls).

36. Salute to Soma; Kālakāla (Death unto the god of death); obeisance to the trident-armed Yogin. Bow to the pure one bedecked in bones; obeisance to the lord of the worlds.

37. Obeisance to the protector of the entire universe; Obeisance to the leader of all heaven-dwellers, obeisance to you the lord of mountains; obeisance to the lord of holy centres.

38. Obeisance to Śaṅkara (the bestower of bliss), salute to Maṅgala (the auspicious Deity), obeisance to the lord of riches, Hail to you the lord of food, obeisance to you the lord of Ātman; obeisance to the most bountiful god.

39. Obeisance to the eight-limbed one (one having the eight cosmic bodies). Salute to the excessively hearty one. Obeisance to the bestower of the desired things on devotees in distress. Hail to the destroyer of sacrifice; obeisance to the most delighted deity; obeisance to the lord of well nourished beings.

40. Hail to the lord of five elements; obeisance to the overlord of Kāla (God of Death, Time); obeisance to the lord of Ātman; obeisance to the lord of the quarters.

41. Obeisance to Maheśa, the creator of the universe; Hail to the Pināka-bearing god, the sustainer of the universe; obeisance to the fiery-eyed destroyer of the universe; obeisance to the one having manifold forms.

42. O Īśāna, obeisance to you; O Tatpuruṣa, obeisance to you; obeisance always unto you, to Aghora; O Vāmadeva, obeisance be to you. Obeisance to Sadyojāta (a form of Śiva).

43. Obeisance to one embellished with Bhasman. Hail to the destroyer of the fear of devotees. A bow to Bhava; to Bharga; to Rudra, to Mīḍhuṣ (the liberal god).

44. Obeisance to the thousand-eyed deity; to the deity accompanied by Ambā; obeisance to the thousand-rayed one; obeisance to the thousand-armed one; obeisance to the thousand-eyed Mīḍhuṣ (sun-god).

45. Hail to the god with good cheeks. Obeisance to Soma with good forehead; obeisance to one with good eyebrows; to one with good physical body; salute to you to extremely compassionate bountiful Lord.

46. Obeisance to one who always dispels the tremendous fear caused by the distress of worldly existence; Hail to you the invincible god; obeisance to Mīḍhus (the bountiful god) the victorious deity.

47. I salute the lord who is mass of bliss; I salute the lord who is beautiful in the course of his dance, who is the lord of all the worlds and who is the wonderful Sadasaspati (lord of the assembly).

48. I bow down to the imperishable supreme lord; to Īśa of fine-calf; to Īśa wearing beautiful silken cloth (?) I bow down to the lord who is capable of destroying demons and goblins. I bow to the lord whose friend is the lord of the Yakṣas.

49. I bow down to the half-man and half woman deity who is both dark and tawny-complexioned; who has half the characteristics of man; who has forelocks in one half of his body, who is naked in one half of his body and who wears the garlands of bones and lotus petals. (This is the Ardha-nārī form of Śiva.)

50. I bow down to Īśāna who is the lord of the mobile and immobile beings and who enables those who bow down but once, to him to cross the great ocean of worldly existence.

51. I salute Īśa who is the creator of the worlds; who is bestower of riches; who is the leader of Maruts (Devas) and who is the unvanquished conqueror.

52. I bow down to you the leader of the god of death, I salute to the upholder of the Mandākinī—Gaṅgā-river on the

head, I salute the lord who created these three worlds and who supports us all.

53. I salute that Īśvara who is omniscient; omnipresent, who is identical with all, who is a seer from whom Vedas viz. the Ṛks and Sāmans originated along with the Yajus.

54. I salute Lord Śiva, the excellent seer, out of fear from whom the past, present and future beings abstain from other (i.e. sinful) deeds and who overviews the universe on all sides.

55. I bow down to that Hara who annihilates, who restrains and checks the Devas and at whose behest Nārāyaṇa pervades the universe and stands by.

56. I bow down to that Mahādeva at whose behest, god Brahmā, the creator created this universe at the beginning of the Kalpa in the same manner as it was before.

57. I salute that Īśvara* whose Liṅga is worshipped day and night by the hosts of Maruts (Devas) whose eldest member is Indra, along with their wives.

58. I bow down to that Rudra by worshipping whom only for once formerly the Devas, Pūṣā and others attained their respective prowess and position.

59. I salute that god Īśāna who is Śiva. The quiescent ascetics know him well and worship him perpetually.

60. Perpetually do we offer obeisance to that auspicious body of yours, O Rudra, that has the splendour and refulgence of the lotus. O deity who have the cloth over the breasts of Umā spreading over his chest we bow down to it.

61. Obeisance to you of terrible emotional feelings. Obeisance to you of terrible sports; obeisanee to you of fierce (very deep) quiescence; obeisance to you of terrible anger.

62. O destroyer of Tripuras, obeisance to you whose feet rest on the chariots and horses of the Vedas and whose arms are equipped with the bow and arrows at the time of the conquest of Tripura).

63. O, Śaṅkara, I bow down to you whose bow-string

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devam is probably a misprint for *Vande.*

is the serpent Vāsuki and who scatters arrows? May my salutes be to the great archer with Meru as the bow.

64. Obeisance to you to your, Paraśu (axe), to your trident of incomparable glitter. Salute to one identical with Hayagrīva (the horse-necked) or obeisance to your arrow.

65. O Hara, whatever other weapons are in your quiver they remove the necklaces of the wives of Asuras (i.e. they kill the Asura husbands, thus making them widows) I make obeisance to them.

66. Obeisance to you, to Aghora whose arms have been gently stroked with a toy-lotus by the daughter of the mountain. Obeisance to him who is praiseworthy to us.

67. O Nīlalohita, (Śiva) save me who am ignorant, uneducated, devoid of any other person for shelter and I am leaderless, indigent and wretched and in adversity.

68. O Īśa, protect me who am wicked and in a wretched condition. My face is deformed and I am of evil activities. With this vision of mine I do not see anyone other than you for my propitiation.

69. O merciful Śambhu, be our protector. We are being burned by the fire of worldly existence which has love, hatred and pride for its flames.

70. O Hara, of many great names, O oft-eulogised deity, protect me. I am after other men's wives. I live in other's houses. I am clad in others' clothes. I depend upon others' shelter. I eat other mens' food.

71. We do not endure insult heaped on your servants (i.e. devotees) by wicked people of the world. O lord of Devas, give us in plenty for many occasions.

72. O lord, even as the haughty wicked persons who never exert themselves, look on, fill us with all desired wealth. Grant us field and longevity.

73. O storehouse of kindness, you are indeed aware of our great feelings of shame for begging. Grant us to the full the eulogisers with all these riches.

74. My wife, mother, father and others excessively hate me. I am so very lean (indigent); Grant me great learning along with the wealth that nourishes the universe.

75. We are incompetent to perform rites whether the results are visible or invisible. O deity with Meru as your bow, grant the requisite strength to our bodies.

76. O lord of Devas, I have incurred a thousand evils. Everyday, I am being separated from what is desired and desirable. Do destroy the ailment in my heart and also this death.

77. Whatever ailments, ghosts, men and Devas oppress me, free me from oppression of all these. You are indeed very great.

78. You alone are our protector. There is no one else to rescue us. Hence, O lord of Devas, O lord of Brahmā, accept us and protect us.

79. O lord of Umā, you alone are my mother; you alone are my father, you are my grandfather. You are my longevity. You are intellect. You are glory. You are my brother. You are my friend.

80. Since, you alone are the doer of all rites, O lord of gods, forgive every evil deed committed by me.

81. There is no one else equal to you in lordly glory. There is no one equal to me in worthlessness. Hence, O Lord Mahādeva you are mine and I am yours.

82. In reverential terms* do I sing of you who are so gentle, whose smile is so sweet; whose person appears white with ashes; whose body is refulgent as the midday sun and whose face is beaming with delight.

83. It is our desired boon that we may continue to look at you, the president of the assembly while you should go on dancing for a hundred years looking favourably at us.

84. O lord, due to your favour we may live for a hundred years; may we be blessed ones, learned, scholars conversant with Vedic texts and free from ailments.

85. O Īśāna may we rejoice for a hundred years, drinking to our heart's content the nectar of your Tāṇḍava dance, sharing it with our wives and kinsmen.

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*The reading *namasā girā* may mean, 'paying our obeisance to you, we praise you in words', but if the reading be *manasā girā* : 'I sing with my heart and soul and in words.'

86. O lord of Devas O Mahādeva, may we be happy for a hundred years, drinking honey, from your lotus-like feet to our heart's content.

87. May we be your servants, O Mahādeva for hundreds of years in every birth whether we are born as worms or serpents, ghosts or any other being.

88. O lord Īśa, O Mahādeva, may we hear for a hundred years, with our ears the sound of your vocal music, instrumental music, and behold your dance in the assembly chamber.

89. May we repeat for a hundred years your divine names that destroy mundane existence, thanks to their mere remembrance.

90. O Dhūrjaṭi (god with a massive matted locks of hair), O deity who burned the three cities merely by fixing the arrow to the bow, may we be unconquered by mental anguishes and bodily ailments perpetually for a hundred years.

91. When will I see the youthful poet, the lord of the subjects, the deity who has the charming lustre of gold and whose chest is in contact with the cloth over the breasts of Gaurī ?

92. When will I serve that greatly lustrous Sāmba who is surrounded by the Pramathas (all goblin-attendants), whose face is beaming with delight, who is fond of clothes (?), whose semen is of brilliant radiance.

93. Will Īśa, the blue-necked deity of special reddish complexion accept me who have committed many sins, have not performed even the smallest of meritorious deeds and am of wicked mind.

94. When Īśa of powerful neck who does not bow down (to anyone else) see me who am frightened, whose mind is agitated and who am (pierced and) fixed to the fiery trident of Kāla (god of death)?

95. O men, O songsters, if you are desirous of attaining the fulfilment of love etc., come on. Sing the glory of the friend of Dhanada (Kubera).

96. O my tongue, hail to thee. Loudly proclaim the eulogy of the hymn of the lord of Umā, the bestower of learning. Be as loud as the trumpet of a victorious king.

97. (Defective) O you unborn one ! You are quiescent. Do you not know that by Śiva's satisfaction the whole world gets satiated ? Drink of his name if you are thirsty.

98. O my mind, like a woman who embraces her beloved paramour embrace closely the deity who bestows the cherished desires, who is adorned by the moon, whose touch is pleasant and whose fragrance is enchanting.

99. I recite the best of hymns that is greater than the greatest, unto Maheśvara whose resplendent ray is great; whose arms are greatly mighty; whose body is immensely big; whose clothes are large and whose crown is big.

100. With these beautiful hymns I worship Ugramaheśa who is invincible, and proud. The hymns have been composed with great difficulty, yet with great respect, for the slightest of the pleasure of the lord.

101. Obeisance to Śiva, the destroyer of the three cities, Hail to the lord of the three worlds. Obeisance to the naked deity. Salute be to Hara the chief of deities. Obeisence to the lowest of all deities. Obeisance to one who is at the base of all.

102. Obeisance to the Vikāra (effect) ; obeisance to the Vikārin (cause), obeisance to you, to Bhava; obeisance to the source of origin of the world. Obeisance to you, O deity of many progenies, O deity of very wonderful features from whom the entire universe is born.

103. Obeisance to the deity whose foot-stool is encircled by the lustre of different jewels on the crowns of leading Devas, to the deity whose unguent is Bhasman (ashes) ; obeisance to the greatest deity than whom there is nothing greater.

104. Obeisance to you who perform beautiful Tāṇḍava dance. Within the mass of your matted hair, the king of serpents and the lord of herbs (moon) come into clash and so it is agitated. Obeisance to you in whom all this meets together and from whom all this departs.

105. I bow down to the lord whose neck is as blue as the peacock's plumage; whose lotus-like feet are worshipped by Viṣṇu; whose hands are reddish, thanks to the lac-juice from the feet of Umā; whose teeth have the golden lustre

and who is fair-complexioned I go near him and bow down to him.

106. I bow down to that Hara who is infinite, unmanifest, beyond contemplation or thinking; who is single, and has the quarters for his garments (i.e. is naked); who is unborn, who is an ancient sacrificial post and one whose body is the sky. He is more minute than the atom. He is greater than the greatest.

107. Without seeing the eternal Ātman stationed within, foolish persons wander among the mountain caves; to the west, to the north, to the south and to the east. They do not know whether he is below or whether he is above.

108. O Moon-crested lord, I bow down to this lord Śiva of great bliss; devoid of sorrow and pain; who is the great Ātman, who stays in the lotus-like cavity of the heart and from whom the quarters and the interstices of the quarters originate.

109. O Moon-crested lord, I hear that you are the greatest of all physicians. See me who appear with the great ailment named Bhava (mundane existence) originating from lust, deception etc. and protect me.

110. I am drowning in the ocean of distress. I do not have even an iota of happiness. I have not even touched anything meritorious. I have committed many sins and I am within the grip of the god of death. I am, therefore, frightened. Protect me from behind, from front, from below and from above.

111. O Lord, we are blessed with thy vision alone that is full of mercy and that is very cool, thanks to glancing at the charming face of Pārvatī. With that we shall cross the miseries and evils even as one crosses the waters by means of a boat.

112. I am immersed in the middle of boundless ocean of worldly existence. I clamour. My passion is by no means little. I am helpless. O Maheśa, save me who have served you as one serves a donor by means of sumptuous Dakṣiṇā.

113. O enemy of Yama, remembering my sins accumulated formerly and the harsh and rough face of Yama, I fear

enormously. Grant me sufficient life, should I be dead or should my life be broken.

114. When will the Pināka-bearing Ugra of many forms and features embrace me with his steady limbs, that emit fragrance, that are white, due to the fine Bhasman, that contain infinite means of pleasure and that are soft and mild ?

115. When will that lord of Devas who has golden features and golden vision protect me ? I am shouting loud to the lord. I am fallen into the ocean of worldly existence. I am extremely frightened like a frog stationed in an anthill wherein a serpent dwells.

116. When will I see Sāmba (Śiva) who has the colour and lustre of the sun, who is beyond darkness, whose smiles are charming, who is adorned with the digit of the moon and whose pair of eyes mingle with the side-glances of Gaurī ?

117. O ye primordial souls desirous of liberation, come and think of Śiva within your lotus-like heart. Indeed those persons who have decisively learnt the perfect Vedāntic knowledge, perpetually meditate on him for the sake of salvation.

118. Come, ye and take up the worship of Maheśa, Girīśa (Śiva) to your heart's content for the overlordship of the world. By worshipping him formerly, Hiraṇyagarbha (Brahmā) became the sole lord of living beings.

119. May they bow down to the single goal, the extensive glory; may those meritorious persons bow down to this Śrīkaṇṭha. He is glorious and prosperous. His feet are worthy of being saluted by the lord of Śrī (Viṣṇu). He is liberal. He is the supporter and bestower of prosperity and riches.

120. May those men who are desirous of good sons, worship this youthful Girīśa from whom Hiraṇyagarbha originated formerly – Hiraṇyagarbha who is self-born and who is the creator of the universe.

121. Of what avail is much talk ? Enough has been said. By resorting to him everything desired can be realised. By resorting to him day and night, formerly, sage Kumbhasambhava (the pot-born Agastya) whose hairs had turned grey became a youth once again.

122. O bees of my eyes (i.e. my eyes that resemble the bees) eschew everything else. Always resort to Śiva. He is full of fragrance. He is soft. He is conducive to happiness. He is full of sweetness. Or is he a honeyed one ?

123. (If you worship Śiva) you will be one devoid of a rival. You will be one who has conquered all men and gods. Obeisance to you O Speech ? Eulogise this well-known youth seated in the pit (i.e. the cavity of the heart).

124. O mind, whatever you think and desire for shall certainly and permanently accrue to you. The mind dwelling on worldly objects shall bring in misery (?) For the sake of good mentality we shall worship Rudra.

125. O merciful one, if out of ignorance we have improperly offended you before, forgive us entirely. Be to us like a father unto his sons.

126. On seeing me bitten by the infuriated serpent called worldly existence with the fangs such as lust, hatred, madness, covetiousness may the merciful Pināka-bearing-lord, the protector, protect me carefully without absentmindedness).

127. (?) After saying this, those who, O Rudra, bow down to you at the end of Samādhi (ecstatic trance) go (to heaven) (though) they be bitten by the serpent of rebirth (Saṁsāra). But I shall go unto you as a sūtrātman of the blue-necked deity while I shall be saluted even by Brahmā.

128. O heroic deity, stroke with your hand that is a penacea like ginger or pepper. O lord of the helpless ones, stroke us who are afflicted by the terrible fever of worldly existence, who have great ailments, who are the abodes of all sins and from whom the eyes of Kāla are not far off. You are the slayer of Kāla and you are being propitiated.

129. May he who is the lord of all Devas and Dānavas, who is the lord of the assembly-chamber, give us that great wealth, that tawny-coloured vision (?) whereby we shall conquer all these desired eight quarters, the places of the earth, of heaven, and of firmament and can have movement therein.

130. Obeisance to you, to Bhava, to Hara, Obeisance to the deity whose chest shines with the Bhasman, who is the

comrade when one is afflicted by the fear of the attack of worldly existence (Saṁsāra). Obeisance to the Pināka-bearing deity. Hail to Śiva, the protector of the universe; obeisance to the deity of perpetual dalliance; Bow to that lord whose comrade is never conquered nor killed.

131. Obeisance, obeisance to the lord of the chiefs of gods, Hail, Hail to the lord of Prajāpati; obeisance, obeisance, to the lord of the rulers of the earth; Bow again and again to the lord of Ambikā, obeisance, obeisance to the lord of Umā.

132. I bow down to Vināyaka, the permanent destroyer of the anguish of those who bow down; who is the poet of poets (or the wisest among the wise) and who is the most renowned. His crown or head has never been scraped due to the bowing down or its sound (?) (i.e. He has not bowed to anyone).

133. The Devas obtain Skanda in the battle (as their leader). The Brāhmaṇas obtain him in the sacrifice. His name is mentioned in the Vedas. I salute Subrahmaṇya, Om, O Subrahmaṇya, Om, O Subrahmaṇya, Om.

134. Obeisance to Śivā (Pārvatī), the mother of the universe, the beloved of Śiva; salute to the goddess whose person is one with that of Śiva. It was she who was born as the daughter of the mountain. She had braids of four matted hair. She was a lovely and elegant youthful maiden.

135. I bow down to Gaurī whose colour and lustre is that of gold, the anklets of whose feet are set with jewels, whose face is delighted, who has a parrot and a lotus in her hands and whose eyes are large. She is the person well conversant with words she speaks.

136. I bow down to this Umā who is the daughter of Menā, who cannot be comprehended, who is full of splendour, who cannot be measured and who makes her breasts whitened by means of the Bhasman at the time of embracing her beloved lord.

137. I bow down to Umā, who is resplendent, whose refulgence of limbs is magnet-like inaction and whom Hari, Brahmā and Indra bow down to. She is the goddess who stays near Girīśa (Śiva) and surveys the worlds.

138. I salute Gaurī whose breasts are prominent and plump; whose crest jewel is the moon; whose unguent all over the body is disturbed and who, for the sake of miserable living beings, urges her own splendour to be propitiated for the accomplishment of their desires.

139. I salute this daughter of Menā whose pastime is the protection of the wretched ones; who bestows honour and bliss; who is master of the lores and the auspicious words and who makes use of affable and courteous words for propitiation.

140. O Bhavānī, O goddess Śivā who dispel the great fear of distress of worldly existence, whose sole pleasure is your ornaments (?), grant us an excellent intellect free from hindrances whereby we shall cross all evils.

141. O Śivā, where and how can your equality be extended to ? The creation of the universe is your sport; Śiva is your husband. Hari is your servant; Indirā (Lakṣmī) is your maid-servant. So also are Śacī and Sarasvatī. You are the fortunate (blessed) bestower of wealth."

Vasu said :

142. After eulogising Śivā thus with this hymn, that great sage, bowed down to Sabhāpati (the lord of the assembly chamber). His eyes were filled with tears of affection.

143. He frequently imbibed the auspicious nectar of the Tāṇḍava of Īśa. After attaining all cherished desires, he obtained the state of being the chieftain of the Śiva Gaṇas at the end.

144. Like the women who embrace their husbands, pleasing words, realisation of powers, intellect, splendour and prosperity embrace that excellent twice-born who devoutly reads this hymn orally expressed by Jaimini.

145. If a king who is desirous of fighting, reads this hymn with respect, his enemies will quickly repair to the presence of the haughty god of death, entertaining fear in their hearts.

146. If a person belonging to one of the first three castes reads this eulogy ever and anon with devotional feelings towards Īśa, at the end of the fall of his body (i.e. death),

he remains at the sides of Śiva. He becomes pure and attains divine equality.

147. Those who are desirous of intellect and then read the hymn derive good intelligence. Similarly, those who are desirous of nourishment derive splendour and glory; men who are desirous of food-grains obtain food-grains. Men who are desirous of sons get sons.

148. He who retains in memory a quatrain or half of it, from this hymn, goes to the world of Śiva.

149. O splendid lady, that spot is a great Tīrtha where Śiva performed his Tāṇḍava dance. It is more meritorious than the most meritorious of the Tīrthas. By taking a holy bath there, one is liberated.

150. The excellent man who performs Śrāddha to the Pitṛs there, leads his ancestors to the heaven. No doubt need be entertained in this respect.

151. If he gives a Brāhmaṇa, a cow, gold, plot of land, bed, cloth, umbrella, beverages, or cooked rice at that place, it becomes everlasting.

152. He who listens to, or narrates this story of Puṇḍarīkapura* shall be the favourite of Rudra.

CHAPTER SEVENTYFOUR

The Glory of Gokarṇa

Mohinī said :

1. O preceptor, the narrative of Puṇḍarīkapura recounted by you, has been heard. Kindly instruct me in the greatness of the holy centre Gokarṇa.[1]

*De, p. 161 identifies Puṇḍarikapura with Pāṇḍupura which he regards the same as Pandharpur, the centre of Viṭṭhala cult in Maharashtra.

1. A sacred Śaiva Kṣetra, in Kuṁṭā Tehsil of North Kanara district. It is about 30 miles south of the temple God. The NP. does not state the story how this *Ātmaliṅga* of god Śiva got twisted like a cow's ear due to Rāvaṇa's frantic efforts to uproot it and take it to Laṅkā. It tells us how it was

Vasu said :

2. Listen, O Mohinī, I shall recount to you the Tīrtha Gokarṇa, which is a holy centre of Hara; which yields merit unto men and which is destructive of all sins.

3. O fair-complexioned lady, it is situated on the shores of the western sea. It extends to one and a half Yojanas. By its mere sight it yields salvation.

4. When the surface of the earth was gradually dug up by the sons of Sagara, O gentle lady, the ocean increased in size and flooded the land nearby.

5-6a. It flooded an area extending to thirty Yojanas (360 kms) inclusive of the holy centre, sacred water-reservoirs and forests. Then Devas, Asuras and human beings who had been staying there left that spot and occupied Sahya and other mountains.

6b-7a. As they pondered over the fact that the holy centre named Gokarṇa became hidden under the sea, the excellent sages made up their mind to reclaim it from the sea.

7b-8. All of them who had occupied the upper ridges of the mountain consulted together. Desirous of seeing Paraśurāma who had settled on the mountain Mahendra, O gentle lady, the excellent sages went there with the desire of reclaiming Gokarṇa.

9-10. After climbing the mountain, they saw his hermitage that was pleasing in all the seasons; that was teeming with both wild ruthless animals as well as tame and domesticated ones. The whole penance-grove contained a dense growth of fruit-bearing trees in full bloom. It spread its cool shade; it was incomparable. The wind was very fragrant and pleasant.

11. After reaching the penance-grove, they entered the hermitage that was resonant with Vedic chants. They were delighted in their minds, and they went in (in the order of their seniority in age) with the aged ones going ahead.

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submerged in the sea-water and how sages went in deputation to Paraśurāma who ordered the sea-god to vacate this part of the land around Gokarṇa lest he should be constrained to evaporate the sea by his missiles. The seagod yielded. The story is similar to that of Dāśarathi Rāma at the time of building *Setu* to Laṅkā.

12. They saw that ascetic comfortably seated in the pasture on Brahmāsana over a soft deer-skin and surrounded by disciples.

13. They approached the sage how was the most excellent one among the descendants of Bhṛgu; who was like the resplendent fire of world destruction that had become tranquil after burning the three worlds, and they saluted him humbly.

14. On seeing those sages come, the leading scion of the family of Bhṛgu, properly (with due formalities) and respectfully greeted them with Arghya, Pādya etc.

15-16. When they were seated after the hospitality had been duly extended, the descendant of Bhṛgu (Paraśurāma) said :— "O blessed ones, welcome to you. Tell me wherefore you have come here ? Confide in me. What is it that I can do for you ?" Then the excellent sages told Rāma why they had come.

17. "O excellent descendant of Bhṛgu, know us to be the sages residing in Gokarṇa. We have been dislodged from that holy centre by the sons of Sagara who were digging the earth.

18. O leading Brāhmaṇa, it behoves you to grant us back the excellent holy place (called Gokarṇa) by means of your own power, after causing the waters of the ocean to recede".

19-20a. On hearing their words, the sage who had already set aside his weapons, thought over the problem. He considered that the protection of good men was righteous on his part and so took up his bow and arrows. He set off along with them.

20b-21. Descending from the mountain Mahendra, he hastened in the direction of the South-West. Quickly crossing the mountain, he reached the sea-shore along with the residents of Gokarṇa.

22. After resting there for a short while, the most eloquent sage spoke to Varuṇa, the lord of aquatic animals, in a voice as resonant as thunder.

23. "O Pracetas (Varuṇa) reveal yourself to me. I am Rāma, the descendant of Bhṛgu. I have come here along with

the sages on a certain mission. There is an urgent task to be performed by you".

24. Although the lord of the aquatic animals was thus called by Rāma, and although he heard his words clearly, Varuṇa, the lord of aquatic animals, out of haughtiness, did not come to Rāma.

25. When he did not come out even after being repeatedly invoked, Bhārgava (Paraśurāma) became infuriated and seized his bow.

26. Bhārgava fixed to that bow, an arrow, the deity of which was the firegod, for drying up the lord of the rivers, the ocean.

27. When the miraculous missile was fitted on to the bow by Bhārgava of great soul, O gentle lady, the ocean became agitated. The aquatic animals were in a confused state.

28. Scorched by the missile of Rāma, Varuṇa became exceedingly frightened. Approaching him in his own personal form Varuṇa grasped Rāma's feet in reverence.

29. Then Rāma withdrew his missile and immediately spoke to Varuṇa, "O lord, let Gokarṇa be visible, cause your water to recede".

30-31a. Then at the behest of Rāma, the ocean withdrew the water flooding Gokarṇa. After worshipping lord Śaṅkara at the holy place called Gokarṇa, Rāma went back to the mountain Mahendra. Those Brāhmaṇas however stayed there itself.

31b-32a. All of those sages observed holy rites, performed penance and attained great bliss. They attained a state from which there was no return, thanks to his love for that holy centre.

32b-33a. Being conscious of its greatness Śaṅkara perpetually stays there with Bhūtas(goblins), Devas and goddess Pārvatī. By visiting Maheśa (Śiva) at Gokarṇa, sins are dispelled immediately like a dry leaf in a storm.

33b-35. It is not out of compulsion that men become interested in resorting to that holy centre. All living beings mobile and immobile, that die there, immediately go to the eternal heaven.

36. The holy place named Gokarṇa by mere remembrance of which a man will become absolved of all sins, is the abode of all Tīrthas.

37. Through the vision of the deity, these men derive those benefits which they derive by taking holy bath in all other sacred places and by worshipping Sadāśiva.

38. Those who stay there free from lust, fury etc. attain Siddhi in a short time.

39. Those who stay there wedded to the vow of celibacy, quiescent and invariably engaged in Japas and Homas accomplish their desired Siddhis.

40. O chaste lady, the benefit accruing from charitable gifts, Homas, Japas etc and the worship of Pitṛs, Devas and Brāhmaṇas at that place is a crore times more than that in other centres.

41. Thus, O gentle lady, the greatness of the sacred place called Gokarṇa has been recounted to you. It dispels all sins of those who listen to and read it.*

CHAPTER SEVENTYFIVE[1]

The Greatness of Lakṣmaṇācala

Mohini said :

1. O Vasu, the greatness of Gokarṇa that is destructive of sins has been heard. Now it behoves you to recount the greatness of Lakṣmaṇa also.

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*The printed text of the NP. gives the introductory remark as follows : "Thus the greatness of Jyotirliṅga (luminary Liṅga) Tryambakeśvara is completely recounted. Henceforth, the greatness of Gokarṇa is being recounted."

1. The NP. takes this opportunity to restate the story of Rāma. His effort to apply the *Vyūha* Theory to Rāma shows the then dominance of the Pāñcarātra system. The NP. gives a twist to the story about the end of Lakṣmaṇa. VR. 7. 106. 8-17 tells us that as soon as Rāma ordered Lakṣmaṇa to die, he straightway went to the bank of Sarayū and by a Yogic process

Vasu said :

2. O gentle lady, listen. I shall describe the greatness of Lakṣmaṇa. On seeing the deity there, a man is liberated from all sins.

3-5. (The Caturvyūha concept is applied to Rāma here). The god (Lakṣmaṇa) is Saṅkarṣaṇa himself out of the incarnation of the four Vyūhas (manifestations of Lord Viṣṇu or Vāsudeva.) He is the thousand-hooded serpent Śeṣa.

6. On being requested by Brahmā and others formerly, lord Ramāpati (Lord of Lakṣmī, Viṣṇu) was born of king Daśaratha in four forms with the names of Rāma etc.

7. After some time, O gentle lady, the leading sage Viśvāmitra approached the king and requested him for Rāma and Lakṣmaṇa for guarding his Yajña.

8. Afraid of the curse of the sage, king Daśaratha entrusted to him his sons Rāma and Lakṣmaṇa who were loved by him more than his own life.

9-10a. They went to the forest and guarded the Yajña of Viśvāmitra, the leading sage. Rāma killed Subāhu and Tāḍakā. With the arrow charged with the missile called Mānavāstra, he cast off Mārīca far into the ocean. Thus he pleased Viśvāmitra.

10b-11. From the excellent sage who was delighted, he acquired a group of miraculous missiles. For sometime, he stayed there with his younger brother duly honoured by the sage. Thereafter, he was taken to the city of Janaka by Viśvāmitra.

12. Then king Janaka asked Viśvāmitra who had been duly received and honoured. "Of what great Kṣatriya king's sons are these boys ?

13. Then the excellent sage told him that they were two brothers Rāma and Lakṣmaṇa and that they were the sons of king Daśaratha.

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gave up his mortal coil. The NP. states that after Rāma's order, Lakṣmaṇa went to the south and performed penance on a certain hill and gave up his body by a Yogic process after Rāma's departure to heaven.

The information about Lakṣmaṇācala is too scanty to locate it geographically.

14. On seeing Rāma and Lakṣmaṇa the king of Videha Janaka, became much delighted. In his mind he decided that they should become the husbands of his daughters Sītā and Urmilā.

15-16a. The sage who was aware of the three units of time understood his desire. He joyfully told Janaka, "show him that bow which had been a deposit of Maheśvara and has been placed in the Svayaṁvara (self-choice of a husband by the girl) of Sītā.

16b-17a. On hearing the words of Viśvāmitra, the king got that bow brought immediately through three hundred of his servants. He showed it to Rāma with great enthusiasm.

17b-18a. With his left hand, Rāma lifted that bow of Śiva instantaneously. He tied the string, stretched it and broke it suddenly like a lordly elephant breaking a sugarcane stem.

18b-19a. Then the king of Mithilā (Janaka) was highly pleased. He duly honoured Rāma and Lakṣmaṇa and offered his two daughters to them in accordance with the Śāstric injunction.

19b-20a. From the leading sage Viśvāmitra he understood that king Daśaratha had two more sons. He invited Daśaratha along with those two sons and gave in marriage his brother's daughters to them.

20b-22a. He was duly honoured by Videha. At the behest of the sage, king Daśaratha went back to Ayodhyā along with all the four sons who had been duly married. On the way, Rāma suppressed the haughtiness of Paraśurāma. Along with his brothers and father, he spent many years at Ayodhyā joyously.

22b-23a. He had his own splendour explained to him by Vasiṣṭha and other scholars. Rāma understood his own splendour called Brahman, but he pretended to be a human being.

23b-25a. Then king Daśaratha became delighted on observing that his son had learnt everything that should be learnt. He, therefore, made preparations for crowning him as the Heir-Apparent. Kaikeyī, the youngest but the most beloved of all his queens, came to know of this. With stubbornness, she prevented it and wanted her own son to be crowned thus.

25b-26. To please her, Rāma went to the forest though not permitted by his father. Accompanied by his wife Sītā and Lakṣmaṇa, the son of Sumitrā, he went to Citrakūṭa hill, O splendid lady. For some time he remained there alone, assuming the dress and features of sages.

27-28a. On hearing of the death of his father, Bharata returned from his maternal uncle's house. On knowing that his father had died crying "Hā Rāma", Bharata rebuked Kaikeyī and went to Rāma to persuade him to return.

28b-31. Rāma gave his sandals and made Bharata return. He then went to the hermitages of Atri, Agastya and Sutīkṣṇa, Thus he spent twelve years in those places. The prosperous scion of the family of Raghu (i.e. Rāma) went to Pañcavaṭī accompanied by his wife and younger brother. He stayed in the place called Janasthāna. He slew Triśiras, Khara and Dūṣaṇa who had been incited by Śūrpaṇakhā who was rendered ugly by Lakṣmaṇa. Then fourteen thousand Rākṣasas came there. With the iron arrows, having feathers of variegated colours, he (Rāma) led them to Yama's abode.

32-33. On hearing about this, the king of Rākṣasas (i.e. Rāvaṇa) caused them to go away (from the hut) by showing Mārīca who had assumed the form of a golden deer, and abducted Sītā. He killed Jaṭāyus who had obstructed him on the way. He then took Sītā to Laṅkā.

34-35a. The brothers returned and began to search for Sītā who had been abducted. They saw Jaṭāyu and cremated him when he died. Rāma then killed Kabandha, blessed Śabarī and came to Ṛṣyamūka.

35b-36a. At the instance of Hanumān, he became the friend of Sugrīva, the king of Monkeys. He then killed Vālin his enemy and made Sugrīva the king.

36b-37. On being ordered by Sugrīva, the monkeys who had come from all places and whose leader was Hunumān, searched for Sītā. They then reached the southern ocean. From the words of Sampāti they came to the conclusion that she (Sītā) was in Laṅkā.

38. Then the monkey Hanumān alone reached Laṅkā, on the other shore of the ocean. There he saw the chaste lady, the wife of Rāma.

39-40. He created confidence in her by giving her the jewelled ring of Rāma. He told her that both of them were hale and hearty. From her he took the crest-jewel. He then destroyed the trees in the Aśoka grove, and killed Akṣa (the prince) along with his army. He voluntarily submitted to captivity at the hands of Indrajit and so could talk to Rāvaṇa.

41. He then burned the entire city of Laṅkā and met Sītā once again. After taking her permission, he crossed the ocean and told Rāma about her.

42. On hearing that Sītā was in the abode of the demon, he came to the ocean along with an army of monkeys.

43. With the permission of the ocean, he caused the bridge to be made over the great sea by means of huge boulders from the peaks of mountains and reached the other shore. He encamped his army there.

44. Although his younger brother Vibhīṣaṇa advised Rāvaṇa to return Sītā to her husband, he did not like it.

45. Kicked by Rāvaṇa, Vibhīṣaṇa sought refuge in Rāma and Rāma laid siege to Laṅkā.

46. Thereafter, his counsellors, ministers, sons and servants were ordered by him to fight. In the battle with those two, they were all destroyed by the leading monkeys.

47. Lakṣmaṇa killed Indrajit by means of sharp arrows. Rāma killed Kumbhakarṇa and Rāvaṇa.

48-49. He made Vibhīṣaṇa perform the obsequies of Rāvaṇa. He asked his beloved to enter fire and purify herself. Rāma then gave Vibhīṣaṇa the lordship of the Rākṣasas, the city of Laṅkā and life till the end of the Kalpa. Having thus completed his holy vow of spending fourteen years in the forest, Rāma returned to Ayodhyā by the aerial chariot Puṣpaka along with Sugrīva and Vibhīṣaṇa.

50-51. Taking Bharata who was staying in Nandi-Grāma, he entered the city of Ayodhyā. He then bowed to all mothers. The other brothers made the priest Vasiṣṭha crown Rāma in the kingdom. Lord Rāma ruled over the subjects as though they were his own bosom-born sons.

52. The knower of virtue (Dharma) as he was, he was frightened due to the rumour current among the people and so

he abandoned Sītā. Sītā reached the hermitage of Vālmīki and lived there comfortably.

53-54. She gave birth to two sons well-known by the name of Kuśa and Lava. They were good singers. After performing the requisite holy rites for them, Vālmīki the liberal-minded sage, composed Rāmāyaṇa and taught it to them. The two brothers used to sing this in the Yajñas and assemblies of the sages and so they became famous.

55-57a. When Rāma performed a horse-sacrifice, they came to that assembly and sang the poem. Delighted to hear his own story sung, Rāma invited the sage along with Sītā. Sītā, the mother of the universe, informed Rāma that they were his sons. She entered a crevice in the ground. It was a great miracle.

57b-58a. Thereafter, Rāma observed the vow of celibacy and performed Yajñas and other rites. For thirteen thousand years, the most excellent among the Raghus stayed on the earth.

58b. Then after some time Durvāsā* came there, on being sent by Brahmā for going back to Vaikuṇṭha.

59-60. O gentle lady, in an isolated place he told Rāma "Let no one come here. If anyone comes, let him be worthy of being killed". Rāma promised it.

61. Rāma called Lakṣmaṇa and said :—"Stand here at the threshold. He who comes in will be worthy of being killed". He said, "So be it" and began to carry out Rāma's behest. He did not allow anyone to go near Rāma.

62-64a. While Rāma was sitting alone with Kāla and discussing, Durvāsā who came to know it approached Lakṣmaṇa. On seeing him come Lakṣmaṇa told him after due prostrations— "Kindly wait for a while. Rāma is busy in the council chamber."

64b-65. On hearing these words, Durvāsas who wanted to carry out the purpose of Yama (god of death) said to Lakṣmaṇa angrily—"Allow me to enter; otherwise I will reduce you to ashes. Remember it".

66. On hearing the words of Durvāsas, Lakṣmaṇa became perplexed. Afraid of the sage, he entered within to inform his elder brother.

67. On seeing Lakṣmaṇa, Kāla who had already completed his discussion stood up and said :— "Keep your promise" He was bidden farewell to by Rāma and went away.

68. Then Lord Rāma, the most excellent among the righteous ones, came out and propitiated the sage Durvāsā and fed him.

69-70. After feeding him and bidding him farewell after due obeisance, Rāma said to Lakṣmaṇa—" Brother, Lakṣmaṇa, a delicate situation has arisen due to Dharma. As a result of it, you have become worthy of being killed by me. Fate indeed is more powerful. Abandoned by me, now you can go wherever you please."

71. Lakṣmaṇa bowed down to Rāma who adhered to Truth and Virtue. He went towards the south and performed a penance on the mountain.

72. Lord Rāma too, at the request to Brahmā, re-entered his abode without excitement. The people of Ayodhyā and Kosala accompanied him.

73. Those who thought of Rāma and plunged themselves in Gopratāra in the Sarayū entered Rāma's splendid abode that is rare even to the Yogins. They attained divine bodies.

74. After performing penance and observing Yogic practices, Lakṣmaṇa followed Rāma by his Yogic power. He then re-entered his unchanging abode.

75. Lakṣmaṇa granted that mountain his perpetual preseence and then continued his regular duty. Hence, this holy centre is excellent.

76. Those who see Lakṣmaṇa on the Lakṣmaṇa mountain with great devotion, are blessed and contented. There is no doubt about this that they go to the abode of Hari.

77. They praise charitable gifts in the place, of gold, plots of land, cows and horses. Whatever is given becomes everlasting in its benefit. The homa and the Japa too derive great benefits.

78. Of what avail is much talk? Its mere sight is of rare occurrence. O gentle lady, if it is seen, there is salvation undoubtedly.

79. Both he who listens to this story of Rāma along with the anecdote of Lakṣmaṇa and he who tells this story become great favourites of Rāma.

CHAPTER SEVENTYSIX

*The Greatness of Setu**

Mohinī said :

1-2a. O excellent Brāhmaṇa, well done. It is very nice, that the Rāmāyaṇa has been narrated by you. It is destructive of all sins of men and conducive to the increase of merits. Now I wish to hear the excellent greatness of Setu.[1]

Vasu said :

2b-3a. O gentle lady, listen, I shall recount to you the excellent greatness of Setu on seeing which, O queen, one is liberated from the ocean of worldly existence.

3b-5. The very sight of the Setu is meritorious. Lord Rāmeśvara there grants immortality to men by its vision only. By worshipping Rāmeśvara with fully controlled mind, a man enjoys all prosperities and glories. No doubt need be entertained in this respect. There is another holy centre here Viz. : Cakratīrtha. It is destructive of sins.

6a. The holy bath, charitable gifts, Japa and Homa there, facilitate everlasting benefits.

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*The line of rocks jutting out of the sea between Rāmeśvara & Śrī Laṅkā is supposed to be the relic of the bridge that was built by Rāma with the help of monkeys. It is regarded holy even in the Bh. P. (VIII.14.31,X.79.15) Parāśara (XII.65-67) recommends a visit to Setu as atonement for *Brahmahatyā*.

1. As compared with the *setu-māhātmya* in SK. P. III. chs. 1-52, this chapter of 20 verses shows that the NP. gives a brief sketch of the Setu and sub-Tīrthas like Agastya, Agnī, Jaṭā, Sītā-Kuṇḍa near it. Some Kuṇḍas, especially in the temple of Rāmanātha (i.e. Rāmeśvara) are in good conditions and one feels like taking bath (or basketful of water) from each. The *Phalaśruti* of these baths is the usual routine one.

6b-7a. He who goes to Tālatīrtha and takes his holy dip there, attains excellent birth and rejoices on the earth like a Deva.

7b-8a. Then, O blessed lady, after reaching the holy centre Pāpavināśana (a Tīrtha Destructive of sins) and by taking a holy bath, the man is rid of all sins. He is honoured in the heaven.

8b-9a. He should then go to Sītākuṇḍa and perform the rite of ablution perfectly. By performing the Tarpaṇa rite of the Pitṛs and Devas, he shall attain all desires.

9b. By approaching the Maṅgala (auspicious) Tīrtha and by taking a holy dip, he is liberated from sins.

10. By taking a holy bath in the tank called Amṛtavāpī the man attains immortality. By taking a holy bath in Brahmakuṇḍa a man shall attain the world of Brahmā.

11. By performing ablution in the Tīrtha of Lakṣmaṇa, a man attains the goal of Yogins. By taking the holy dip in Jaṭātīrtha a man becomes free from illness.

12. By taking a holy bath in the Hanumatkuṇḍa a the man becomes unconquerable to the enemies. By plunging into the Agastya Tīrtha, the man becomes blessed with sons and wealth.

13. The man who plunges into the Rāmakuṇḍa attains the world of Rāma. By means of ablution in the Lakṣmītīrtha, the man shall become fortunate and handsome.

14. By taking a holy dip in the Agnitīrtha, the man is liberated from all sins. By means of ablution in the Śivatīrtha, the attainment of Śiva's world becomes possible.

15. One who has taken a holy dip in the Śaṅkha-tīrtha does not attain a wretched state (hell). By taking a holy dip in the Tīrthas, Yamunā etc. he goes to the heaven.

16. By plunging into the Koṭitīrtha one attains the benefit of all Tīrthas. A man who takes a plunge into the Sādhyāmṛta attains the same world as that of the Sādhyas.

17. By taking a holy dip in the Sarvatīrtha, a man attains cherished desires. One who takes a holy dip in the Dhanuṣkoṭi duly, is liberated from bondage.

18. A man taking a plunge in the Kṣīra-kuṇḍa shall attain various worldly pleasures. By taking a dip in the Kapitīrtha a man does not take any ignominious rebirth.

19. One who takes a holy dip in the Gāyatrī and the Sarasvatī is liberated from sins. By taking a holy dip in the Tīrtha Ṛṇamocana etc. the devotee is rid of indebtedness.

20. O splendid lady, thus the greatness of the Tīrthas at the Setu has been recounted. It is destructive of all sins of those who read and those who listen to it.

CHAPTER SEVENTYSEVEN

Sanctity of the Tīrthas in Narmadā

Mohini said :

1. O excellent Brāhmaṇa, the excellent greatness of Setu has been heard by me. Now I wish to hear the collected list of the Tīrthas on the river Narmadā.[1]

Vasu said :

2. Listen, O Mohinī, I shall recount every thing. There are four hundred most important Tīrthas on both the banks of the Narmadā together.

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1. The Narmadā, though not mentioned in the Vedic literature is eulogized in the *Mbh. Vana* (chs. 121-122) and Purāṇas like the *Mt. P.* (chs. 186-194, 554 verses), the *KP.* 2. (chs. 40-42, verses 189), the *Pd. P. Ādi* (chs. 13-23, 739) while *SKP.* has devoted one complete book *Revā-Khaṇḍa* to it. As compared with the above, the treatment of Narmadā in the NP. in 35 verses is sketchy. Narmadā is superior to Gaṅgā as its mere sight inmediately sanctifies the seer. (V. 31). Thousands of sacred places happen to abide in various parts of Narmadā is a Purāṇic exaggeration. People normally visit its source (Amarakuṇṭaka), Māhiṣmatī (or Oṁkāra Māndhātā) and Bhṛgukaccha (Broach). Routine recommendations for the performance of *Śrāddha, Dāna, Japa* are the features of every Tīrtha need not be repeated.

3. There are eleven Tīrthas on the northern bank and twentythree on the southern bank. The thirtyfifth Tīrtha is said to be at the meeting place of the Revā with the sea.

4. From the mountain Amarakaṇṭaka (where the Narmadā rises) round the Oṁkāra Tīrtha within two Krośas kms) in all the quarters, there are three and a half crores of Tīrthas.

5. There are a crore of Tīrthas situated in the confluence of the Kapilā (with the Narmadā). A hundred thousand Tīrthas are founded in the Aśoka grove.

6. A hundred Tīrthas are at the Aṅgāragarta, ten thousand at Kubjā,* a thousand in the confluence with Vāyu and a hundred Tīrthas of Sarasvatī are situated here.

7. They know that there are two hundred holy spots in the Śuklatīrtha, a thousand in Viṣṇutīrtha, a thousand in Māhiṣmatī and ten thousand holy spots in the Śūlabheda.

8. There are a thousand holy spots in the Devagrāma village, there are seven hundred in Ulūka. There are a hundred and eight Tīrthas at the confluence of the Maṇinadī.

9. As many Tīrthas are in Vaidyanātha, and as many in Ghaṭeśvara. There are a hundred and fifty thousand sacred places in the meeting place of Revā (Narmadā) and the sea.

10. There are eightyeight thousand Tīrthas in Vyāsa and also hundreds of islands. In the confluence of the Karañja, ten thousand and eight Tīrthas are situated.

11. In the confluence of the Eraṇḍī (modern Uri) there are a hundred and eight Tīrthas, there are sixtyeight tīrthas, in the Dhūtapāpā and one and a half crores in the Kokila.

12. O queen of men, there are a thousand Tīrthas in Romakeśa and a thousand in Dvādaśārka. In the Śuklātīrtha there are eight hundred lakhs and two thousand Tīrthas.

13. They know that in all confluences of rivers with Narmadā there are hundred and eight Tīrthas. There are five hundred Tīrthas in Nandā, the confluence of the river Kāverī.

**v.l.* At the confluence of Kubjā with Narmadā.

14. In the Kṣetra (holy centre)of Bhṛgu, there are a crore of Tīrthas. In Bhārabhṛti there are a hundred and eight Tīrthas.

15. There are a hundred and fifty Tīrthas in Akrūreśa and hundred thousand in Vimaleśa. In the sphere of Narmadā, the number of Tīrthas is one and a half crores.

16. O splendid-faced lady, there are ten Tīrthas of the sun, nine of Kapila and eight of Vidhu (the Moon god). There are a crore and eight Tīrthas of Nandin.

17. O Mohinī, there are seven Tīrthas in each of these holy spots namely Nāgāvarta, Agnyāvarta and Siddhāvarta and there are five Tīrthas named Kedāradaiva, Indriyadaiva, Vāridaiva, Īśadaiva and Nandi daiva.

18-19. The following are mentioned to be of four Tīrthas in each Viz : Yameśa, Vaidyānātha, Vāmana, Aṅgārakeśvara, Sārasvata, Munīśa, Dārukeśa and Gautama. There are three Tīrthas at Vimaleśvara. There are then the Tīrthas of Sahasrayajña, Bhīṣmeśa and Svarṇa Tīrtha.

20. The following are great Tīrthas viz. Dhautapāpa, Karañjeśa Ṛṇamuktiguha, Daśāśvamedha, Nanda, Manmatheśa and Bhārgava.

21-23. O auspicious lady, each of these is a great Tīrtha Parāśara, Ayoni, Vyāsa, Pitṛnandi, Gopeśa, Māruteśa, Jaṅgaleśa, Śuklaka, Akṣareśa, Pippaleśa, Māṇḍavyeśvara, Dīpakeśvara, Uttareśa, Aśokeśa, Yodhaneśa and Rauhiṇa, Lokeśa is said to be two in nnmber. There are one thousand nine hundred individual Tīrthas, O fair one.

24. In groups there are two hundred and four hundred Tīrthas. There are Tīrthas pertaining to Śiva. The Tīrthas pertaining to Viṣṇu are twentytwo.

25. All these Tīrthas pertain to Brahmā; twentyeight Tirthas pertain to Śakti. Among them, O splendid-faced lady, seven pertain to Mothers and three to Brāhmī.

26. There are two Tīrthas of Vaiṣṇavī. O gentle lady, Raudrī (among the Mothers) is stationed in the remaining Tīrthas. O splendid-faced lady, one Tīrtha is mentioned as that of Kṣetrapāla.

27. O Mohinī, three and a half crores of Tīrthas have been mentioned by Vāyu. They are intermediary Tīrthas. Some are hidden and some manifest.

28-29a. These Tīrthas are in the Revā (Narmadā) region on the ground, in the atmosphere or in the heaven. The man who takes a holy dip anywhere in these Tīrthas, O blessed lady, becomes pure in soul and attains excellent goal.

29b-30a. Holy dip, charitable gift, Japa, Homa, the study of the Vedas and the worship of the deity, everything performed on the banks of Narmadā has everlasting benefits.

30b-31a. The waters of Sarasvatī sanctify in three days. O chaste lady, the waters of Yamunā sanctify in seven days. The waters of Gaṅgā are meritorious even in a single dip; but the waters of Narmadā are holy even by their sight.

31b-32a. Thus, O gentle lady, the multitudes of Tīrthas on Narmadā have been listed. These Tīrthas suppress great sins of those who remember them.

32b-35. The man who hears about these Tīrthas, he who narrates and he who reads this list, O gentle lady, is liberated from sins. There is no fear of pestilence, or from arson in the house where these names of Tīrthas have been written down and are revered too. There is no fear from kings, thieves and enemies, nor from sickness. That house is filled with fortune, riches and food-grains perpetually. It is always joyous and auspicious through the marriage and other celebrations of sons, grandsons etc.

CHAPTER SEVENTYEIGHT

The Glory of Avanti

Mohini said :

1. O Brāhmaṇa, very wonderful is this greatness of Narmadā. It has been heard by me as it was described by you. It is destructive of sins.

2. O blessed holy lord, now tell me the greatness of Avantī[1] and that of Mahākāla worthy of being adored by the Devas.

Vasu said :

3. O gentle lady, listen. I shall recount the greatness of Avanti. If duly glorified, it yields merit unto men and destroys their sins.

4. The grove Mahākālavana is meritorious. It is an excellent place for penance. Lord Mahākāla is perpetually engaged in penance there.

5. There is no other holy centre on the earth greater than Mahākālavana. O gentle lady, by visiting it, a man competes with the deities.

6. O lady of beautiful eyes, by taking a holy dip in the Tīrtha named Kapālamocana, with devotion, even a Brāhmaṇa-slayer becomes sanctified.

7. Similarly, by worshipping the deity called Kālakāleśa, the man gains victory in disputes and always succeeds in his undertakings.

8. There is another Tīrtha here viz : the Apsaraḥkuṇḍa. The man who plunges therein shall become blessed and enjoy all worldly pleasures. He shall be like Kandarpa (cupid) himself.

9. One who takes a holy dip in the Kuṇḍa called Mahiṣa shall conquer the enemies in battle. One who takes a holy dip in the lake Rudrasaras is honoured in the world of Rudra.

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1. Avanti is the region with Ujjayinī as its capital, though later on they were identified. It is known since the time of Pāṇini. The NP. states that in different Yugas it was known under different names such as Amarāvatī, Kuśasthalī, Kanaka śṛṅgā, Padmāvatī, Kumudvati and Ujjayinī. It is associated with Mahākāla, a famous *jyotir-liṅga*. The fight between god Śiva and Andhakāsura took place in the Mahākālavana in (the country called) Avantī. A number of sub-Tīrthas are mentioned in the NP. with the usual recommendations of bath, Tarpaṇa, Dāna, Śrāddha etc. The *SKP.* has devoted one Volume (*Khaṇḍa*) to describe the great sanctity of Avantī.

10. By visiting Kuṇḍaleśvara and by worshipping the deity in accordance with the injunctions, the devotee gains in business and activities and becomes a favourite of Śiva.

11. By taking a holy dip in the Tīrtha called Vidyādhara, the man becomes purified. By worshipping Mārkaṇḍeśvara the devotee becomes rich and long-lived.

12. If a man worships goddess Śītalā stationed in Kālavana, he need never fear swelling boils (smallpox).

13. By visiting the holy centre Svargadvāra, by taking a holy bath and by worshipping Sadāśiva, a man never attains wretchedness. He is honoured in the heavenly world.

14. By visiting the holy centre Rājasthala and taking a holy dip in the oceanic Tīrtha, the devotee attains the excellent benefit of holy ablution in all the Tīrthas.

15. By taking a holy bath in the tank of Śaṅkara, the man of regular holy observances attains desired pleasures and in the end goes to the city of Rudra.

16-17. By worshipping Śaṅkarāditya, a man shall be invincible. By taking a holy dip in the Nīlagaṅgā and by devoutly worshipping goddess Gandhavatī, the man is liberated from all sins. By taking a holy dip in Daśāśvamedha, one attains the benefit of a horse-sacrifice.

18. By visiting the shrine of the goddess Ekānaṁśā (?), and by worshipping the goddess of Devas with scents, fragrant flowers etc. one attains the desired benefits.

19-20a. By worshipping Harasiddhi a man shall be a lord of all Siddhis. By worshipping the fourteen deities beginning with Piśācaka, a man obtains the desired benefits. No doubt need be entertained in this regard.

20b-21. The man who takes a holy dip in the lake of Rudras and worships Hanumatkeśvara with faith, shall attain riches. By worshipping Vālmīkeśvara, one shall become a storehouse of all lores.

22. The man who worships Śukreśvara and other Liṅgas faithfully shall be richly endowed with worldly pleasures and shall be free from ailments.

23. By worshipping Pañceśāna, a man shall attain all Siddhis. By roaming over Kuśasthalī, the devotee attains the desired benefit.

24. By worshipping Akrūreśa, one attains fearlessness from cruel persons and beings. By taking a holy plunge in Mandākinī, one shall attain the benefit of a holy dip in the Gaṅgā.

25. By worshipping Aṅkapāda, a man shall become an attendant of Śiva. By worshipping Candrāditya, one shall attain different worldly pleasures.

26. By worshipping Karabheśvara, one shall attain happiness of vehicles. By worshipping Laḍḍukapriya Vighneśa (Vighneśa fond of sweets) one shall be happy.

27-28a. By worshipping Kusumeśa and others, one enjoys all pleasures. By taking a holy dip in the Yajñavāpi and by worshipping Mārkaṇḍeśa, the man obtains the benefit of all Yajñas. He stays in heaven for the period of a Yuga.

28b-29. O chaste lady, by taking the holy dip in the Somavatī and by worshipping Someśvara, the man obtains the desired benefits both here and hereafter. O Mohinī, by worshipping in Yātanākalana, the man never faces tortures in hell.

30-31. By worshipping Narakeśa, one attains the goal of heavenly world. By worshipping Kedāreśa, Rāmeśvara, Saubhāgyeśa and Narāditya, the devotee obtains the desired benefit. By worshipping Keśavārka, the man shall be a favourite of Keśava.

32-34a. By taking a holy dip in Śaktibheda, one is liberated from terrible and difficult calamities. By taking a holy dip in Svarṇakṣura Brahmavāpī and by worshipping Abhayeśvara and Agastyeśa, O daughter of Brahmā, one shall become the abode of all riches. The man who perfectly worships Oṁkāreśa and other Liṅgas, shall obtain all desires. Thanks to the grace of Maheśa.

34b-35a. O gentle lady, there is no limit to the number of Liṅgas in Mahākālavana. By worshipping any Liṅga situated anywhere, one shall be a favourite of Śiva.

35b-36. The names of Avanti are Kanakaśṛṅgā, Kuśasthalī, Avantikā, Padmāvatī, Kumudvatī and Ujjayinī. In every Kalpa it has a different name. It is called Viśālā and Amarāvatī as well.

37. The man who takes bath in Śiprā river and worships Maheśa, shall attain his cherished desires, thanks to the grace of the deity.

38-39a. By taking a holy dip in the Gomatī Kuṇḍa the man obtains heavenly goal. By taking a holy dip in Vāmana Kuṇḍa, by eulogising Śrīdhara, the lord of all Devas, by uttering his thousand names, a man shall become Hari himself on the earth.

39b-40a. He who takes a holy dip in the lake Vīreśa-saras and worships Kālabhairava, enjoys riches and attains Śiva's world.

40b-41a. He who visits Kuṭumbeśvara and worships him with various means of service, achieves his different cherished desires, and in the end achieves heavenly goal.

41b-42a. He who worships Devamādhava in the Devaprayāgasaras derives devotion for Mādhava and attains the region of Viṣṇu.

42b-43a. O chaste lady, he who takes a holy bath in the Tīrtha of Karkarāja with controlled mind, shall be rid of all ailments. He shall become rich and enjoyer of pleasures.

43b-44. The man who faithfully worships Vighneśa Bhairava, Umā, Rudras, Ādityas and other Devas in the course of his pilgrimage in the Antargṛha (?) with whatever means that are available, shall gain heavenly world.

45-46. O lady, there are many other Tīrthas in Rudrasaras. By worshipping Śaṅkara in them, the man shall be happy. By taking a holy dip in the Aṣṭatīrthī (collection of eight Tīrthas), the man obtains the benefit of pilgrimage to Kālāraṇya. O daughter of Brahmā, truth, it is the truth that has been mentioned by me.

47. Thus everything in regard to the greatness of Avanti has been narrated. By listing to the greatness of Avanti, the man is liberated from all sins.

CHAPTER SEVENTYNINE

The Greatness of Mathura

Mohinī requested :

1. O Vasu, the greatness of Avantī that is destructive of sins of men, has been heard. Now I wish to hear the greatness of Mathura.[1]

Vasu said :

2. O Mohinī, listen. I shall recount the greatness of Mathura that is conducive to auspiciousness. It was here that the lord was born on being requested by the lotus-born deity Brahmā.

3. After manifesting himself there, the lord went over to the cowherds' colony of Nanda. Staying there, he played all games in the company of young cowherds.

4. After killing demons beginning with Pūtanā, sent by Kaṁsa, he sported in the twelve forests along with the cowherdesses.

5. O Mohinī, listen. Now I shall recount to you those Tīrthas that are in the forests and in the area of Mathura.

6. The first forest[2] is what is called Madhuvana. By taking a holy bath there and performing the Tarpaṇa rites

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1. Being a Vaiṣṇava Purāṇa, the NP naturally concludes with the descriptions of Mathura and Vṛndāvana. Mathura is famous since the 6th century B.C., as we get references in the *Aṅguttara* (I. 167) and *Majjhima* (II. 84) Nikāyas to Buddha's direct disciple Mahā-Kaccāyana preaching in Mathura. Excavations at Mathura reveal that in addition to Brahmanism, and Buddhism, Jainism also flourished at Mathura. The *Vā. P* 99.383, *VP.* V. 6. 28-40, *AP.* 11. 8-9 mention it but it is glorified in details in Vaiṣṇava Purāṇas like *V. P.* V VI *aṁśa*, *Bh. P.* X Skandha. The NP. being a Vaiṣṇava Purāṇa describes it as a Tīrtha. The NP. uses two terms—*Mathura Maṇḍala*, the country round Mathura within the radius of twenty Yojanas in the middle of which the town of Mathura is situated (VV. 20-21.)

2. VV. 6-18 enumerate 12 forests round Mathura—now mere names only. The NP. describes the fruits of religious acts performed in each forest.

unto the Devas, sages and Pitṛs, the excellent man is honoured in the world of Viṣṇu.

7. O gentle lady, the second excellent forest is what is called Tāla. The man who takes a holy bath there with devotion, has all his objectives in life accomplished.

8. O lady of beautiful eyes, the third one is what is called Kumuda. By taking a holy bath there, the devotee attains cherished desires and rejoices here and hereafter.

9. The fourth one is glorified by the name of Kāmyavana. It contains many Tīrthas. By visiting it one attains the world of Viṣṇu.

10. There is an excellent Tīrtha called Vimala Kuṇḍa. It is the most excellent of all Tīrthas. O gentle lady, the man who takes a holy dip there, attains the region of Viṣṇu.

11. The fifth forest that is destructive of sins, is called Bahula. By taking a holy ablution, the man attains all desires.

12. There is the sixth forest named Bhadravana. The man who takes a bath here, sees everything auspicious, thanks to the grace of lord Kṛṣṇa.

13. O gentle lady, the seventh forest is Khādira Vana. Merely by taking a holy dip here, the man attains that greatest region of Viṣṇu.

14. The eighth forest is Mahāvana most liked by Hari. By visiting it with devotion, the man is honoured in the world of Indra (i.e. heaven).

15. The ninth forest is Lohajaṅgha. The man who takes a holy bath there, attains worldly pleasures and salvation, thanks to the grace of Mahāviṣṇu.

16. O lady of beautiful waist, Bilva is the tenth forest. He who takes a holy dip there, goes to the world of Śiva or Viṣṇu as he pleases.

17. The eleventh forest is Bhāṇḍīra, most liked by the Yogins. The man who devoutly takes a bath there, is liberated from all sins.

18. Vṛndāvana is the twelfth one. It destroys all sins. O chaste lady, there is no other forest equal to this on the surface of the earth.

19. The man who takes a holy bath there and performs Tarpaṇa to the Devas, sages and Pitṛs, becomes liberated from the three-fold indebtedness. He is honoured in the world of Viṣṇu.

20. The precincts of the holy centre Mathura extend to twenty Yojanas (240 kms). If any person takes a holy bath anywhere within this area, he shall attain devotion to Viṣṇu.

21. Within it, is the city named Mathura. It is the most excellent of all cities. Merely by seeing it, one obtains devotion to Viṣṇu.

22. O queen of men, there is a jewel among Tīrthas named Viśrānti.[1] The man who devoutly takes a holy dip there, attains the region of Viṣṇu.

23. Near Viśrānti and to the south of it, is the excellent Tīrtha viz. Vimukta. It is certain that the man who devoutly takes bath there attains liberation.

24. O queen of the people, still south of it, is the Rāma Tīrtha. The man who takes a holy bath there shall certainly be liberated from the bondage of ignorance.

25. To the south of this, is the excellent Tīrtha called Saṁsāra Mokṣaṇa. A man who takes a holy dip there, is honoured in the world of Viṣṇu.

26. To the south of this is the Tīrtha called Prayāga. It is difficult of access even to the Devas. O gentle lady, the man who takes a holy dip there shall obtain the benefit of Agniṣṭoma.

27. Thereafter, is the Tīrtha Kanakhala. O chaste lady, the man who takes a holy bath there, attains heaven.

After death he rejoices in the Nandana Park and other places.

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1. VV. 22 ff describe various Tīrthas in this region, declare the religious merits accrued from bath etc. in those Tīrthas. The *Viśrānti Tīrtha* is Viśrāma Ghāṭ. Here Kṛṣṇa is supposed to have taken rest after killing Kaṁsa. Various *Tīrthas* reminding one of other famous independent Tīrthas like Prayāga, Kanakhala are also included in the list of sub-Tīrthas at Mathura. The usual formula of bath, *Japa* etc. is recommended at each Tīrtha.

28. To the south of it is the holy centre Tinduka. The excellent man who takes a holy bath there attains the benefit of Rājasūya sacrifice. He rejoices in heaven like a Deva.

29. Beyond that is the holy centre Paṭusvāmi Tīrtha. It is a favourite of the Sun-god. By taking a holy bath and seeing the Sun, the devotee enjoys all worldly pleasures and goes to heaven.

30. O gentle lady, to the south of it is the excellent Dhruva Tīrtha. By taking a holy bath and by having a sight of Dhruva (pole star), the devotee obtains the region of Viṣṇu.

31. Beyond Dhruva Tīrtha, to the south of it is the Tīrtha frequented by seven sages. By taking the holy plunge and by visiting the sages, the devotee rejoices in the world of sages.

32. To the south of Ṛṣitīrtha is the excellent Mokṣa Tīrtha. Merely by taking a holy bath therein, one is liberated from all sins.

33. To the south of it is Bodhinī Tīrtha. The man who takes a holy dip there and offers Piṇḍa to the Pitṛs leads them to the heaven.

34. To the south of it is Koṭi Tīrtha. By taking the bath therein, a man is liberated from all sins. He shall attain the world of Viṣṇu.

35. To the northern side of Viśrānti is the holy centre Asikuṇḍaka. O gentle lady, the man who takes a holy bath there attains the region of Viṣṇu.

36. O lady of beautiful eyes, Nava Tīrtha is to the north of Asikuṇḍa. By taking a holy dip there, the man is honoured in the heavenly world.

37. The Tīrtha called Saṁyamana is situated to the north of it. By taking a holy dip therein and offering charitable gifts, the devotee does not see the world of Yama.

38. To the north of it there is a great Tīrtha Dhārāyatana. By taking the holy bath therein, the man rejoices in the company of ancestors.

39. To the north of it is the Nāga Tīrtha. O Mohinī, by taking a holy dip therein the devotee derives fearlessness,

protection from the serpents. He is honoured in the heavenly world.

40. To the north of it is the Tīrtha named Brahmaloka-Ghaṇṭābharaṇaka. By means of a holy dip this Tīrtha dispels all sins. It bestows the goal of the world of Brahmā.

41. To the north of this is the great Tīrtha named Soma. He who takes a holy plunge in it, attains the world of Soma (Moon). Rid of sins he becomes the most excellent of men.

42. O auspicious lady, one should take a holy bath in Prācī Sarasvatī which is to the north of it. Merely by taking a holy dip there, the man shall become the lord of speech.

43. To the north of it is the Cakra Tīrtha. The man who takes a holy dip there, conquers hosts of his enemies and rejoices in heaven for the period of seven Yugas.

44. O blessed lady, the Tīrtha Daśāśvamedha is situated to the north of it. By taking a holy dip therein, one shall attain the benefit of a horse-sacrifice.

45. By worshipping Śiva designated Gokarṇa, in accordance with the injunctions, the man attains his cherished desires. In the end he is honoured in the world of Śiva.

46. To the north of it is situated the Tīrtha named Vighna-Rāja. By taking a holy bath there one shall attain the benefit of his holy rites without an obstacle.

47. To the north of it is the Tīrtha named Ananta. The man who takes a holy bath there shall attain the benefit of twentyfour Tīrthas of Mathura.

48. O blessed lady, Lord Hari himself is stationed in Mathura, in the form of Caturvyūha (four manifestations of Viṣṇu). He is the bestower of liberation on the citizens of Mathura.

49. The four manifestations are : one is the form of Varāha (the Divine Boar), another one is called Nārāyaṇa; the third form is called Vāmana and the fourth is Haladhara (i.e. Saṅkarṣaṇa).[1]

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1. This is another variety of the Vyūha Theory including Varāha, , mana and Saṅkarṣaṇa as the four *Vyūhas*.

50. By visiting the lord of the four Vyūhas and by worshipping him in accordance with the injunctions, man attains liberation.

51. By visiting and duly worshipping Raṅgeśa, Bhūteśa, Mahāvidyā and Bhairava, the devotee shall attain the benefit of the pilgrimage.

52. By taking a holy dip in the Catuḥsāmudrika (where four oceans meet), the well of Kubjā and Gaṅgā called Kṛṣṇā and of the lord of Gaṇas (attendants), the devotee is liberated from all sins.

53. O auspicious-faced lady, lord Keśava, the destroyer of all miseries presides as the overlord of the entire zone called Mathura.

54. O gentle lady, if one does not see Keśava in the sacred zone of Mathura, one's life becomes purposeless. He will drift about in the ocean of worldly existence.

55-56. O splendid-faced lady, there are many other numerous Tīrthas there. By taking a holy dip therein and by giving something to the people staying there, a man wards off a wretched state. He does not go to hell. The truth has been stated to you. He who narrates or listens to the greatness of Mathura attains devotion to Hari and (thereafter) attains all cherished desires.

CHAPTER EIGHTY

The Glory of Vṛndāvana

Mohini requested :

1. O bestower of honour, the greatness of Mathura and the forests has been heard. Tell me a little about the secret of Vṛndāvana too.

2. O Brāhmaṇa, Vṛndāvana is, as it were, the glory of the earth preserved in secret. I desire to hear about it. Narrate it to me in detail.

Vasu said :

3. O gentle lady, listen to the esoteric secret from me about Vṛndāvana. After acquiring it from the excellent preceptor, it has never been recounted by me to anyone.

4. O gentle lady, the secret of the lord of the cowherdesses had been communicated to my preceptor by Nārada of great soul. But it had been at first confided to Nārada by Vṛndā.

5-6. That I shall recount to you as it is conducive to the uplift of the universe. On one occasion, Nārada, the dear friend of the lord, was wandering over the worlds. He reached Vṛndāvana and stopped on the banks of the lake Puṣpasaras.

O gentle lady, it is situated in the north-west sector of the sacred place Mathura.

7. A fourth part of Vṛndāvana is the secret rendezvous of the lord of cowherdesses. The mountain Govardhana is also there near the Sakhīsthala. (the rendezvous of his friend).

8. That is the penance grove of Vṛndā. It is in Nandigrāma near the Yamunā. O chaste lady, the beautiful Vṛndāvana is on the charming banks of the Yamunā.

9. O blessed lady, the highly meritorious Puṣpasaras lake is also there. On the same beautiful bank is the hermitage of Vṛndā which is extremely conducive to pleasure.

10-11. It is here that Hari takes rest every day at midday along with his woman friends. Nārada resorted for a short while in the cool shade of a tree. He drank the cool water of the lake Puṣpasaras after performing the midday holy rites. He sat on the bank of the lake.

12. Even as Nārada sat watching, O Mohinī, cowherds and cowherdesses came into that beautiful hermitage of Vṛndā in groups and in groups they went away.[1]

13. For the period of a Yāma (three hours) he stayed there thus, when the day was short of half a Prahara he entered the wonderful hermitage.

1. VV. 12-33 describe how Nārada who wanted to know the Secret of Love-devotion to Kṛṣṇa, was changed into a woman and enjoyed by Lord Kṛṣṇa.

14. Vṛndā, the gentle lady devoted to the love of Kṛṣṇa was staying there receiving the visitors and extending hospitality to them with fruits etc.

15. O gentle lady, on seeing that ascetic woman, Nārada who was highly esteemed by saintly persons, bowed down to her, with great humility. He sat on the bare ground.

16. At the end of her meditation and Yogic practice, Vṛndā opened her eyes. She offered a seat to Nārada who was the guest.

17. Desirous of knowing the secret of the lord of cowherdesses (i.e. Kṛṣṇa) from her, Nārada stayed there on being respectfully honoured by Vṛndā.

18. The son of Brahmā (i.e. Nārada) accepted the hospitality extended by her. Knowing that she was delighted in her mind, he informed her of his heart-felt desire.

19. Having gauged his desire of knowledge with her Yogic power and meditation, O beautiful lady, she sent for her friend named Mādhavī and told her :

20. "O Mādhavī, see that Nārada, the great soul, realizes his desire so that the meritoriousness of myself and this hermitage is enhanced.

21. If one does not carry out the loving request of a visitor to the hermitage, it is in vain. It is comparable to a jackal's den.

22. At the behest of her mistress Vṛndā, Mādhavī, the good lady, took Nārada to the excellent bank of a lake.

23-25a. She directed him to take his holy bath facing the north-west. Then, O gentle lady, at the behest of that lady, Nārada of divine vision dipped himself into the water meditating on Śrīkṛṣṇa's contact. When the excellent sage Nārada plunged into the lake, the lady Mādhavī went back to Vṛndā, O gentle lady, after completing her task of carrying out his wish.

25b-26a. Nārada came out of the water after the plunge and found himself in the form of a woman. It was very surprising.

26b-27. Nāradī (the lady Nārada) smilingly glanced all round and saw a woman stationed in the north-east. She was beautiful and was bedecked in excellent ornaments. She was

beckoning with the gesticulations of her hand to Nāradī to come towards her.

28. Nāradī was called by her and so she went near that lady. After instilling confidence into her, she was taken to another place.

29. Nāradī was taken by the lady to a certain chamber full of woman and ornamentally decorated with gems and jewels. The lady withdrew thereafter and Nāradī was received duly by those women.

30. She was received by the groups of companions, Viśākhā etc. After consoling her, O gentle lady, she was taken within the inner chamber by a maid. There Nāradī saw the lord of the cowherdesses.

31. When the messengers returned, Nāradī was called by the lover of cowherdesses. After bowing down to the lord, she went near him bashfully.

32. The man of taste (Lord Kṛṣṇa) embraced her, had the sportful dalliance with her and then dismissed her. Gradually she came once again to the lake Puṣpasaras.

33. She was then made to plunge into the lake on the south-west side. Nārada then regained his manhood. He was surprised at it.

34. At the behest of Vṛndā, Nārada performed a penance in the south-eastern side of the lake in an isolated spot and stayed there eagerly to see that (?).

35. Nārada thus continued his penance sustaining himself with the fruits sent by Vṛndā.

36. Once Nārada was moving about here and there within his hermitage. He heard some charming sound uttered by some lady.

37. On hearing it, Nārada of a spiritual vision became curious. He searched the forest but could not see any trace of the person.

38. Surprised much at this, he respectfully asked Vṛndā about it. She narrated to him the story of the Kubjā (hump-backed lady) from the beginning.

39. This hump-backed lady is stationed in a house underground. She is the excellent beloved of the lord. In an isolated place, she receives her Lord and renders service to him to his heart's content.

40. O excellent sage, excepting me no one knows her. Hence I shall succinctly narrate. It is because you were desirous of seeing her that you performed the penance.

41. Early in the morning, Kṛṣṇa was wakened up by his mother. He took his bath and breakfast. Followed by his friends he went to the forest for grazing the cows. In that connection he entered Vṛndāvana.

42. He spent his time sporting about along with his friends (the cowherds) and preventing the cows (from straying). He entered my hermitage along with his two or three dear friends.

43. Propitiated by means of fruits, roots and other edibles offered by me, he used to sleep along with his beloved lady in the calf-shed covetable by everyone.

44. The cowherd fond of cowherds' colony was served by his intimate lady friend Rādhā. Thus, he used to sport about in different bowers severally for a period of about four hours and a half.

45. While he was asleep there, he was fanned by Rādhā and others. Within a Yāma and a half, he himself used to wake up and honour his beloved ones.

46-47. Surrounded by cowherds and cows, he delightedly used to go back to the cowherds' colony in the evening. His female friends used to take Rādhā[1], his beloved to the spot called Sakhī-Sthala. Every day the beautiful ladies of large eyes, used to go to their own houses along with her. Coming to and fro like this sportingly, he frequented that place everyday.

48. He is seen, O dear one, only by me and not by god Brahmā, Śiva and others. O dear one, the grandeur of the rendezvous of the hump-backed lady was not observed even by me.

49. I know it through the utterance of the delighted lover. I am telling you a secret that should be well guarded as well. She got this excellent rendezvous through the merit accruing from the offer of unguents to Lord Kṛṣṇa.

1. The author of the NP. regards Rādhā as the highest deity along with Kṛṣṇa. Rādhā the anonymous cowherdess—beloved of Kṛṣṇa in the Bh. P. has attained topmost eminence in pre-Jayadeva period in East India (Bengal-Orissa region). Hence this chapter is the crowning piece of the NP.

50-52. She was always eagerly occupied in Kṛṣṇa's service. She was alone and he too was alone. But there are hundred crores of similar couples imitating Kubjā and Kṛṣṇa and engaged in different kinds of dalliance. Born of the first pair they enliven the immobile ones as well. Though they are devoid of going (out of existence ?) and coming (into existence), they are still ever fresh and new (?) (Defective) that is unapproachable to the third person where the second person becomes united with one.[1]

53. O Brāhmaṇa, their form comprising in itself the origination, sustenance and dissolution of the universe is extraordinary. I alone know this. Having heard what has been heard you too know this.

54-55. A Mantra (what is secretly discussed) is burnt (doomed) if it reaches six ears. Follow (in practice) this saying. On hearing this highly inaccessible secret through the utterance of Vṛndā, sage Nārada thought of both. The sage acquired that great principle. O daughter of Brahmā, this is the subject-matter between a preceptor and a disciple.

56. They alone understand not anyone else. The same principle holds good in regard to us both. O auspicious lady, only one knows; there is only one hearer and he knows from one the speaker.

57. Hence, there is only one reality. There are not many things here. O highly-blessed lady, the secret of the lord of cowherdesses has been related to you.

58-60a. I shall narrate to you the open public behaviour of the lord. Listen with proper attention. O daughter of Brahmā, in the forest of Vṛndāvana, this Brahmakuṇḍa is highly meritorious. It is the place where Reality was clearly manifested to your father. The man who takes a holy dip there, pondering over the original dress and feature, visualizes a part of the grandeur of the Eternal Player.

60b-61a. O gentle lady, it is Govindakuṇḍa where Govinda was pondered over by Indra who understood the

1. This is the Advaita (non-dualism in Bhakti). This is the esoteric secret in the path of *Vaiṣṇava Bhakti*.

Tattva (the real principle). By taking the holy dip there one shall attain 'That'.

61b-62a. Where the Rāsa dance was begun by Kuñjavihārin (one who sports about in bowers i.e. Lord Kṛṣṇa) who assumed single as well as multifarious forms and danced with the cowherdesses, a Tīrtha has been formed of the same nature and efficacy. By taking a holy dip therein, one can realise the lord.

62b-63a. At the spot where Nanda and other cowherds saw the magnificence of the omnipresent Lord, is a Tīrtha called by the name Tattva-Prakāśa (Revealer of Reality). It is waters of Śrī Yamunā.

63b-64a. The place where the encounter with and pounding of Kāliya was shown to the cowherds is mentioned as a meritorious Tīrtha. It is destructive of sins of men.

64b-65a. The place where the cowherds were rescued from the forest fire along with their womenfolk, children, infants and wealth by Kṛṣṇa is a holy Tīrtha. which is destructive of sins by means of a holy dip therein.

65b-66a. A man who takes a holy dip in the place where demon Keśin who had assumed the form of a horse had been killed by Kṛṣṇa playfully, attains the abode of Viṣṇu.

66b-67a. The place where the wicked demon Vṛṣa was killed by him who thereby became pure, is well known as Ariṣṭakuṇḍa. It yields salvation merely through holy dip therein.

67b-69a. There are Tīrthas in the places where the demons Dhenuka, Agha, Baka, Vatsa, Vyoma and Lamba were killed by Kṛṣṇa sportively. By taking bath and by performing Tarpaṇa rites devoutly to the Pitṛs and the Devas, the devotee attains the desired benefits, thanks to the favour of Gopāla.

69b-70a. The places where he slept, took food, walked about, something was heard by him, or seen by him, or committed by him in an extraordinary manner are all Kṣetras (holy centres). They yield heavenly goal by means of a holy dip therein, O gentle lady.

70b-71a. Wherever he was heard, thought about, seen, bowed, embraced, eulogised or requested for by meritorious persons, there exists a Tīrtha that bestows salvation.

71b-72a. O gentle lady, the place where a terrible penance was performed by Śrīrādhā is Śrī Kuṇḍa which is highly meritorious for a holy dip, charitable gifts, Japa and other things.

72b-77. The holy place of Vṛndāvana extends to five Yojanas (60 kms.) all round and the following are the main Tīrthas : Vatsītīrtha, Candrasaras, Apsaras lake, Rudrakuṇḍa, Kāmakuṇḍa, the great temple of Harī, Viśālā (rich in merit by) having the Alakanandā, the beautiful Nīpakhaṇḍa, Dharmakuṇḍa, devoid of impurities, the spot of Kṛṣṇa's taking meals, the region of Bala, Bṛhatsānu, the place of rendezvous of Hari, Nandigrāma, Kuṇḍa (holy pool) of Kiśorī (girl), Kokilakānana (the forest of cuckoos), the milk ocean of Śeṣaśāyin, Krīḍādeśa (the place of sports), Akṣayavaṭa, Rāmakuṇḍa, Cīracaurya (the place where garments of cowherdesses were stolen by Kṛṣṇa), Bhadrabhāṇḍīrabilvaka, the sacred lake called Mana, the bank called Bhaktabhojana, the Akrūra Tīrtha, Tārkṣyagovinda and Bahulāraṇyaka. O auspicious lady, such is the holy centre Vṛndāvana.

78. It is very holy. It is resorted to by the meritorious persons. By its mere sight, it bestows salvation. Even the Devas desire for its view which is difficult of access (even to them).

79-80a. People are not competent to witness the interior sport even by means of penance. O beautiful woman, in all the three worlds, there is nothing difficult of access to that person who eschews attachment everywhere and resorts to Vṛndāvana.

80b-81a. O lady (dear to all), perpetual devotion to Nandanandana rises up even in a person who utters the name 'Vṛndāvana'.

81b-82. O Mohinī, in the holy Vṛndāvana, men, women, monkeys, worms, insects, locusts, birds, trees, deer, mountains always utter the names Rādhā and Kṛṣṇa.

83. I think that a visit to Vṛndāvana is difficult to those men who are overwhelmed by Kṛṣṇa's Māyā and whose minds are defiled by lust.

84. O auspicious lady, their lives have been rendered fruitful by those meritorious persons by whom Vṛndāvana has been visited. They deserve the compassion of Hari.

85. O daughter of Brahmā, of what use is much talk said and heard? The splendid and meritorious Vṛndāvana must be resorted to by those who desire to attain liberation.

86. Vṛndāvana must be seen, approached, resorted to and meditated upon always. There is nothing else on the earth that is as conducive to the enhancement of glory.

87. It was here that in an ancient Kalpa, a Brāhmaṇa named Govardhana performed a great penance after becoming detached from the entire world.

88. O gentle lady, the unchanging lord Viṣṇu, the lord of Devas, went to that place of his in order to grant the boon to that Brāhmaṇa.

89-92. The Brāhmaṇa saw the lord of gods thus; He was holding the conch, discus and iron club. The jewel Kaustubha was shining on his chest. His earrings had the shape of the shark. He had a good crown and beautiful bangles. He was bedecked in anklets that produced a sweet jingling sound. A garland of sylvan flowers was worn round his neck. There was a mark of Śrīvatsa on his chest. He was clad in a yellow silken garment. He had the lustre of a fresh cloud. His umbilicus, neck, cheeks, nose, teeth, knees, thigh, and the waist were all fine and beautiful. He was an ocean of mercy. He was joyous : His lotus-like face indicated his pleasure.

93. On seeing the lord, the Brāhmaṇa got up immediately and prostrated on the ground straight as a staff. On being asked, "Tell me the boon you wish to choose", Govardhana said to Hari :

94-96a. "Place your feet on my back and stand there. This is the boon I crave for". On hearing it, the lord thought over it again and again and finally stood on his back. Then the Brāhmaṇa said again : "O lord, O lord of the universe, I cannot approve of letting you come down from my back. Hence, be steady like this.

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1. VV. 87-101 explain that the Govardhana hill so dear to Kṛṣṇa was originally a Brāhmaṇa who was devoted to Kṛṣṇa.

96b. Ever since that time, the lord, the Ātman of the universe did not abandon the Brāhmaṇa Govardhana who assumed the form of a mountain. In some cases he goes to Yogivana.

97-99. During the time of his incarnation as Kṛṣṇa, the lord knew that the Brāhmaṇa Govardhana had attained Sārūpya (the identity of form) with himself. Hence, he fed him through Nanda and others by means of a heap of cooked rice and milk. After propitiating the Brāhmaṇa turned into a mountain he realized that he was thirsty. So he made him drink from the fresh clouds. By this action he became a friend of Vāsudeva.

100. O gentle lady, the man who devoutly worships the mountain by means of services and circumambulates it, gets no rebirth.

101. The mountain Govardhana has become meritorious, thanks to the residence of Hari. If one visits this, he need not visit other holy mountains.

102. The sand-banks of the Yamunā are beautiful and rendered more so by the sports of Kṛṣṇa, O blessed lady, say yourself : Where else on the surface of the earth, can you see a holier place?

103. Hence, after abandoning other holy forests, rivers and mountains that yield merit unto men, Vṛndāvana should always be resorted to.

104. The river Yamī (Yamunā) is holy. The mountain Govardhana is holy. Hence, is there any forest on the earth holier than Vṛndāvana?

105. There is nothing else worthy of being resorted to by persons whose minds are deeply attached to worldly objects and who are afraid of the sins of Kali age. There is no other place in the three worlds but Vṛndāvana that is worthy of being resorted to.

106. In it Hari roams about all the while along with the cows, cowherds and cowherdesses. Peacock feathers adorn his crest. He has the form of an excellent dancer. Karṇikāra flowers adorn his ears. By the sound of his flute, the sound of the female swan is conquered (i.e. it excels it). Vaijayantī garland covers his body. He has acquired a number

of jewels from Nanda's person. He is the supreme soul called Haṁsa (swan) and Aham (?)

107. Giriśa (Śiva) who melts (i.e. is overwhelmed) with devotion, meditates on him day and night in the company of the daughter of the mountain (Pārvatī) in secret. He is indeed called Ardhanārīśvara. The lotus-born deity Brahmā keeps his wife Gāyatrī within the cavity of his heart. Indra looks at Śacī with his thousand eyes (?)

108. (Defective) A person who appreciates the taste but not a master of the ear confines his wife in a secret (isolated) place due to the fear of hearing the sound of the flute. What else is the popular talk? The flute (which was originally a piece of bamboo) underwent the process of cutting, drying, burning and perforation (?). Still it yearned to imbibe the nectar from the lips of the lord of cowherdesses.

109. How can I describe the good fortune of those Ballavīs (cowherdesses) accompanied by whom, the son of Nanda came to Vṛndāvana during the nights and sported in dalliance in the bowers brightly illuminated by the rays of the moon. Even the dust from their feet is not attainable to Śrī (Lakṣmī), Śiva, Brahmā and others.

110. Even the grasses, deer, birds, worms and other living beings that have attained Vṛndāvana are worthy of being worshipped by Brahmā, Hara and Ramā (Lakṣmī). A person who comes there and is engaged in the nondualistic states (of the Lord) and who has attained Brahman-hood becomes happy in love and plays about immersed in the billows of the ocean of happiness.

111. There (in Vṛndāvana) wild beasts of prey forget their natural enmity and behave like friends and enjoy the bliss of Vṛndāvana. If one eschews this and goes elsewhere, can he be happy (in the world) that is a box of Kṛṣṇa's Māyā? Can a person who eschews lord of wealth and goes elsewhere get wealth?

112. That Vṛndāvana forest is the form of the merit of the whole world. Resorting to it, the darkness in my mind (is dispelled). I am able to excel the whole world and keep it permanently suppressed. At every step, the lord of the cowherdesses is soaked in love. He does not differentiate between a

high born and a low born person, but uplifts all devotees irrespective of their states.

113. Lord Kṛṣṇa is prepared even to serve a devotee who remembers and sees the cowherds, cowherdesses, birds, deer, mountains and the dust of the land trodden by the cows and the cowherds and bows down. He is tied to them by means of the rope of love. Hence do not think of any other lord worthy of being resorted to, other than the lord of the cowherd's colony. O daughter of Brahmā I do not know any other such deity.

114-115. Thus the greatness of the forest of Vṛndāvana has been succinctly narrated to you, O daughter of Brahmā. There remains nothing to be recounted.

116. This alone should always be heard, glorified, remembered and meditated upon by sinless men afraid of worldly existence.

117. O daughter of Brahmā, the pure man who listens, to the greatness of Vṛndāvana and glorifies it, is undoubtedly Viṣṇu himself.

CHAPTER EIGHTYONE[1]

The Review of the Story of Vasu

Vasu said :

1. O blessed lady, attain everything that has been glorified in the section on the excellent greatness of the Tīrthas, by undertaking pilgrimage to the zones of Tīrthas (holy centres), O queen.

2. O queen of men, I shall invite Brahmā, your father, and going back to Vṛndāvana roam about along with the deer.

1. This chapter practically concludes the NP. by Nārada's reciting the deeds of Kṛṣṇa throughout his life. Vasu permanently stayed in Vraja on *hearing Kṛṣṇa's glory.*

Sūta said :

3. After saying thus to Mohinī, O Brāhmaṇas, Vasu, her priest was honoured and repeatedly worshipped. Thereafter, he went to the world of Brahmā.

4. After going there he bowed down to god Brahmā, the creator, the maker of the worlds and reported to him the complete details of Mohinī's activities.

5. On hearing the words of the Brāhmaṇa Vasu, O Brāhmaṇas, Brahmā was delighted. He said to him—" O dear one, indeed you have accomplished a meritorious work.

6. O Brāhmaṇa, the daughter of mine, Mohinī, who had been engaged by me for the purpose of Devas was unsuccessful in her mission. She was cursed by you and her destruction was effected.

7. Again, at my behest O dear one, she had been resuscitated to life by you now. She had been thus made contented and blessed. Hence who else can be more virtuous and fortunate than you?

8. The excellent news about Mohinī has been conveyed to me by you. Delighted thereby, O Brāhmaṇa, I shall grant you a boon. Tell me what you wish to have."

9. On being thus asked by Brahmā, the creator of the worlds, that Brāhmaṇa bowed to him and chose as boon (the facility) to reside in Vṛndāvana.

10. O leading sages, on hearing these words, the creator of the worlds, the remover of the anguish of those who seek refuge in him, spoke with smiles in all his four faces, 'so be it'.

11. Delighted in his mind, Vasu bowed down to Brahmā, came to Vṛndāvana and performed penance with concentration and mental purity.

12. O Brāhmaṇas, even as Vasu performed the penance, many years—More than five thousand years passed by. Thereafter Hari was delighted with it.

13. Accompanied by two or three of his most beloved cowherd friends he appeared before the excellent Brāhmaṇa and said—"Tell me, O Brāhmaṇa, what do you wish to choose? I am satisfied with your penance.

14. Thereafter, Vasu (prostrated himself before him) touching the ground with eight of his limbs. He got up subsequently and said—"O lord, I wish to stay in Vṛndāvana for ever".

15. O excellent Brāhmaṇas, Viṣṇu granted him his desire. Saluted by him again, the lord vanished.

16. Ever since that day the Brāhmaṇa stayed there assuming the forms he pleased. He pondered perpetually over the lord who was enthusiastic over the forest Vṛndāvana.

17. On one occasion, as he was seated on the banks of Yamunā, thinking about him (the lord), he saw Nārada. the son of Brahmā, who came to Vṛndāvana.

18. On seeing his grand preceptor (preceptor's preceptor) he bowed to him and asked him about the holy rites that were conducive to the increase of devotion to the lord.

19. On being earnestly asked by him thus, Nārada who had visualized the Self recounted to him the entire future deeds of Hari.

20. "O Brāhmaṇa, once I went to lord (Śiva) residing on the Kailāsa mountain; to visit him as well as to ask him about the future secret of Vṛndāvana.

21. Afterwards I bowed down to the lord of Devas surrounded by Siddhas. I bowed down to Maheśa whose greatness pervaded the entire sphere of the cosmic egg.

12-23. I asked him about the desired welfare. Lord Hara smilingly spoke to him—"O son of Brahmā, I shall tell you what has been formerly heard from the tongue of Surabhi (the divine cow) in regard to the future activities of Hari about which you have asked. Once Surabhi was seen by me staying in the middle of the world, Goloka.

24. She was accompanied by her progeny. She was delighted and affable mentally. Thereafter, the mother of cows, rich in milk was asked about the future events.

25-26. O divine sage, she told me the future history of Hari — "Now Lord Kṛṣṇa is seated comfortably in the Goloka accompanied by Rādhā.

27-28. O Maheśāna, he accords happiness to the cowherds and cowherdesses, O Śiva, once (sometime in future) he will appear on the world of earth, in the region of

Mathura and will display wonderful sport in Vṛndāvana. Rādhā the daughter of Vṛṣabhānu will angrily curse Śrīdāman who will be a great favourite of Hari and his friend, and who will be stationed at the threshold of Virajā's house (?) O blessed one, he too will curse Rādhā in return.

29-30. He will curse thus : "Go down to the mortal world". And thanks to this mutual course—afterwards requested Brahmā, Hari will attain earth for removing the burden of the earth. He will take birth in the house of Vasudeva and he will be called Vāsudeva. He will be the delighter of the Yādavas.

31. Afterwards due to the fear of Kaṃsa, he will go to the cowherds' colony of Nanda. After going there he will kill Pūtanā, the murderess of infants.

32. He will also kill the Dānava Cakravāta (the Cyclone) and the Asura Vatsa of huge body who will harass Devas.

33. He will subdue Kāliya, the serpent, and expel him out of Yamunā. He will kill Dhenuka of unbeareable prowess, Baka (crane) and also the demon asura Agha.

34-36a. He will kill Dāva, Pradāva as well as Pralamba. He will remove the pride and arrogance of Brahmā, Indra, Varuṇa and the erring sons of Dhanada (Kubera). The lord will kill the Asuras, Vṛṣa, Śaṅkhacūḍa, Keśin and Vyoma. Staying in Vraja (cowherd's colony) for eleven years, he will sport with the cowherdesses.

36b-38a. Going to Mathura, he will kill the washerman and straighten the humpbacked lady. He will break the bow and kill Kuvalayāpīḍa, the excellent elephant and the wrestlers Cāṇūra and others. Thereafter, Kṛṣṇa will kill Kaṁsa, his own maternal uncle.

38b-39a. He will release his imprisoned parents. After killing the king of Yavanas, and due to his fear of Jarāsandha, Kṛṣṇa will go to Dvārakā.

39b-40. The lord will then marry Rukmiṇī, Satyabhāmā, Satyā, Jāmbavatī, Kaikeyī, Lakṣmaṇā, Mitravindā and Kālindikā After killing Bhauma (i.e. the asura Naraka) he will marry sixteen thousand wives.

41. After killing Pauṇḍaka (the pretender Vāsudeva), Śiśupāla, Dantavaktra, Vidūratha, Śālva and Dvivida, he will kill Balvala.

42. Then he will kill, Vajranābha, Sunābha along with (the demons) the residents of Ṣaṭpuras (six cities), and the Daitya Triśarīra who will be powerful, thanks to the boons.

43. O Śiva, eager to remove the burden of the earth he will create causes for mutual quarrel and kill Kauravas and Pāṇḍavas.

44. He will make Yadus, members of his own family, quarrel and destroy one another and then will come back to his own abode accompanied by his followers.

45. O Śambhu, thus the future story of Hari has been recounted to you. Go, when Hari comes down to the surface of the world of mortals you will see everything".

46. O son of Brahmā, on hearing the words of Surabhi, I was much delighted and I came back to my own abode. This has now been mentioned to you by me".

47. On hearing the wotds of the trident-bearing lord conveyed by Nārada, Vasu was delighted much. He felt his hairs standing on their ends due to delight.

48. O excellent Brāhmaṇa, I sing about the lord. I am elated. With the string of the lute, I divert the dejected universe.

This future story has thus been narrated to you by me.

49a. Just as Gautama, I too am engaged in the welfare of the worlds".

Sūta said :

49b-50a. Nārada said this to Vasu, the Brāhmaṇa, and went away sounding his lute and pondering over the scion of the family of Yadu (i.e. Lord Kṛṣṇa).

50b-51. On hearing his words, Vasu was delighted in his mind. O Brāhmaṇa, he permanently stayed in the Cowherds' colony, Vraja.

CHAPTER EIGHTYTWO[1]

The Benefit of Listening to the Nārada Purāṇa

The sages said :

1. O Sūta, O virtuous saint, the nectar-like story of Śrī Kṛṣṇa recounted by you has been heard. We are blessed thereby, thanks to your favour.

2. What did Mohinī, the daughter of Brahmā do after Vasu had departed to the world of Brahmā. It behoves you to narrate it to us.

Sūta said :

3. O sages, hear ye all, the auspicious story of Mohinī, the pilgrimage she undertook afterwards to the holy centres.

4. In the manner indicated by Vasu, Mohinī, the daughter of Brahmā went to the banks of the celestial river (the Gaṅgā) in accordance with the injunctions for the pilgrimage.

5. After going there, the daughter of Vedhas (god Brahmā) took a holy bath therein and journeyed over the Gaṅgā and other holy rivers) with a delighted mind, in the company of Brāhmaṇas.

6. She resorted to each of the holy centres in the manner laid down by her preceptor Vasu and took the journey of pilgrimage.

7. In those Tīrthas she worshipped Viṣṇu and other deities. She offered different charitable gifts to the Brāhmaṇas.

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1. This chapter is divided into two parts. Part I—VV. 3-22 describe the performance of pilgrimage to various sacred places by Mohinī. VV. 23 ff describe the period of *Vedha* (overlapping of *Tithis*) assigned to Mohinī which should be avoided by the observer of the Ekādaśī fast.

VV. 29-49 describe the merit accrued by listening to the NP.

VV. 50 ff show the catholicity of outlook of the NP. *The one-ness non-duality) of Brahman is the main thesis of the NP.*

In V. 62, the author thanks his audience as it is due to them that he was reminded of Hari, 'the cause of all causes'

8. At Gayā, she duly offered Piṇḍa to her husband. After worshipping Viśveśvara at Kāśī she went over to the holy centre Puruṣottama (Jagannātha of Purī).

9. At that holy centre she partook of Naivedya of the lord of the universe and purified her body. She then reached the mountain Lakṣmaṇācala.

10. After duly worshipping at the shrine there, she went to Setu and worshipped Rāmeśvara. At Mahendra mountain, she paid obeisance to Bhārgava Paraśurāma.

11. O Brāhmaṇa, she went to the holy centre of Śiva, viz : Gokarṇa and worshipped Īśvara. Then along with those excellent Brāhmaṇas, she went to Prabhāsa.

12. She took a holy dip and performed Tarpaṇa rites for the Devas and others. After completing the pilgrimage, she visited Hari at Dvārakā and went to Kurukṣetra.

13. There also the queen of men duly fulfilled the prescribed rites of pilgrimage and came to Gaṅgādvāra where she took holy bath in accordance with injunctions.

14-15. After visiting and joyously bowing to Kāmodā, she reached Badaryāśrama and worshipped the sages Nara and Nārāyaṇa. She then hastened to visit Kāmākṣī. After bowing to Siddhanātha, she went to Ayodhyā.

16. After duly taking a holy dip in the Sarayū and after worshipping the lord of Sītā, she resorted to the pilgrimage of middle centres, she then went to Amarakaṇṭaka.

17. After worshipping Maheśa there, she went up the current of the Narmadā. After serving Oṁkāra and visiting Īśāna she went to Māhiṣmatī.

18-19a. After worshipping Tryambakeśa, she reached Tripuṣkara. After giving many charitable gifts at the Puṣkara in accordance with the injunctions, she reached Mathura, the most excellent of all excellent Tīrthas.

19b-21. She performed the inner pilgrimage (Ābhyantarī Yātrā) upto twenty Yojanas. (240 KMs.). After going all over the city, she visited Caturvyūha (the fourfold incarnation of the lord). After taking a holy dip in the Viṁśati Tīrtha, she concluded the circumambulation. To the citizens of Mathura, she gifted ten thousand cows, all richly adorned after

feeding them with excellent cooked rice and with her mind melting with devout feelings.

22. She bowed to them and bade farewell to them. She entered Kālindī the divine river that destroys sins.

23-25a. Therein she stabilised herself in the end of Yama's Tīthi. She has not emerged out of it till today. When Mohinī attains the point of sunrise she defiles all Smārta rites (rites laid down in Smṛtis). When Mohinī attains the point of Aruṇodaya (predawn), she defiles the Śrauta rites (those laid down in Śrutis) and when she attains the midnight point, she defiles Vaiṣṇava (pertaining to the followers of Viṣṇu) rites. The man must observe fast on the Ekādaśī day when there is no Vedha (overlapping of Tithi) of Mohinī and worship Viṣṇu on the Dvādaśī day. Thereby undoubtedly he goes to Vaikuṇṭha.

25b-26a. O Brāhmaṇas, goddess Mohinī was born of god Brahmā and Ekādaśī was born of Viṣṇu. It was due to a spirit of rivalry against Viṣṇujā, the daughter of Viṣṇu that Mohini was created by Brahmā.

26b-28. The saintly king Rukmāṅgada was devoted to Viṣṇu's loyal devotion. She was not competent enough to prevent him from the holy vow of Ekādaśi. When the king went to the world of Viṣṇu accompanied by his wife and son, Mohinī stationed at the end of Yama's Tithi, vies with Ekādaśi Tithi. Thus, O leading Brāhmaṇa, the story of Mohinī has been recounted by me.

29. I have told you this also viz, Why she was created by Brahmā and how she stationed herself there. Thus the latter half of the Nāradīya Purāṇa is recounted. It yields worldly pleasures and salvation.

30. In this work, Hari's devotion is achieved at every step of men. The Nāradīya Purāṇa is endowed with all the ten characteristics.

31. It is the effective cause of the four aims viz. virtue, wealth, love and liberation. The man who listens devoutly to this shall attain the region of Viṣṇu.

32-33. This is the eternal seed of all other Purāṇas. O excellent Brāhmaṇas, everything, viz.: Pravṛtta and Nivṛtta

(the worldly activities and their renunciation) has been mentioned in detail by the intelligent son of Parāśara. Nāradīya Purāṇa is full of superhuman stories.

34. It should not be imparted to anyone and everyone indiscriminately. It has been recounted to me by Vyāsa overlooking Paila and other disciples. He recounted this Nārada-saṁhitā to me and not to them.

35-36a. Obeisance to that Vedavyāsa who is identical with Viṣṇu, and who expounded the Nārada Saṁhitā i.e. the Nārada Purāṇa to me. It was Sanaka and other highly blessed sages who revealed this Purāṇa Saṁhitā to Nārada, the learned.

36b-38. The lord in the form of a swan had instructed the eternal Brahman enhanced by perfect knowledge to these sages. The same thing, Nārada of spiritual vision, revealed to sage Veda-Vyāsa. He told him the esoteric secret. This is difficult to be obtained in the world and it has been revealed by me.

39. To men who listen and narrate it is conducive to the fulfilment of fourfold aims of life. A Brāhmaṇa shall become the storehouse of the Vedas, a Kṣatriya will conquer the Earth.

40. A Vaiśya shall be richly endowed with wealth, a Śūdra shall be liberated from misery. This Saṁhitā is glorified as containing twenty-five thousand verses (?).

41. It consists of five Pādas (sections) as mentioned by Kṛṣṇa Dvaipāyana. When this is being heard, all doubts of men who are devotees with some specific desires are cleared.

42-44. Those men who are devoid of desires, are liberated. The devotees shall visit holy Tīrthas such as Naimiṣa, Puṣkara, Gayā, Mathurā, Dvārakā, the hermitage of Nara and Nārāyaṇa, Kurukṣetra, Narmadā and the holy centre Śrī Puruṣottama. He should then confine himself to a diet of Haviṣya (cooked rice soaked in ghee), should lie (sleep) on the bare ground. He should avoid sexual intercourse. He should conquer all the sense-organs. Thereafter, if he reads this Saṁhitā, he is liberated from the ocean of worldly existence.

45-46. Just as Ekādaśī is the most excellent of all holy vows, just as the Ganges is the holiest of all rivers, just as Vṛndāvana is the most excellent of all forests, just as Kurukṣetra is the most excellent of all holy centres, just as Kāśī is the most excellent of all cities, just as Mathura is the best of all holy Tīrthas, and just as Puṣkara is the holiest of all lakes, so also, O Brāhmaṇas, this is the best of all Purāṇas.

47. Devotees of Gaṇeśa, Sūrya, Viṣṇu, Śakti and Śambhu—all these are authorized in this Purāṇa whether they have any desire to fulfil or not.

48. Whether a man or a woman listens to this or narrates this with a specific desire in the mind, he or she shall certainly attain that.

49. By regularly reading the Nāradīya Purāṇa, one who is dejected due to ailments, shall be liberated from ailments.

One who is overwhelmed by fear, shall become fearless. He who is desirous of victory shall be victorious over the enemies.

50. Obeisance to that lord identical with all, the Ātman of all, who creates the universe in the beginning by the attribute of Rajas, who maintains it in the middle by the quality of Sattva and who swallows it in the end by the quality of Tamas.

51. Obeisance to that Brahmātman by whom the sages, Manus, Siddhas, guardians of the quarters and Prajāpatis, Brahmā etc., have been created.

52. One shall know that to be the real form of Ātman that is formless and identical with knowledge that form from which words recede and in whom the mind does not penetrate.

53. I salute that attributeless Being beyond darkness which has a wonderful form and by the truth of which this universe evolves and develops truly.

54. The lord is birthless, single and imperishable in the beginning, in the middle and in the end. He shines in different forms. I salute that unsullied Being.

55. This universe consisting of the mobile and immobile beings is born of the unsullied Being. That is the

truth, knowledge and non dualistic entity, that in which the world stands and is dissolved.

56-57. The followers of Śiva call that supreme Being Śiva, the knowers of the Sāṅkhya call him Pradhāna. O Brāhmaṇas, the Yogins call that Puruṣa, and the people who follow Mīmāṁsā call him Karman. The Vaiśeṣikas and others call him Vibhu, those who ponder over Śakti call him Cicchakti. I salute that non-dualistic Brahman that is the cause of different forms and activities?

58. Devotion of men to the lord facilitates the assumption of the lord's form. Who except a brute desires for other benefits after attaining that devotion.

59. O Brāhmaṇas, except through the association with the good, those worldly men who are averse to the lord cannot hope to gain liberation from the forest of worldly existence.

60. Virtuous men of good conduct are always conducive to the welfare of the worlds. O Brāhmaṇas, they are sympathetic towards the wretched ones. Indeed, they redeem those who seek refuge in them.

61. You are the most blessed sages in this world. You have gained approbation of the righteous ones since you glorify the renown of Vāsudeva, fresh at every time like the fresh tender sprouts.

62. I am lucky and blessed. I have been obliged by you all, since you have reminded me of Hari, the auspiciousness of the world, who is the cause of all causes.

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